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ENGLISH PROVERBS
AND
PROVERBIAL PHRASES.

W. CAREW HAZLITT.

ENGLISH PROVERBS

AND

PROVERBIAL PHRASES

COLLECTED FROM THE MOST AUTHENTIC SOURCES
ALPHABETICALLY ARRANGED
AND ANNOTATED

WITH MUCH MATTER NOT PREVIOUSLY PUBLISHED.

Pareceme, Sancho, que no hay refran que no sea verdadero, porque todos son sentencias sacadas de la misma esperiencia madre de las ciencias todas.—*Don Quixote.*

Vingt fois sur le metier remettez votre ouvrage.—*Boileau.*

Si judicas cognosce.

"The proverbs of several nations were much studied by Bishop Andrews, and the reason he gave was, because by them he knew the minds of several nations, which is a brave thing; as we count him a wise man, that knows the minds and insides of men, which is done by knowing what is habitual to them. Proverbs are habitual to a nation, being transmitted from father to son."—*Selden.*

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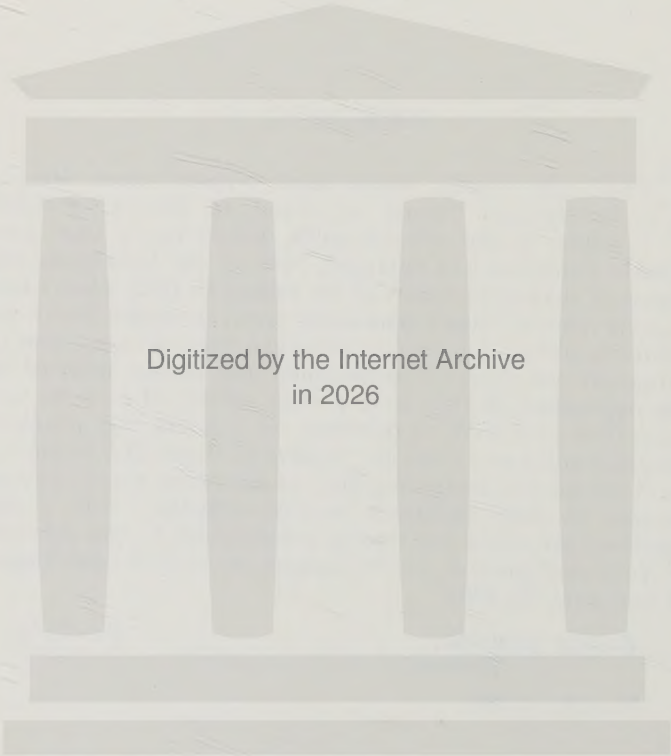
PREFACE.

FIVE and twenty years have elapsed since Messrs. Reeves and Turner published an edition of 1,500 copies of the present work, exhibiting a text very greatly improved and enlarged, both in the Catalogue and Notes, of the original issue of the volume in 1869, when I had already done all that I reasonably could to render the treatment complete. I have now arranged with the same firm to bring out the result of memoranda and entries inserted in the impression of 1882 from a wide variety of sources, and hope that as a book of reference my labours may prove of general utility and interest. I have to thank Mr. Raymond H. Vose for the communication to me many years since of several valuable additions to my collection; and I am indebted for much serviceable information to the columns of *Notes and Queries*, and to a paper in the *Globe* newspaper of February 21, 1890.

BARNES COMMON,
SURREY.

W. C. H.

November, 1906.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INTRODUCTION.

I am fully sensible that the earliest impression of many persons, on reading the title of this book, will be an impression that it is one publication too many in the present overcrowded state of our literature. That such an impression would be superficial and inexact I should scarcely dare to assert, if I did not believe it to be the strict truth that hitherto full justice has not been done to what must be admitted to be a subject of high and national interest, and I err greatly if hitherto even approximate excellence has been attained.

That popular phraseology which has subsisted among us time out of mind, and which may be said to constitute a kind of common speech, presents to our notice a theme peculiarly abounding in curiosity, interest and social illustration.

The Rev. John Ward, Vicar of Stratford-on-Avon in the time of Charles II., observes in his diary:—"Six things required to a proverb; 1. Short; 2. plain; 3. common; 4. figurative; 5. ancient; 6. true." If we allow this to be a fair criterion or standard, it follows that in the existing collections are a very great number of articles which have no real title to a place there; and such is, indeed, the actual fact. In Dr. Fuller's *Gnomologia*, 1732, there are 6496 sayings; but of these a considerable proportion would have to be eliminated to satisfy Mr. Ward's postulates; for there are, assuredly, many which do not fall under any of those heads.

Personally, I confess that I do not, at least unreservedly, concur with Ward in some of his dogmas, so to call them; and (if I understand him correctly) from his opinion, that

the six before-mentioned postulates have to be satisfied before any proverb can pass into currency as such, I altogether dissent. For it seems to me clear enough, that there is no peremptory reason why a saying, to be invested with the character of a popular saw, should be all, or even any, of these six things just specified. A sentence may assuredly be proverbial, and yet not be either directly or indirctly true. It is not true, for instance, that "Nine tailors make a man;" or that "He that hath patience may buy fat thrushes for a farthing;" yet here are two adages universally received and applauded. They are humorous hyperboles, figurative extravagances, jocose sallies, with a sly hit at two unpopular classes of society—the miser and the breeches-maker. What, again, shall be said of our large stock of weather-lore, wrought into proverbial form? This class of sayings is, for the most part, undeniably ancient, common, and plain, but not, as a rule, either figurative, or short, or *very* true. Brevity, once more, is not sufficient of itself to constitute a phrase proverbial and I must here avow myself not too friendly to such sentences as "Extremes meet;" where the cross-breed between the proverb proper and the maxim or epigram seems rather palpable. Nor do I see, on the contrary, why length is necessarily a disqualification, for there is the sentence, "Fie upon hens, quoth the fox, when he could not reach them;" a mouthful, to be sure, and yet a proverb; and hundreds of similar examples might be brought forward with ease, to shew not only that brevity, but that plainness, commonness, even antiquity, is not indispensable. Plainness, it should seem, may at any rate be spared, for look at "This is he that killed the blue spider in Blanchepowder-land"—in which there is a kind of proverbial ring, though at this time sufficiently enigmatical—tantalizingly so. Ward's demand that a proverb should be *common*, may perhaps be construed in a *local* sense, or at least a restricted one; and it is not to be questioned that in the English language (not to go farther), there is a large body of adages which, apart from the special circumstances out of which they arose, are apt to lack force and significance.

My excellent correspondent, the late Archbishop Trench, was of opinion that figurativeness is not an inseparable or

vital property in proverbs, and a very cursory glance at the contents of the following pages will shew that he is correct. But the assertion may hold truer of *proverbial phrases*, perhaps, than of *proverbs* in the stricter sense of the word. My volume divides itself into these two classes; or, rather, these two classes divide my volume between them; to have given one without the other would have led to a result both incomplete and unsatisfactory; it is into these proverbial phrases that the element of figurativeness may be said to enter least. Heywood seems to have limited himself almost exclusively to proverbs proper; the writers before him chiefly gave us maxims, often misterming them proverbs. It was Ray, I think, who in the first edition of his work (1670), combined the two features, and printed on the same page with sentences perfectly agreeable to Ward's and Fuller's definitions, sentences which answered very imperfectly to them, and yet were undoubtedly proverbial and in place.

Among dogmatical precepts, which have been admitted by common assent into the family of proverbs, ranks the familiar sentence, "Comparisons are odious." This saying is certainly as old as the reign of Elizabeth; and in *Sir Giles Goosecappe Knight*, a drama printed in 1606, we meet with a jocular skit on it, rather too early for the renowned Mrs. Malaprop. Here is a *dictum* which answers several of Ward's somewhat exacting requirements; for it is decidedly short, unmistakably plain, tolerably ancient, passably true, and presumably common. Yet, at the first, it was a mere assertion, couched in an epigrammatic form; gradually it recommended itself to popular use and acceptance, and has become now what we see it—an adage universally acknowledged and understood.

Keeping in full view my own opinion that Ward's definition is somewhat too stringent and exclusive, I have had to prune freely, and in a work of the present nature, if not in most others, it is nearly as important to take care that no improper matter is admitted, as it is to see that nothing really to the purpose escapes.

Worcester, in his Dictionary, explains a proverb to be a "common and pithy expression, which embodies some moral precept or admitted truth." I do not aspire to turn lexicographer; but I cannot forbear to record my belief that

Worcester's description is scarcely exhaustive. If I had to define the thing myself, I confess that I would rather set a proverb down as an expression or combination of words conveying a truth to the mind by a figure, periphrasis, antithesis, or hyperbole. To put the matter differently, it seems to me essential that a proverb should have a figurative sense, an inner sense, or an approximate sense. For example, it is no proverb to say, "A passion which is very ardent quickly subsides;" but it is a proverb to say, "Hot love soon cold." Here it is the pithy antithetical juxtaposition which makes the point. "A man may be strong, and yet not mow well!" is proverbial; but it would at once destroy the character of the sentence if we were to say instead: "He is a very strong man, but does not happen to understand the use of the scythe." The one is a statement of fact clothed in the figure of an apparent contradiction; the other is a statement of a fact pure and simple, without any attempt at logical or jocular illusion. Proverbs stand, so to speak, on great punctilio; the utmost nicety is demanded in preserving the exact form of the saying *ipsissimis verbis;* the sentence must be letter-perfect; we must not, for the sake of euphony or elegance of diction, ring the changes on it for any consideration. As in a puzzle, every part fits with precision into its proper place, and does not fit at all into any other. Let me take an example—as common and simple an one as I can find. There is a proverb, "The master's eye makes the horse fat." As it stands, this saying is forcible, figurative, plain, true, and familiar; it seems to fulfil all the postulates. Alter a single word, and the charm vanishes. "The master's eyes make the horse fat;" "The master's eye makes the *fat horse;*" "The master's eye *fattens* the horse;"—all these various readings are equivalent in sense and import, all thoroughly intelligible, and as good morality as the first, and yet they are all equally distant from what we want, and alike destitute of the proverbial character. The form which custom has sanctioned, and to which the popular ear has been educated slowly and surely, is the true form, the only form.

The hundreds of mere aphorisms or precepts without any pretensions to proverbial attributes, which occur in the pages of Ray and others, indicate only how loose and vague

many of our collectors or editors of such matters were in their ideas as to the nature of the inquiry which they undertook.

"The bigger will eat the bean" may serve as an instance in which the quaint and terse delivery of a common thought, assisted by alliteration, freshens the effect. And this feature largely enters into the branch of the proverbial family, describable as Personal or Local Proverbs, where a name, oftener than not fictitious, happily responds to a sentiment. "Stillest waters deepest go;" or, as we now have it, "Still waters run deep," does not ask for this artificial help, for it is in itself already sufficiently figurative. Like the former saying, it is both literally and metaphorically true. There are other phrases, such as "Familiarity breeds contempt," and "Forbearance is no acquittance," which, at the outset, enjoyed a purely social or a *quasi*-legal currency, but which in process of time have gained admittance by the commonness and largeness of their application into the popular and proverbial vocabulary.

Some proverbs are mere whimsical absurdities or palpable truisms, as, "The fish is cast away that is cast into dry pools;" or, "It's a long lane that has no turning."

But it would be wrong to look upon proverbs as mere figurative *dicta* or sententious vehicles for the conveyance of home-truths. Some may have no higher pretensions possibly; but they are quite the exception to the rule, and in a marked minority. Four grounds on which proverbial lore may fairly command attention suggest themselves obviously enough, namely, their interest and use: 1. Historically, as illustrations and records of incidents not noticed in our annals, or imperfectly so; 2. Topographically, as mediums which preserve to us minute traits of local scenery and geography; 3. Socially, as keys to usages, superstitions, and provincialisms, of which there is no farther vestige; 4. Morally, as an inexhaustible store of epigrammatic metaphors for all the vices and virtues by which mankind is disfigured or adorned.

The formation of proverbs into rhyming couplets, triplets, &c., seems to have been an idea of early date. It was calculated to impress such sayings more powerfully on the memory, and to familiarise the popular mind with their moral. The

earliest English MSS. in which proverbs occur incidentally present them to us clothed in a metrical shape, as, for instance, that very ancient distich which is found in the *Life of Alexander,* written in 1312, and falsely ascribed to Adam Davy:

> "Swithe mury hit is in halle,
> When burdes wawen alle."

Here is a proverb which was clearly two centuries and a half old when it found its way into the *Merry Tales of Skelton* (1567), and how long before 1312 it was in existence can be matter of conjecture only. But it may be taken, I apprehend, as a safe rule, that metrical proverbs are versions of proverbs which have for a more or less considerable length of time floated on the surface in a less ambitious and less attractive garb.

The *Book of Merry Riddles,* which was in existence as early as 1575, but of which the oldest editions have perished, was, in all probability, the first collection in which rhyming adages made any prominent feature; but a few isolated examples offer themselves in the pages of Chaucer, in several MSS. at Oxford, Cambridge, and elsewhere, of the fifteenth century, in the Prizes Drawn in the Lottery of 1567, and in dramas printed before Elizabeth had been long on the throne.

Since a learned writer[1] has adduced in favour of the use of proverbs the examples of several of the most learned and estimable men in classic times, and since in this and other countries, subsequently to the revival of letters, many of our most distinguished and profound scholars have thought proper to recommend the study as one by no means unfavourable to morality, and as a branch of learning, likewise, emphatically entertaining and instructive, I was not, upon the whole, disposed to desist from my undertaking, on the assurance of Lord Chesterfield that it was a decidedly vulgar topic.

But a later authority has lent this branch of inquiry his sanction and assistance. Archbishop Trench felt and avowed a deep interest in proverbial lore[2] and he was good enough to communicate to the present writer some memoranda made

1 Clarke *(Paræmiologia,* 1639, *Pref.)*

2 *Proverbs and their Lessons.* By Richard Chenevix Trench, 1869.

by him from time to time in connection with the question, and a general approval of the plan which is adopted in the following pages. He observes in a letter to me about 1868: "I feel very sure that the plan which you propose for your *Proverbs and Proverbial Phrases*—that is, annotations where needed, or where one feels that one has something to say which has not been said already—is the best; and I feel confirmed in the conviction from observing that Zounder, who must have made his *Deutsche sprache wörterbuch*—not yet finished—well nigh the business of a life, has exactly adopted this scheme."

Archbishop Trench added to his suggestive, and, in its way, useful little volume, an appendix of mediæval proverbial lines and distichs, to which I have been under obligations. It is, however, proper to mention that Mr. Wright drew attention in his *Essays*, 1846, to this part of the subject, and to the exact correspondence of many of our standard saws with the old leonine verses of the middle ages, and the remains of ancient French and Norman literature in the same class of popular sententious philosophy.

Our collectors of proverbs appear to have fallen into the same class of mistake as our collectors of ballads, to have paid too much attention to the oral versions which were communicated to them by scantily-read and ill-informed persons, and to have neglected almost altogether the far more correct and far purer texts, which were to be found already in print or MS.

The stealthy corruption of proverbs by the ignorance, carelessness, or caprice of successive editors might form material for a curious paper. I have omitted, as I proceeded, to make a note of instances of this kind, which are numerous enough, and I do not know that it might not have turned out to be delicate ground. Some of my own sins in the same direction might, perhaps, have been quoted against me.

For the deep and impenetrable obscurity in which many of these proverbial expressions is involved, one sufficiently valid reason may be offered; and that is, the purely local character of the circumstances under which such expressions first sprang into existence. A droll or eccentric individual in some petty hamlet or provincial town became the author or the subject of a quaint figure of speech, which accident

perpetuated and—if the saying was more than usually catholic in its bearing, or more than commonly meritorious—nationalised.

The transmission of popular beliefs, ideas, and expressions, unchanged from age to age, is itself a remarkable phenomenon and study. In the *Proverbs of Hendyng, son of Marcolphus*, composed in the 13th century, and preserved in Harl. MS. 2253,[1] we find the same notions as exist at the present day, clad in the same forms; and this collection was in its turn a vernacular paraphrase of the Anglo-Latin folklore of the preceding generation, as shown by a MS. in the library of Trinity College, Cambridge. These proverbs are rather a set of verses in stanzas, with a proverbial tag. They were printed in *Reliquiæ Antiquæ* from the Harleian MS.

The proverbs contained in the celebrated Vernon MS. and the *Proverbs of King Alfred* (printed also in the *Reliquiæ*) are not proverbs at all in the English sense of the term, and have no better claims to consideration at the hands of the editor of such a book as this than that noble literary monument of the most flourishing period of Jewish government—the Proverbs of Solomon. The same must be said of the *Proverbys of Houshold Kepyng*, printed in one of the Early English Text Society's volumes.[2] Probably the most ancient writer in this country deserving a place in our series, was Godfrey of Winchester, who died in 1007, and in whose unpublished *Proverbia et Epigrammata Satirica* appear to be one or two copies of verses which reveal a familiarity with

1 There is another copy of the same date in MS. Publ. Lib. Camb., Gg. I. 1, and a later one in MS. Digby, 86.

2. *Political, Religious and Love Poems*, edited by F. J. Furnivall, M.A., 1866. In 1498, was printed the first edition of Polydore Vergil's *Proverbiorum Libellus;* it was reprinted in 1499 and 1503. The book is an assemblage of sayings derived from the writings of the ancient classics, but there are several which have come down to us and are accepted proverbs in our own literature, such as *Pares cum paribus: Æqualem tibi mulierem inquire: Pupillâ oculi nobis charius: Ovem lupo commisisti:* the major part of the collection is without great significance for us. The *Proverbii in Facetie* of Cornazano, first printed in 1523, but written long before, are merely entertaining stories, founded (or supposed to be so) on some popular saying. It may be serviceable to mention that Barbier's *Janua Linguarum*, 4to, 1617, contains a large assortment of moral sentences, but no proverbs proper.

proverbs (in our English acceptation of the term) still current.[1]

Under the same category as the *Proverbs of King Alfred* and the *Vernon Proverbs*, may be said to come a few other collections, such as those poetical inscriptions written by one of the chaplains to the fifth earl of Northumberland on the walls of the castles of Lekinfield and Wressil. Warton gives some specimens, which establish sufficiently that they are not, strictly speaking, proverbs at all. These inscriptions may be found printed at length from Royal MS. 18, D. 11, in the fourth volume of the second edition of the *Antiquarian Repertory*, 1807. They are a sort of prototype of the pious mottoes frequently attached to walls in sleeping apartments, even in hotels.

Considering that it was the earliest production of the kind in our language, John Heywood's *Dialogue* and *Epigrams* upon proverbs form a volume of undoubted curiosity, interest, and value, and were well deserving of republication. Heywood's work passed through several editions between 1545[2] and 1598, and we cannot be positive whether all which came from the press have been recovered. The earliest which I have seen of the *Proverbs* was printed about 1545, and contains 24 chapters or sections.

At a much later period, Adrien de Montluc composed his whimsical *Comedie des Proverbes*, said to have been written about 1616, but not printed till 1633. This performance strings together dialogue-wise, on a plan not wholly dissimilar from Heywood's, all the most familiar adages then current in France. The habit of introducing these familiar expressions in conversation is illustrated by the character of *Nicholas Proverbs* in an old English play.

Heywood's book is palpably vitiated, however, by the author's plan of shaping the proverbs which it contains into a sort of rhythmical narrative, which disappoints the rather

1 Wright's *Biog. Brit. Lit.*, Anglo-Norm. Per., 1846, pp. 35-6.

2 It may be remarked here, that there is no work on proverbial Bibliography in our own language; and unfortunately M. Duplessis' *Bibliographie Parémiologique*, 1847, 8vo, is, as far as English books are concerned, both meagre and inaccurate. There are also the *Dictionnaire des Proverbes*, 1852, and the *Etudes sur les Proverbes*, 1866, both by M. Quitard.

natural expectation of arriving, in an English work of so early a date, at certain proverbial sentences in their pure form. Heywood professes, indeed, to have *invented* these verses and *Epigrams upon Proverbs*, as he calls them, and it must be owned that the presence of the poetic element has not proved of advantage in this case. The old sayings, unadorned by fancy or rhythm, would have been more valuable, if not even more attractive, to posterity.

I have the suspicion that to Heywood is due also the honour of creating certain humorous and fantastic phrases, and dressing them up, or putting them forward as proverbs, whereas such phrases are entirely of the writer's own mintage, and never enjoyed any considerable width of currency either before or since. The fact that this is an unsupported surmise must explain why I have not acted upon it so far as to refuse a place to those expressions or sentences inserted in the *Dialogue* and *Epigrams* which appeared to come within the denomination of invented pleasantries, popular enough in their character, but not so otherwise. According to Diogenes Laertius, the famous Socratic, Aristippus of Cyrene, left behind him *Three Books of Proverbs.* They are the earliest productions of the sort of which one hears in classic literature. But, as they do not appear to be extant, we cannot be sure whether they were proverbs in the more strict sense, or mere *jeux d'esprit* like those of Heywood for the most part, or mere maxims, like the majority in Erasmus. Chrysippus the stoic is also said to have written a book of proverbs: but it is not known.

The Book of Merry Riddles appears to have been familiar to Shakespear, and an edition printed in 1600 is now understood to be in existence. It was often republished between that date and 1685. But only the impressions of 1600, 1617, and 1629, contain the *Choice and Witty Proverbs*, which in them form the concluding section of the small work. The remaining issues of 1631, 1660, &c., are mere abridgments of the original book, and contain just half the quantity of matter.

The omission is so far of very little consequence: for these proverbs are of no importance, occurring elsewhere; or, where they do not occur elsewhere, being in general good for nothing. The compiler evidently possessd a rather imperfect

knowledge of the true nature of a proverb, and many of the articles to which he has given admission are not proverbs, but sentences wholly destitute of the proverbial ingredient. There is, in fact, no intrinsic value in the *Book of Merry Riddles*, and its sole claim to notice arises from the circumstance that it is imagined with some reason to have been the volume which Master Slender lent to Alice Shortcake on All-hallowmass Eve.

Though I confess, therefore, that I was not particularly prepossessed by some of the articles in *The Book of Merry Riddles*, as they did not strike me personally as partaking very much of the proverbial force and pith, yet I hesitated to exercise much editorial discretion in the case of a work which has preserved to us many sayings, doubtless, in the precise forms which were recognised and understood by Shakespear and his contemporaries.

Camden devoted a section of his *Remaines* to a collection of proverbs. The work mentioned appeared first in 1605, was reprinted in 1614, and went through two or three other editions down to 1636, when it was brought out with additions by Philipot. But Camden's principal merit, so far as the *Proverbs* are concerned, is, that he has reproduced with fidelity several of those found in John Heywood's *Dialogue*, and has added a certain number (marked by me *C*), for which he is the first and sometimes sole, authority, together with a few, which I should have almost hesitated to admit, had I not had his respectable sanction. He observes, in introducing this division of his subject: "Whereas Proverbs are concise, witty, and wise Speeches grounded upon long experience, containing for the most part good conceits, and therefore both profitable and delightfull; I thought it not vnfit to set down heere alphabetically some of the selectest and most vsual among vs, as beeing worthy to haue place amongst the wises [t] Speeches."[1] I have collated all the articles here inserted, and it has afforded the opportunity of furnishing improved texts of several good old sayings.

1 *Audi alteram partem*, however, and in a contemporary of Camden: "In the same file are Prouerb-mongers, whose throates are worne like roade-wayes, with, Little said is soone amended: It is no halting before a cripple, and such like: when I heare one of these, I looke for his drye nursse."—*Essayes by Sir William Corne-wallys the Yonger*, 1601, sign. E e 7.

But I must add that Camden has not, upon the whole, shown much judgment in his choice, as the versions he gives are by no means the best invariably which were in his day current or at least accessible; and he has in the course of the half-dozen pages which are occupied by this portion of the work, repeated the same adage twice or even three times over.[1]

In 1579, John Lyly published his *Euphues, The Anatomy of Wit*, and followed it up in 1580 with *Euphues and his England*, a kind of sequel and completion to the former narrative. It is unnecessary to speak more particularly of a work so well known; but I desire to point attention to the circumstance that, while numberless sentences in *Euphues* and its successor are made to wear a proverbial shape, they have no farther claim to rank as popular sayings; and the editor who should include them in any future monograph on proverbial expressions, would, in my opinion, err.

I cannot too earnestly guard those interested in this branch of literary inquiry against the danger of mistaking these mere sentences attired in a proverbial costume (so to speak) for the genuine thing. In the *Mountebanks Masque*, attributed (perhaps wrongly) to the pen of John Marston, there is a series of paradoxical, jocular, or nugatory *dicta*, which read like proverbs at the first glance, but which it would be highly improper and undesirable to incorporate with any collection. They are evidently the composition of the author, and flowed from his own whimsical fancy: they were never popular or widely current.

There may be no harm in repeating that mere axioms or aphorisms, such as those found in the *Proverbs of King Alfred;* the *Vernon MS.*, written about 1400; the old *School-Cato*, and other similar works do not enter into the present undertaking; nor did I regard it as part of my plan to incorporate such sage utterances as occur in the Proverbs of

1 At the same time, in a work of this description, occasional repetitions are not only unavoidable, but absolutely necessary, as it seemed desirable to edit, so to speak, all the texts current of popular sayings, and to let them fall each into its own place in the alphabet, the general subject-index sufficiently connecting them for purposes of reference.

Solomon,[1] in Bacon's *Wisdom of the Ancients*, or in Dr. Bayly's *Apothegms* of the Earl of Worcester. These all appeared to me to be beside the inquiry; for my volume was intended, so far as possible, to illustrate a not unimportant or uninteresting department of English folk-lore, and I was not long in discovering that without touching collateral or cognate matters, the question before me was quite large enough to occupy a considerable share of time and attention, as well as a tolerable extent of paper and print.

About 1611, John Davies of Hereford, a prolific scribbler of the reign of James I., inserted in a puerile volume entitled *The Scourge of Folly*, a section "Vpon English Proverbs;" the undertaking consists of a series of the sayings most commonly current in his day, amplified and illustrated by some epigram of temporary application, in the shape either of a couple, a quatrain, or a sextain, as for example:

> "*Little or nothing said, soone mended is:*
> But they that nothing do, do most amisse."
>
> "*It's better sit still then rise and fall:*
> So tradesmen should not occupy at all."
>
> "*Baccare quoth Mortimer vnto his sowe,*
> But wheres a Mortimer to say so now."

This is poor stuff, it must be owned; and Davies, I fear, was incapable of doing much better. I shall have occasion, however, here and there to quote his *Epigrams upon Proverbs* (a weak copy of Heywood) in my notes. It is to be specially predicated of the proverbs registered by Davies, that they are, with few exceptions, debased or corrupted forms, having been contracted or lengthened out to suit rhythmical exigencies.

Davies has, it appears to me personally, been guilty, in his *Epigrams on Proverbs*, of two sorts of impropriety; neither of which, however, can be said to be an uncommon form of sinning. The author of the *Scourge of Folly* has (like Poor Richard) introduced sentences, in the first place, which are not proverbial at all; and, secondly, he has in

1 These, however, apparently had many readers among our early authors, from Chaucer downward; and were accepted, I apprehend, much on the same footing as genuine English popular sayings.

several cases, so far as I can judge, not scrupled to pass off as current sayings coarse and stupid *dicta* of his own invention. Both these excrescences I have taken the liberty of rejecting.

The volume of *Outlandish Proverbs*, ascribed to George Herbert, and printed in 1640, is a meagre and insipid business enough, and the pious compiler, if it be his, seems to have omitted purposely (which was so far natural and proper) most of the gross sayings, however characteristic, which were current in or before his time, and even to have softened down such as were exceptionable in his eyes, and as he did not resolve to exclude.

The *Outlandish Proverbs* exhibit one weakness which I have found to be common to all the collections: the confusion of proverbs with mere precepts or maxims destitute of proverbial significance and character. Another fault is, that they do not follow any alphabetical arrangement, and the incorporation of those which were worth retaining has been a work of much labour.

It must be candidly allowed that the *Proverbs* collected by Fuller, the historian and divine, and printed in his *Worthies of England*, 1662, are remarkable neither for the sayings themselves, nor for the accompanying criticisms. It is strange that a man of Fuller's reputation and learning should have made so little of so good a subject.

To Howell's Collection of Proverbs, dated 1659, but attached to his edition of Cotgrave's *Dictionary*, 1660, I have paid scarcely any attention. Howell does not appear to have formed a very precise idea in his mind of what a proverb was, or of what it was *not*—quite as important a point; and he had the silliness and bad taste to admit into his pages what he called *New-Sayings which may serve for Proverbs to Posterity*. As for Cotgrave's own Proverbs, they are almost exclusively translations of French adages, and hardly therefore within my scope; and Howell has borrowed from this source freely.

In 1659, appeared likewise a small volume of Proverbs in various languages, compiled by N. R. The entire collection is in English; but the major part of the contents is evidently of foreign character and origin, like many of its predecessors, especially Cotgrave and Howell. A little

volume by Henry Danvers, printed in 1676, formed, in fact, no addition in strictness to English Paræmiology, nor did it purport to be more than what it was—a presentation of the Proverbs of Solomon in an English dress and in a separate shape.

I now come to the celebrated work of John Ray, F.R.S., of which the first edition appeared in 1670, and was reprinted in 1678. In the latter certain coarse matter, excepted to, the author states, by some, was withdrawn. He refers to a score or so of entries of immaterial consequence, couched in unconventional language, and sometimes substantially repetitions in a varied form of others already registered.

I do not honestly consider that Ray's book is as good even as it might have been made by the exercise, on the editor's part, of more research and more judgment. He has copied all the childish errors of his predecessors, and has not so much as copied anything approaching to all their good matter.[1] I have been rather more sparing in my retention of Ray's notes (often remarkable for nothing so much as verbose pedantry and twaddle) on the present occasion than I was in my first and second editions, although I am very well aware that his is still a great name in proverb-literature, but I could not bear the idea of retaining any longer such a mass of slipshod rubbish. As for the proverbs which he has furnished, there are not a few among those which bear a local stamp, or are associated with particular individuals, which strike me as being rather ludicrous sayings confined to a small circle of people, or to a very limited area of country, than as parcels of true proverbial speech. Still, it was so difficult to get at the veritable history and origin of this transmitted folk-lore, that there was nothing to be

1 Ray, F.R.S., occupies much space fruitlessly and tiresomely with elaborate explanations of obvious things, or common-place remarks, wholly unworthy of paper and print, and in many cases absolutely erroneous. At the same time, even Ray's pages have their valuable aspect and element in the preservation of sundry local and traditionary anecdotes which were current in his time, and might otherwise have been forgotten. In simple fairness to myself, it should be understood that the initial R at the end of many of the notes does not imply that Ray contributed the whole matter; he is responsible for such as is within commas only, and that has often undergone silent, but necessary revision.

done but to admit much that was indifferent and much that was open to suspicion. Surprising as is may seem at first sight, it is the truth that Ray, when he prepared his collection two hundred and thirty-five years ago, had almost as ample opportunities of making a good book as one enjoys at present. The entire field of old English literature was as open to him then as it is to any man now; and he had the advantage of the previous labours (if they can be called such) of Heywood, Herbert, Howell, Cotgrave, Torriano, and Fuller (the divine). But editors (including Fellows of the Royal Society) had different ways of setting about things then, and much later too; and till quite recently, we were without any work on English Proverbs at all worthy of the subject, and at all aspiring to completeness. What Ray's merits as a naturalist are, I know only by report; but, as an etymologist and proverb-editor, his performances approach zero.

"Gnomologia: Adagies and Proverbs, with Sentences and Witty Sayings, Ancient and Modern, Foreign and British, Collected by Thomas Fuller, M.D.," 1732, was more complete than Ray in some respects, and, considering the date of its publication, and the general treatment of such subjects a century and a half ago, it must be allowed to reflect considerable credit on the compiler. But Fuller's book was deficient in notes and illustrations; he neither supplies us with the sources from which he obtained his material, nor with any indication whether a proverb was of English growth, or merely a translation from some other language. Notes, indeed, he does not seem to have considered expedient; and he also observes in his preface: "I conceive it is not needful for me accurately to determine which are to be call'd Adagies and Proverbs; nor nicely to distinguish the one from the other. All that I take upon me here to do, is only to throw together *a vast confus'd heap of unsorted Things, old and new*, which you may pick over and make use of, according to your Judgment and Pleasure."

The earliest instance of an Anglo-Latin Dictionary of Proverbs, digested into commonplaces, was, I believe, the little volume by John Clarke, entitled *Paræmiologia Anglo-Latina*, and published at London in 1639.[1] It furnishes

1 The author informs us that his book was ready in 1631.

parallels between the English adages and those in Erasmus; and, as as rule, remarkably imperfect parallels they are. Yet the volume is curious as containing better texts of many proverbs than I have been able to find elsewhere. In 1672, Dr. Walker, author of the treatise on Particles and other compilations, published a book of proverbs under the same title, seemingly unaware of the earlier one by Clarke; but his is merely a tract of 31 octavo leaves, and does not contain beyond a fraction of the matter comprised in the original *Paræmiologia*. It is to be surmised that it was from Clarke's book that Ray derived many of his good proverbs and all his bad parallels, which have been copied with implicit fidelity and confidence by all succeeding compilers of such works. Neither Walker nor Ray himself, before he set out, had arrived, I imagine, at a very lucid idea of what a proverb or proverbial phrase exactly was; and the result is, that I have found it to be part of my business to pass my pen through some scores of articles which assuredly never had the remotest claim to admittance. Walker has an identical proverb sometimes in five or six different forms and as many places, although his collection does not extend to more than fifty pages, exclusively of preliminaries, &c.

Clarke's production is rather an important book in its way, taking its date into account. It purports, as it has been just said, to give parallels from the *Adagia* of Erasmus; but these supposed likenesses are, as it has been intimated already, of the most absurd description in many cases, and infinitely wide of the mark. They are made, perhaps, however, to appear even more extravagant and foolish than would otherwise be the case, by the plan which Clarke seems to have adopted of translating his Latin apothegm into English, where he could not meet with an English equivalent of any kind or degree; so that he has not merely made his Latin sayings fit his English where he could meet with the latter, but where he could not, he has created English out of his Latin—a remedy as violent as it is mischievous; inasmuch as no amount of editorial ingenuity could harmonise English popular philosophy with the popular philosophy of a Dutchman who wrote (and perhaps thought) in Latin; and indeed the latter for the immediate purpose

does not materially serve us, since his Adagia are literary maxims rather than popular saws.

It is not more than an act of simple justice to the memory of the author of the *Clavis Calendaria* to mention that Mr. Brady's (posthumous) *Varieties of Literature*, 1826, has in a few instances proved of very essential utility, since in those pages are registered and explained a certain number of proverbs of considerable antiquity and interest which do not present themselves in any of the collections. But Mr. Brady's volume is singularly unequal in its execution, for some of the notes appended to the section on Proverbs are simply valueless.

To Mr. Thomas Wright's *Essays on Subjects connected with the Literature, Popular Superstitions, and History of England in the Middle Ages*, 1846, 2 vols. 8vo., I cheerfully confess my obligations. The fourth paper in that admirable book is devoted to *Proverbs* and Popular Sayings. I have also derived much valuable material and aid from Mr. Wright's and Mr. Halliwell's joint publication, *Reliquiæ Antiquæ*, Scraps from Ancient Manuscripts, &c., 1841-3, 2 vols. 8vo.

In 1846 Mr. M. A. Denham edited for the Percy Society a small Collection of Proverbs and Popular Sayings "relating to the Seasons, the Weather, and Agricultural Pursuits," and professing to be "gathered chiefly from oral tradition."[1] The collector observes that, "although he has never seen a single copy either of Howell's, Ray's, Kelly's, Fuller's, or Henderson's Proverbs, he has slight hesitation in asserting that, after the most careful collation, many, very many, will be found in this collection which are not to be found in any other, either printed or in manuscript." This remarkable announcement I cannot, for my own part, endorse; but I have inserted a few proverbs from Mr. Denham's book with the initial D. attached to distinguish them—partly, it must be confessed, because I was not quite prepared to become responsible for them myself in all cases.

I believe that no work quite so comprehensive as this is to be found at present in any of the principal European lan-

1 Mr. Denham also dispersed privately a few other tracts connected with proverb-literature. The impression in each case seems to have been limited to fifty copies; but the Folk-lore Society has since reprinted the whole series in a volume.

guages. The Spanish and Italian certainly do not possess one. The Germans have several monographs on the subject, more or less elaborate, comprehending the various dialects of the Fatherland. As for the *Livre des Proverbes Français*, by M. Le Roux de Lincy, of which a second and enlarged edition appeared in 1859, it proceeds on a different plan, and does not aim at equal completeness, I judge. It carries the principle of classification, in my opinion, a little too far to make it practically serviceable.[1]

Some researches, undertaken for this and other germane purposes, into the rich field of early English literature, have produced very gratifying results, and I have added largely to our existing stores of proverbial lore. Nor have I been unsuccessful in gathering unwritten, but none the less authentic, sayings current here or there in this country, Scotland, and Ireland, which had escaped my predecessors in the present line of inquiry.

In proverbs, as in books, unique examples preserved by accident may serve to shew what was once a common saw, and yet which survives only perhaps in a volume, where it is quoted on account of that very popularity which it has since lost.

It is interesting to contemplate and study these large stores of figurative wisdom and speech. It would be curious if we were able to trace even the greater part of them to the circumstances or persons in which or whom they originated. But this species of information is attained in very few instances. An approximate knowledge of the antiquity of some sayings of unquestionably English growth is derived from their presence in some early publication; but there are hundreds of others which, at a remote period, were transfused into our language from the Latin or the Italian, or some other tongue; and of which the rise might possibly be referred back, if we had data, to the earliest era of human society.

Altogether, the present gathering of ancient English adages and saws—in spite of the triviality of some, of the ineptitude, perhaps (in our estimation), of others, and of the exceptionable character of a few, which special motives led

1 Side by side with this book we may place Rabelais, in whose pages occurs a large store of proverbial expressions current in his day.

me to retain—may be regarded as a work of some utility and interest, and exhibits a body of proverbial philosophy not unamusing or uninstructive, and not much inferior to, possibly, though professedly less original than, that of a modern author.

In regard to allusions of a temporary character, it should be recollected, that internal evidence or conjecture is all that one has to depend on, for the most part, in adjudging such questions, and it is better that a dozen doubtful sayings should be retained, than that a single genuine one should be thrown rashly away. Moreover, it is to be borne in mind, I think, that the undertaking in hand embraces not *proverbs* only, but *proverbial phrases.* Ward of Stratford (already quoted), and after him Fuller, the historian and divine, lay down very precise and severe rules for our guidance in the recognition of a proverb, and the more or less ready discernment of a saying which is one in fact, from a saying which is merely one in semblance; but I take it that these early men had not taken very exact measurement of the extraordinarily wide field over which their subject ranged.

The oldest, which in nine cases out of ten is also the purest, most genuine, and least exceptionable version of a proverb, has invariably been given; but where there are different versions with noticeable variations, the fact has been occasionally noted. It would have occupied far too large a space to have explained my motive in each instance where I have not given the preference to the form of a saying most commonly current, but have substituted for that one to be found in an old chronicle, play, or poem, evidently the parent of the modern descendant.

In cases where a proverb is common to many collections, that is to say, where it has been transferred from one book to another intact, I have not always thought it necessary to occupy room by setting down every repetition of it, but have merely indicated the earliest authority for the saying, or the first trace of it in our literature.

The few *Anglo-Latin* proverbs which have been admitted ought to be distinguished from those which are found in the pages of Clarke and others. They are merely such sentences as have been naturalised by great length of use, and as have no exact English equivalents.

It must not be supposed that all the proverbs included in the following pages are, or have ever been, of equal popularity or celebrity. Some have been more lasting and wider in their circulation; others more transient and restricted. We have no means, for the most part, of ascertaining with any high degree of exactitude the extent of currency or the date of origin; and the sources to which we owe them are often conjectural. A certain number—a very small part of the vast whole—occur in the Anglo-Latin monkish poetry of the 11th and 12th centuries. A second and larger division is easily referrible to the pursuits and amusements of the country, and the almost incalculable host of ideas and creeds therewith connected. A third class comprises proverbs descriptive of the incidents and occupations of domestic life, and takes within its ample range the entrances and exits of humanity, its follies and disasters, its joys and sorrows, the checkered course of our existence, the characteristics of infancy and youth, the tyranny of love, the fortunes and vicissitudes of the married state, and the grim philosophy of the grave. There may be a residuum not falling with perfect propriety under any of the foregoing heads, but it would not, perhaps, be a very considerable one. With the exception of such sentences not emphatically or rigidly proverbial as may be found interspersed with the rest in their alphabetical order, these *wise saws* constitute a branch of folk-lore which seems specially appropriated to the humbler population of our towns and villages, and to have comparatively slight sympathy with those moving in more ambitious spheres.

After the most careful and anxious consideration devoted to the question of admitting or rejecting certain sayings which run through all or most of the collections, it is sometimes difficult to decide to one's own satisfaction one way or the other. Then, I contend, the sentence ought to have the benefit of the doubt, and to stand. It may appear to have no import of the kind requisite to entitle it to a place; but there is a faint possibility that it may have had, in some locality where it originated, or at a period when different habits of thought, different doctrines on subjects prevailed. It may, again, read unintelligibly to me or even to others; but there are, perhaps, those who possess the key to the enigma. There would be nothing particularly strange (so far as I can see) in

the solution by a farmer's lad or a provincial shopkeeper of a problem which, simply from hinging on a local usage or speciality, had puzzled the whole learned world.

The collation of all the chief collections, from Heywood's downward, has rewarded me, inasmuch as it has placed it in my power to improve the book in three leading respects: 1. The rejection of redundancies heedlessly perpetuated by all proverb-collectors or editors: 2. the insertion of extensive additions, hitherto overlooked; 3. the selection of purer forms of a large number of sayings.

As for the notes, they do not pretend to explain every allusion, as that process would have been too laborious, and have added very greatly to the bulk of the volume; they also leave without a gloss many proverbs which defy my attempts to unriddle their occult meaning.

As a general rule I have, by attaching the writer's initial, or in a note, indicated the earliest occurrence of proverbs; but it must not be assumed that those which are not accompanied by such a mark are peculiar to the modern collections; they are, with extremely few exceptions, one and all in the old ones.

The greater part of the sayings in this collection are also current in Scotland, having been, in the natural course of things, transplanted and localised, not always only in form, but occasionally even in substance. The Scots appear to have as few proverbs of their own as they have ballads; but the so-called proverbs of Scotland are in a very large proportion of cases nothing more than Southern proverbs Scoticised; while the ballads of Scotland are chiefly ours sprinkled with northern provincialisms.[1] At the same time it cannot for an instant be disputed that the Scots possess a certain number of adages of native growth, and northern upon the face; but how far these might go toward filling a volume as ample as Mr. Hislop's[2] I hardly like to guess.

1 Franck, in his *Northern Memoirs*, written in 1658, but not published till 1694, p. 77, has an amusing passage, in which he speculates whether the change from *gossip* to *Comer*, in a particular sentence, arose out of "a vulgar Error, and an Abomination among the Scots *to lick up an English Proverb.*"

2 *The Proverbs of Scotland.* Glasgow, 1862, 8vo. Second edition, enlarged, Glasgow, 1868, 8vo.

When we consider that M. de Lincy's French collection occupies two volumes octavo altogether, and might be enlarged perhaps, and that Torriano's *Italian Proverbs*, 1666, fill the greatest part of a thick folio volume, we shall appreciate the difficulty of bringing within practical compass the whole body of foreign proverbs in their parallel relation; for to these have to be added the proverbs of Spain and Portugal, of Germany and Holland, of the North of Europe, of the East, and of Rome and Greece.

The present work offers many points of sympathy with my *Faiths and Folklore*, 1905. These two publications illustrate each other to a large extent.

To Mr. F. J. Furnivall, the Rev. Walter W. Skeat, the late Bishop of Oxford, Mr. W. Aldis Wright, Mr. C. W. Reynell, Mr. A. G. Greenhill, of Emmanuel, Cambridge, and other gentlemen, who have kindly assisted me in various ways, I beg to offer my best acknowledgments. Mr. Furnivall, especially, transmitted to me in the most obliging manner, from time to time, any proverbs which fell in his way in the course of his reading, as well as extracts from books illustrative of popular sayings.

I have also to express my cordial thanks to Mr. John Higson, of Lees, Manchester, for the unsolicited and free use of his MSS. Collections for Droylsden and other localities, formed during a period of many years. I should have been glad if Mr. Higson, in some few cases, had added elucidations, as the proverbial sayings which he has brought together are occasionally obscure to any one less conversant than himself with the local history of Lancashire and Cheshire. Mr. John Shelly, of Plymouth, and Mr. T. Q. Couch, of Bodmin, similarly placed at my disposal their gleanings in South Devonshire and East Cornwall respectively; and to Mr. R. S. Turner I owe the loan of a copy of Heywood's *Epigrams upon Proverbs*, 1576, with thirty-nine pages of MSS. additions in a coeval or nearly coeval handwriting.

Since the second edition of the present book was published three and twenty years ago, I have had constantly at my elbow (as it were) an interleaved copy, in which I have inserted every addition or correction which has come in my own way, or which has been imparted to me by literary acquaintances and correspondents. From that copy the new

impression is taken; and I think that the changes introduced, both as regards old matter revised, and new matter incorporated, will be found to have improved the work, and have rendered it on its third appearance more useful and more acceptable. The index has undergone considerable alteration and correction; but the references to some subjects might be multiplied till this portion of the book became as large as the book itself.

The original form of the work has been preserved. Two other methods naturally suggested themselves: that of Ray, by which the sayings fall under counties or subjects; the other, that of grouping the proverbs under general heads, so as to avoid repetition, and to concentrate illustrative notices on one point. But I saw difficulty in both, and I preferred my own scheme.

As I have said, this volume and subject have now occupied my attention at intervals during more than forty years, and I have spared no pains to make it satisfactory and complete. That I have committed mistakes and been guilty of oversights I have no doubt whatever. But it is unnecessary for me to dwell on those two points, as I shall hear of them in due course from my friends. Some ingenious gentleman is perhaps lying in ambush for me with a proverb or two in his budget not to be found here, and will jump at me like a cock at a gooseberry.

The story of Queen Elizabeth and *Bate me an ace, quoth Bolton* in connexion with Heywood's little book is well known. I say nothing here about it beyond this: *Se non e vero, e ben trovato.* Somewhat in the same way, the late Mr. Thoms discovered to his apparent satisfaction that I had left out from my first issue *As mad as a hatter*, which, however, he did not undertake to explain. He might have found that, in my second, I overlooked *As the crow flies* and *According to Cocker*. He did not take much account, I think, of what I had put in. *That* would not have brought any capital. It is strangely easy for one man, however unversed, to trip up another who has devoted half a lifetime to a subject; and this Crichton Redivivus earned at a very economical rate the credit of knowing all that I did, and *one thing more.*

ERRATA.

Page 6, line 25 read *unfed.*
Page 35, line 2 from foot read 4°.
Page 42, line 8, a traveller, etc. The line below, *Coryat*, etc., belongs to this entry.
Page 50, line 29, read *head* for *dead.*
Page 150, line 35, read *revived.*
Page 213, line 29, read *Euphues.*
Page 241, line 8 from foot, read 1796.
Page 285, line 17, read 1842.
Page 301, line 20, read *Chronicle.*
Page 342, line 6, read *Norgem.*
Page 393, line 26-8, read *Strand-on-the-Green.*
Page 453, line 2 from foot for *and his* read *and Sir.*
Page 467, line 23, read *Americanisms.*
Page 479, add: To kill the goose with the golden eggs.

To sacrifice a permanent for a temporary advantage. To live on capital.

ABBREVIATIONS EXPLAINED.

B. OF M. R.—*Booke of Merry Riddles*, 1629.
C.—Camden's *Remaines*, 1614.
CL.—Clarke's *Parœmiologia*, 1639.
D.—Denham's *Proverbs and Popular Sayings*, 1846.
DS.—Davies of Hereford's *Scourge of Folly* (1611).
F.—Fuller's *Gnomologia*, 1732.
H.—Herbert's *Outlandish Proverbs*, 1640.
HE.—Heywood's *Proverbs*, &c., 1562.
HE.*—Heywood's *Dialogue*, &c., 1576, with coeval MSS. additions.
N. AND Q.—*Notes and Queries*.
R.—Ray's *Collection of Proverbs*, ed. 1737.
R. 1670.—Ray's *Proverbs*, first edition.
WALKER.—Walker's *Parœmiologia*, 1672.
W.—Wodroephe's *Spared Houres of a Souldier*, &c., 1623.

ENGLISH PROVERBS AND PROVERBIAL SAYINGS.

A BAD bush is better than the open field.

Il n'y a pas si petit buisson qui ne porte ombre. *Fr.* That is, it is better to have any, though a bad friend or relation, than to be quite destitute, and exposed to the wide world.—Ray.

A bad day never hath a good night.
A bad dog never sees the wolf. H.
A bad egg.

Said of an unlucky venture.

A bad Jack may have as bad a Jill.
A bad padlock invites a picklock.
A bad shift is better than none.

New Help to Discourse, 1721, p. 134.

A bad thing never dies.
A baker's dozen.

i.e., thirteen. The expression, it seems, used to be *brown*, as in *A Brown Dozen of Drunkards*, a tract printed in 1648. In the title of her *Nature's Picture*, 1656, Lady Newcastle speaks of certain additions as like "the Advantage Loaves to a Baker's Dozen."

A baker's wife may bite of a bun:
a brewer's wife may drink of a tun:
a fishmonger's wife may feed of a conger:
but a serving-man's wife may starve for hunger.

A Health to the Gentlemanly Profession of Seruingmen, by J. M., 1598 repr. Roxb. Lib. 166.

A bald head is soon shaven.

Quien pequeña heredad tien à pasos la mide. *Span.*—Ray.

A Banbury story of a cock and bull. *Grose.*

A barber learneth to shave by shaving fools.

A barbe de fol on apprend à raire. *Fr.* A la barda de pazzi, il barbier impara a radere. *Ital.* Ἐν καρι κινδυνος. The same may be understood of a surgeon or physician. In capite orphani discit chirurgus. Prov. Arab.—Ray.

A bargain is a bargain.

Lyly's *Mother Bombie*, 1592 (Works 1858, ii. 109); *Historie of Leir*, 1605 (apud *Shakespeare's Library*, by Hazlitt, vi. 367.).

A barking dog seldom bites. B. of M. R.
A barley-corn is better than a diamond to a cock.
A barren sow was never good to pigs.
A Bartholomew baby.
A basket-justice will do justice right or wrong. F.
A bawdy beggar of Billiter Lane.

Wheatley's Cunningham in v. *Billiter Lane*, where it is cited as used proverbially by Sir Thomas More.

A Bear Garden proceeding.

Rough treatment or behaviour. *The Earl of Castlemain's Manifesto* 1681, p. 72. Speaking of Mrs. Cellier, the writer says: "At her appearing some of the Auditors began to hiss, but upon my entreating the judges to forbid that Bear-Garden proceeding, there was a stop put to it—." It is curious to find this Elizabethan institution and its rowdyism recollected so long after.

A beck is as good as a Dieu-guard. Ds.
A beggarly people,
a church and no steeple.

This is ascribed to Swift by Malone (*Prior's Life*, 1860, 381), and spoken of St. Anne's Church, Dublin.

A beggar's purse is bottomless. CL.
A bellyful is a bellyful, whether it be meat or drink.
A bellyful of gluttony will never study willingly.

i.e., The old proverbial verse—
Impletus venter non vult studere libenter.—Ray.

A Bewdeley salute.

Tapping the ground with one's cane, as one passes a friend.

A bird in the hand is worth two in the wood.

Parlyament of Byrdes, (*circâ* 1550); Woodes' *Conflict of Conscience* 1581, in Hazlitt's Dodsley, vi.; *New Help to Discourse*, 1721. The latter reads, "One bird in hand," &c. Heywood says, "Better one bird in hand than *ten* in the wood." "E meglio aver oggi un uovo, che dimani una gallina. *Ital.* Mieux vaut un vous tenez que deux vous l'aurez. *Fr.* τήν παρεούσαν ἄμελγε, τί τὸν φευγοντα διώκεις.—*Theocr.* Præsentem mulgeas, quid fugientem insequeris? Νήπίος ος τὰ ἑτοίμα λιπὼν τ' ἀνέτοιμα διώκει.—*Hesiod.* The Spaniards say, Mas vale paxaro en mano, que buitre volando. A small benefit obtained is better than a great one in expectation.—Ray. Herbert's *Outlandish Proverbs*, 1640, gives another version, A feather in the hand is better than a bird in the air. Plus valet in manibus avis unica, quam dupla silvis. *Mediæ-*

val Latin. Archbishop Trench (*On the Lessons in Proverbs*, 1853, p. 29) thinks that the old leonine verse, Una avis in dextra melior quam quatuor extra, betrays an indication of being a growth from the English sentence.

A bird is known by its note, and a man by his talk.
A bird may be caught with a snare that will not be shot.
A bird of the same feather.

The Brothers of the Blade, &c., 1641, p. 2.

A bit and a knock, as men feed apes.
A bit in the morning is better than nothing all day, or than a thump on the back with a stone.
A bittern makes no good hawk.

Davies, *Sc. of Folly*, 1611, p. 145.

A blackberry summer. D

A few fine days at the close of this [Sept.] or opening of the following month, when the fruit of the bramble ripens. This fruit is vulgarly known by the name of "Bramblekite" in the county of Durham. In that district of Yorkshire bordering upon Leeds they are called "blacklegs."—D.

A black Christmas makes a fat churchyard. D.

This is, in effect, the same as A green winter makes, &c., as a black Christmas is of course a Christmas without snow.

A black hen lays a white egg. R. 1670.
A black man is a jewel in a fair woman's eye.
A black plum is as sweet as a white. CL.
A black sheep is a biting beast.

> Sheep haue eate vp our medows & our downes,
> Our corne, our wood, whole villages & townes,
> Yea, they haue eate vp many wealthy men,
> Besides widowes and orphane childeren.
> Besides our statutes and our iron lawes,
> Which they haue swallowed down into their maws.
> Till now I thought the prouerbe did but iest,
> Which said a blacke sheepe was a biting beast.
>
> Bastard's *Chrestoleros*, 1598, p. 90.

Bastard merely echoes the popular panic, which then prevailed respecting the multiplication of sheep, and its disastrous consequences to us. In Lambeth Library is a prose tract of twelve leaves only, called *Certayne Causes, gathered together, wherein is shewed the Decaye of England, onely by the great multytude of shepe.*

A black shoe makes a merry heart.
A black woman hath turpentine in her.
A blind bargain.

Merie Tales of the Mad Men of Gottam, 1630, No. 13.

A blind man will not thank you for a looking glass.
A blind man would be glad to see it.
A blot is not a blot, unless it be hit.
A blow with a reed makes a noise, but hurts not.
A blue coat without a badge.

Shakespear's *Othello*, edit. 1622, *The Stationer to the Reader.* "To

set forth a booke without an Epistle were like to the old English prouerbe, A blew coat without a badge."

A blue streak in a cloudy sky.
A blunt wedge will sometimes do what a sharp axe will not.
A blustering night, a fair day. H.
A blythe heart makes a blooming visage.
A boaster and a liar are cousin-germans.
A boisterous horse must have a boisterous bridle. CL.
A bold fellow is the jest of wise men and the idol of fools.
A book that remains shut is but a block.
A bow long bent at length must wax weak. C. AND H.

L'Arco si rompe, se stá troppo teso. *Ital.* Arcus nimis intensus rumpitur. Things are not to be strained beyond their *tonus* and strength. This may be applied both to the body and the mind: too much labour and study weakens and impairs both the one and the other.

Otia corpus alunt, animus quoque pascitur illis;
Immodicus contrà carpit utrumque labor.—RAY.

A brave retreat is a brave exploit.
A bribe I know is a juggling knave.
A bridle for the tongue is a necessary piece of furniture.
A brinded pig will make a good brawn to breed on.
A broad hat does not always cover a venerable head.
A broken apothecary, a new doctor.
A broken bag can hold no meal. B. OF M. R.

Un sac percé ne peut tenir le grain. *Fr.* Sacco rotto non tien miglio. *Ital.* Millet being one of the least of grains.—RAY.

A broken friendship may be soldered, but will never be sound.
A broken sleeve holdeth the arm back. HE.
A Bromwich throstle.

A person who sings out of tune, *alias* a donkey. *Warwickshire and Staffordshire.*

A brown study.

It seemes to me (said she [Lucilla]), that you are in some brown study, what coulours you might best weare for your Lady.—Lyly's *Euph.* 1579, repr. Arber, p. 80.

A brown wench in face
shews that nature gives her grace. W.
A bubble.

A milch-cow or dupe. To bubble is to squeeze money out of a person. It is used of women of bad character and of sharpers of the other sex. See the *Ape-Gentle Woman*, &c., 1675, p. 4.

Johnson quotes the word, and cites passages from Butler and Dryden for its use in this sense.

A Burford bait

A bait to overcharge the stomach. The place intended is Burford in Oxfordshire.

A burthen of one's own choice is not felt.

A bushel [or coome] of March dust is worth a king's ransom. CL.

The frosts of January and February pulverise the soil, and the wind in March is calculated so to dry it as to allow the farmer to go about his work well. See a leading article in the *Daily News*, April 3, 1875.

A butter-fingers.

Said of a clumsy person, who cannot hold an object in his hand without dropping it. Dr. Furnivall appears to think that the phrase applies only to a player at cricket, who lets the ball slip through his hands.

A calf's head will feast a hunter and his hounds.
A calm June
puts the farmer in tune.
A camel in *Media* dances in a little cab.
A candle lights others and consumes itself.
A Candlemas Eve wind.

See *Notes and Queries*, 2nd S., v. 391.

A Canterbury gallop.

In horsemanship, the hard gallop of an ambling horse; probably derived from the monks riding to Canterbury upon ambling horses.—*Rider's Dictionary*, quoted by Brady (*Varieties of Literature*, 1826). It seems to have been also known as a *Canterbury rack*. See Davis, *Suppl. Glossary*, 1881, p. 102.

A Canterbury story.

A long yarn; supposed to be derived from Chaucer's famous series of Tales.

A carper can cavil at anything.
A carrion kite will never be a good hawk. C.

On ne sauroit faire d'une buse un epervier. *Fr.*

A cask and an ill custom must be broken. H.
A castle that speaketh, and a woman that will hear, they will be gotten both.

Warkworth's *Chronicle*, Camd. Soc., p. 27. "There is ane auld prouerb that says, that ane herand damysele, and ane spekand castel, sal neuyr end with honour," for the damysele that heris and giffis eyris to the amourus persuasions of desolut ȝong men, sal be eysile persuadit to brac hyr chaistite, siklik ane spekand castel, that is to saye, quhen the captan or sodiours of ane castel vsis familiar speche and comonyng vitht there enemeis, that castel sal be eysylie conquest, be rason that familiarite and spech betuix enemeis generis trafon."—*The Complaint of Scotland* (1549), ed. 1801, p. 167.

Manningham, in his *Diary*, March, 1602-3, gives on the authority of "my cosen," the following proverbial lines:—

"Femme que dona s'abandona,
Femme que prende se vende,
Femme que regarde son honneur
Non veult prendre ne donner."

A cat has nine lives, and a woman has nine cats' lives. F.

In Fletcher's *Knight of Malta*, iv. 2, Gomera says to Mountserrat, "If thou 'scap'st, thou hast cat's luck"; but there would be no particular

difficulty in multiplying illustrations. But the latter part seems to be a later *improvement*. In Middleton's *Blurt Master Constable*, 1602 (Dyce's Middleton, i. 287), we have: "They have nine lives a piece, like a woman." The Italians used to say that such an one "had seven spirits, like a cat."

A cat may look on a king. HE.

But in Cornwall they say, A cat may look at a king, *if he carries his eyes about him*. The first portion, which is the usual extent of the proverb, is the title of a pamphlet published in 1652.

A cat's walk: a little way and back. *Cornw.*
A cheerful look makes a dish a feast. H.
A cherry year, a merry year; a plum year, a dumb year.

A rhyme without reason, as far as I can see.—RAY.

A Chichester lobster, a Selsey cockle, an Arundel mullet, a Pulborough eel, an Amberley trout, a Rye herring, a Bourn wheat-ear. *Sussex.*

All the best of their kind, understand it of those that are taken in this country.—R. Walton's *Angler*, 1653, ch. 8, ed. 1844, p. 157. Knox's *Ornithological Rambles in Sussex*, 1849, p. 47.

A child is better unborn than untaught.

Interlude of *Thersites*, about 1550, Hazlitt's Dodsley, i. 427.

"Early sharpe, that will be thorne,
Soone yll that wyll be naught,
To be naught, better vnborne,
Better onfed, then naughtily taught."

Interlude of *Nice Wanton*, 1560, in Hazlitt's Dodsley, ii. 161.

A child may have too much of his mother's blessing.

Mothers are oftentimes too tender and fond of their children, who are ruined and spoiled by their cockering and indulgence.—RAY.

A child's birds and a boy's wife are well used.
A chip of the old block.

Patris est filius. He is his father's own son: taken always in an ill sense. "La scheggia vien dal legno." *Ital.*—R. See *The Brothers of the Blade*, 1641, p. 2, and *Father's own son*.

A city nightcap.

See the play by Davenport so called, written before 1624, and printed in Hazlitt's Dodsley, xiii. The phrase appears to have been understood in the sense of cuckoldom.

A clean fast is better than a dirty breakfast. *Irish.*
A clean hand wants no washing.
A clear conscience can bear any trouble.
A clear conscience is a sure card.
A close mouth catcheth no flies. C.

New Help to Disc. 135. This reminds us of the celebrated, but probably apocryphal story about the Duke of Gloucester and Colonel Higgins. Bocca trinciata mosca non ci entra. *Ital.*—En boca cerrada no entra mosca? *Span.* The French say, A goupil endormi rien ne tombe en le geule."—RAY.

A cock and a bull story.

Comp. *A Tale of a cock and a bull*

A Coggleshall job.
A cold April
is the poor man's fill.
A cold April
the barn will fill.
A cold May and a windy
makes a barn full and a findy.
A colewort twice sodden [boiled].

This expression occurs in Lyly's *Euphues and his England*, 1580, in the sense of a twice-told tale:—"But growing to questioning one with another, they fell to the whole discourse of *Philautus* loue, who left out nothing that before I put in, whiche I must omitte, least I set before you 'Colewortes twise sodden.'" The second or sub-title of Coriat's *Crambe*, 1611, is his *Colworte twise Sodden*. The book was a reprint (with additions) of the verses attached to his *Crudities*.

A collier's cow and an alewife's sow are always well fed.

Others say, A poor man's cow, and then the reason is evident; why a collier's is not so clear.—RAY.

A comedy of errors.

This phrase seems to have acquired a proverbial import. It is so used in the *Meeting of Gallants at an Ordinary*, 1604.

A common blot is held no stain.
A common jeerer may have wit but not wisdom.
A common servant is no man's servant. B. OF M. R.
A conscience as large as a shipman's hose. CL.
A constant guest is never welcome.
A contented mind is a continual feast.
A cool mouth and warm feet live long. H.
A cool thousand.

Letter of 1790 from J. Boswell to Bennett Langton.

A Cornish hug.

The Cornish are masters of the art of wrestling. Their hug is a cunning close with their fellow combatants, the fruit whereof is his fair fall, or foil, at the least.—R. The best authority on the subject of the *Inn Play* is the book by Sir T. Parkyns of Bunny.

A cough will stick longer by a horse than a peck of oats. F.
A countryman may be as warm in kersey as a king in velvet.
A courageous foe is better than a cowardly friend.
A courtsey much entreated is half recompensed.
A covetous man does nothing that he should till he dies.
A covetous man is good to none, but worst to himself.
A covetous man is like a dog in a wheel, that roasts meat for others.

New Help to Disc. 134.

A covetous man makes a halfpenny of a farthing, and a liberal man makes sixpence of it.

A coward's fear may make a coward valiant.
A cow in a clout
is soon out. *Irish.*

i.e., The price of a cow wrapped, as is usual, in a rag, is easily lost or spent.—Mr. Hardman in *Notes and Queries.*

A cow (or a cripple) may catch a hare.
A cracked bell
can never sound well.
A crafty fellow never has any peace.
A crafty knave needs no broker.

A Knack to Know a Knave, 1594, Hazlitt's Dodsley, vi. 529. John Taylor's *Works*, 1630, ii. 77. *Harry White his Humour*, by M. Parker (*circâ* 1640); *apud* Halliwell, *Literature of the Sixteenth and Seventeenth Centuries Illustrated*, 1851; compare *Two False Knaves*, &c.

A creaking door hangs long on its hinges.

i.e., People of delicate constitutions, who are always ailing and complaining, often live longer than those who appear more robust. My uncle Reynell was so delicate a child, that he could hardly be reared, yet he lived to 94, partly by taking great care of himself.

A crooked log makes a straight fire. H.
A crooked stick will have a crooked shadow.
A crowd is not company.
A crown in pocket doth you more credit than an angel spent.
A Croydon Coranto.

In *The Cold Yeare*, 1614, *A Deepe Snow*, &c., 1615, 4to, it is said in the account of Grim the collier's runaway team: "And beeing out of their *Croydon Coranto*, vp Hill, and downe Dale, they fly, as if wild fire had been tyed to their tayles."

A cuckold is a good man's fellow.

The Contented Cuckold, a ballad, by T. R. [*circâ* 1670.] The primary idea associated with horns was, like that attached to wings, power or vigour, and hence archæologically we gain the accessories to the graphic impersonations of some of the Egyptian and Greek divinities. The use of the term in a contemptuous and modern sense is, however, as shown in my *Faiths and Folklore*, 1905, in v. of considerable antiquity; but in its vulgar bye-meaning as the masculine organ of reproduction *Horn* still preserves its original force.

A cuckoo for one!

An expression of contempt and derision. So, in the interlude of the *World and the Child* (Dodsley's *O.P.*, by Hazlitt, i. 264) *Folly* says, "A cuckoo for conscience."

A cumbersome cur in company is hated for his miscarriage.
A curlew lean or a curlew fat
carries twelve pence on her back. *Linc.*
A curst dog must be tied short. C.
A curtain lecture.

Part of the title of a volume printed in 1637. See *Handb. of E. Engl. Lit.* Art. WOMEN. "Such an one as a wife reads her husband, when she chides him in bed."—RAY. Jerrold's *Caudle Lectures* have the same

import. *Caudle* is merely the corruption of *cordial*, a mixture variously compounded, and frequently taken in bed.

A cur will bite before he bark. C.

A customary railer is the devil's bagpipe, which the world danceth after.

A custom more honoured in the breach than in the observance.

Perhaps this is no more than a citation from Shakespear.

A cutpurse is a sure trade, for he hath ready money when his work is done.

A dancer was never a good scholar, because he guides his feet (like the peacock) better than a pen. W.

A danger foreseen is half avoided.

A dark horse.

A reticent and mysterious person.

A day after the fair, like Tom Long the carrier. CL.

John Heywood's *Works*, 1562, cap. 8; Tho. Heywood's *If you know not me*, &c., 1605; Tarlton's *Jests*, 1638 (*Old Eng. Jest Books*, ii. 243). The second part seems an after-growth. The first one is still applied to any one too late.

A day in harvest.

In the sense of a grudge. Simon Lord Lovat, writing in 1736 to his father-in-law John Campbell of Mamore, says: "—you know I owe that cowardly Menzies *a day in harvest* if I can and I neither forget nor forgive him."

A day to come shows longer than a year that's gone.

A dead bee maketh no honey. B. OF M. R.

A dead dog cannot bite.

Damon and Pithias, 1571, Hazlitt's Dodsley, iv.

A deadly disease.
neither physician nor physic can ease. B. OF M. R.

A dead woman will have four to carry her forth.

A debauched son of a noble family is a foul stream from a clear spring.

A deed well done, heart it whemeth.

How the Goode Wif thaught hir Doughter, in my *Rem. of the E. P. Poetr. of Engl.* i.

A deluge of words and a drop of sense.

A devil's sack.

Ellis's *Original Letters*, 3rd S., ii, 131. A phrase used in the sense of a marplot or a sieve.

A diamond is valuable, though it lie on a dunghill.

A diligent scholar, and the master's paid. H.

A disease known is half cured.

A dish for a king.

Killigrew's *Parson's Wedding*, p. 663 (Hazlitt's Dodsley, xiv, 451). This play was written during the Commonwealth.

A dish of dottrels. CL.
A dishonest woman cannot be kept in, and an honest one will not.
A dog hath a day. HE.

The Essex folks add: "and a cat has two Sundays." The following is from *New Custome*, 1573:

"Well, if it chaunce that a dogge hath a daye."

A dog is made fat in two meals. *New Forest.*
A dogmatical tone, a pragmatical pate.
A dog of an old dog, a colt of a young horse.

The Gallegos say, "A calf of a young cow, and a colt of an old mare."

A dog of wax.

A phrase, perhaps proverbial, employed in a somewhat uncertain interjectional sense by G. Wilkins (Hazlitt's Dodsley, ix. 485).

A dog's life, hunger and ease.
A dog's nose and a maid's knees are always cold.
A dog will bark ere he bite. HE.

Camden gives an inferior version: a dog will bite before he bark.

A dog will not cry if you beat him with a bone.
A Dover shark and a Deal savage.
A dram of the bottle.

This is the seaman's phrase for a draught of brandy, wine or strong waters.—R.

A drink is shorter than a tale.
A drowning man will catch at a rush. F.
A drunkard's purse is a bottle. H.
A drunken man never takes harm.

This is still received as a true aphorism: "but there is an oulde Prouerbe, and now confirmed true, a Druncken man neuer takes harme."—*The Meeting of Gallants at an Ordinarie*, &c., 1604, repr. 1841, p. 26.

A drunken night makes a cloudy morning.
A Drury Lane vestal.
A dry cough is the trumpeter of death.
A dry summer never begs its bread. *Cornw.*

Or, ne'er made a dear peck.

A duck will not always dabble in the same gutter.
A dull ass near home needs no spur.
A dumb man never gets land.

This is the English rendering of the leonine verse: *Raro terra datur / homini, cui sermo negatur.* Robert Crowley, in his extract out of the laws of Howell Dha about the marriage of priests, &c., 1550, calls it "the olde saide sawe," Compare *Dumb Folks*, &c.

A dunghill gentleman.

Walker's *Paræmiologia*, 1672, p. 12.

A Dunkirk cloak.

An expression of similar meaning to a *Plymouth Cloak*, q.v.

A Dutch auction.

That is, bidding downwards, which is the invariable practice throughout Holland, and was adopted in some large private and most of Government sales This usage is as follows: an article is set up at any price the auctioneer pleases: if nobody bids, he lowers the price, and thus continues lowering until some person cries "mine," and that person who so claims it is then entitled to it—a practice congenial to Dutch taciturnity.—*Legal Recreations*, quoted by Brady, *Var. of Lit.* 1826.

A Dutch fortnight.

I heard this expression used at Lowestoft in the sense of a very short time, a crack.

A Dutchman's breeches.
A Dutch uncle.

"I will talk to you like a Dutch uncle," is a well-known phrase.

A dwarf on a giant's shoulder sees farther of the two. H.
A dwarf threatens Hercules.
A fair booty makes many a thief.
A fair face is half a portion.
A fair face may be a foul bargain.
A fair face may hide a foul heart.
A fair field and no favour.
A fair fire makes a room flet.
A fair gamester among rooks must be beat.
A fair pawn never shamed his master.
A fair shop and little gain. B. OF M. R.
A fair wife and a frontier castle breeds quarrels. H.
A fair wife, a wide house, and a back door,
will quickly make a rich man poor.

The Countryman's New Commonwealth, 1647.—"The Italians say, La porta di dietro e quella che guasta la casa."—RAY.

A fair wife without a fortune is a fine house without furniture.
A fair woman and a slashed gown find always some nail in the way.
A fair woman with foul conditions is, like a sumptuous sepulchre, full of corruption.
A fair woman without virtue is like palled wine.
A false abstract cometh from a false concrete.

Skelton's *Bowge of Courte*. He seems to quote it as if it had been a current proverbial expression, perhaps at the Universities.

A false report rides post.
A famine in England begins at the horse-manger.

In opposition to the rack: for in dry years, when hay is dear, commonly corn is cheap; but when oats (or indeed any one grain) is dear the rest are seldom cheap.—RAY.

A father is a treasure, a brother a comfort, but a friend is both.
A fat housekeeper makes lean executors. H.
A fault confessed
is half redressed.
A favour ill placed
is great waste.
A feast is not made of mushrooms only.
A fencer hath one trick in his budget more than ever he taught his scholar. CL.
A field requireth three things: fair weather, good feed, and a good husbandman.
A fine diamond may be ill set.
A fine morning to catch herrings on Newmarket heath. CL.
A fine new nothing.
A fire of straw yields nought but smoke. B. OF M. R.
A fisherman's walk: three steps and overboard.
A Flanders reckoning.

Heywood's *Second Part of Q. Elizabeths Troubles*, 1606, repr. 89.

A flatterer's throat is an open sepulchre. H.
A flea, a fly and a flitch of bacon.

Facetiously said to be the Yorkshireman's arms, because a flea will suck any one's blood, like a Yorkshireman; a fly will drink out of any one's cup, like a Yorkshireman; and a flitch of bacon is not good till it is hung, and no more is a Yorkshireman!

A flea in one's ear.

In some *Notes* by Dr. Simon Forman (1611) on some plays he had then seen, printed at the end of the *Marriage of Wit and Wisdom* (p. 112), the phrase occurs of "a flie in the eare;" but I suspect the meaning to be the same. *Flea in the ear*, occurs in Lenton's *Young Gallant's Whirligigg*, 1629.

A Flemish account.

A gentleman in England lent some books printed by Caxton to a correspondent in the Low Countries and could never hear anything of them again, except that they had perished by some accident. "I am very much afraid," says Herbert, in his *Typograph. Antiquities*, p. 1772, "my kind friend received but a Flemish account of his Caxtons."

A flow of words is no proof of wisdom.
A flow will have an ebb.
A fly and eke a frere
will fall in every dish and matter.

Chaucer, *Wife of Bath's Prol.*

A fly hath a spleen. C.
A fool always comes short of his reckoning.
A fool and his money are soon parted. CL.

Epistolæ Hoelianæ, ed. 1754, p. 230; Letter to End. Porter, 5 Jan. 1630 1.

A fool at forty is a fool indeed.

A fool at forty *will never be wise*, appears to be the Irish form.

A fool can dance without a fiddle.
A fool demands much, but he's a greater that gives it.
A fool is fulsome. R. 1670.
A fool knows more in his own house than a wise man in another's. H.
A fool loseth his estate before he finds his folly.
A fool may ask more questions in an hour than a wise man can answer in seven years.
A fool may chance to put something into a wise man's head.
A fool may give a wise man counsel.
A fool may make money, but it requires a wise man to spend it.
A fool may throw a stone into a well which a hundred wise men cannot pull out. H.
A fool on a bridge soundeth like a drum. W.

True, for hee hath a foolish Echo, which is compared to a Drumme, to wit his foolish and imperfect Worke. W.

A fool's bolt is soon shot.

Sottes bolt is sone shote, quoth Hendyng.—*P. of H. (Relig. Antiq.* i. 111). There is a leonine verse—

Ut dicunt multi, cito transit lancea stulti,

which Archbishop Trench holds to be a later formation from the old English adage (*On the Lessons in Proverbs*, 1853, p. 29) It next occurs, to my knowledge, in *Dives and Pauper*, by Henry Parker, 1493: "*Dives.* Thou arte the more fole. But it is a comon proverbe A foles bolte is soone shotte. Abyde and answere, and I wyll ley an hundred pounde that I shall preve thee by good argument that he is but a fole whiche wyll not besye hym to be riche." A poem with this title was published by Rowlands in 1614. The saying is in *Oliver Oatmeal's Quest of Inquiry*, &c., 1595. sign. A 2; in Webster and Decker's play of *Northward Hoe*, 1607, and in *Pasquils Jests*, ed. 1629. In the time of crossbows, a negligent archer was apt to discharge his piece without due preparation. "De fol juge breve sentence. *Fr.* A foolish judge passes quick sentence."—RAY.

A fool's bolt may sometimes hit the mark.
A fool's heart dances on his lips.
A fool's paradise.

More's *Boke of Lady Fortune* (*circâ* 1540), apud Hazlitt's *Fugitive Tracts*, 1875, 1st Series; Guazzo's *Civile Conversation*, 1581. "But neither they, nor the weather beatenst cosmographical starre-catcher of em all, can take his oath that it lyes iust vnder such an horizon; whereby manie are brought into a Fooles Paradice."—Dekker's *Knight's Coniuring*, 1607.

A fool's speech is a bubble of air.
A fool's tongue is long enough to cut his own throat.
A fool wants his cloak in a rainy day.
A fool when he hath spoke hath done all.
A fool will laugh when he is drowning.
A fool will not be foiled.

A fop of fashion is the mercer's friend, the tailor's fool and his own foe.
A forced kindness deserves no thanks.
A forgetful head makes a weary pair of heels.
A fortunate boor needs but be born.
A fortunate man may be anywhere.
A foul morn may turn to a fair day.
A fox and a false knave have all one luck—the better for banning.

Three Lords and Three Ladies of London, 1590, edit. 1851, p. 277.

A fox should not be of the jury at a goose's trial.
A French family.

i.q., *a pigeon's pair* infrâ.

A Friday face.

Clarke's *Dux Grammaticus*, 1633, English sect. part 2, p. 7. Another version is: "A Friday look and a Lenten face."

A Friday's feast.

A fast. Gascoigne's Poems (Roxb. Lib. edit. i. 445-6). Thus Davenport:—

[*Frier*] *Io*[*hn*]. Doe you straine courtesies? Had I it in fingering, I'de make you both make but *a Fridayes feast;*
Oh how the steame perfumes my Nostrils.

New Trick to Cheat the Divel, 1639, sign. E 2.

A friend, as far as conscience allows.
A friend in a corner.
A friend in court is worth a penny in purse. C.

Bon fait avoir ami en cour, car le procès en est plus court. *Fr.* A friend in court makes the process short.—RAY. But the saying occurs in *Hycke-scorner*, an interlude, about 1520 in Hazlitt's Dodsley, i.

A friend in need is a friend indeed.

The Spaniards say, Mas vale buen amigo que pariente primo.—RAY.

A friend in the market is better than money in the chest.
A friend is never known till a man have need. HE. AND C.

Amicus certus in re incerta cernitur.—*Cic. ex Ennio.*
Scilicet ut fulvum spectatur in ignibus aurum.
Tempore sic duro est inspicienda fides.—OVID.

Ἀνδρὸς κακῶς πράσσοντος ἐκποδὼν φίλοι. Friends stand afar off when a man is in adversity.—RAY.

A friend is not so soon gotten as lost. C.
A friend's dinner is soon dight.
A friend's frown is better than a fool's smile.
A friend that you buy with presents will be bought from you.
A friend will help at a dead lift.

A frosty winter and a dusty March,
and a rain about April:
and another about Lammas-time,
when the corn begins to fill:
is worth a plough of gold,
and all her pins theretill. D.

A full belly neither fights nor flies well. H.

A full cup must be carried steadily.

A full purse makes the mouth run over.

A full purse never lacks friends.

A gallant man needs no drums to rouse him.

A gallant man rather despises death than hates life.

A galled horse will not endure the comb.

Il tignosa non ama il pettine. *Ital.* Jamais tigneux n'aime le pigne. *Fr.* And, Cheval roigneux n'a cure qu'on l'estrille. *Fr.*—RAY.

A gardener has a big thumb-nail.

He is apt to appropriate his employer's choicest roots or flowers.

A generous confession disarms slander.

A gentle heart is tied with an easy thread. H.

A gentle housewife mars the household. H.

A Gentleman of Wales,
with a Knight of Cales,
and a Lord of the North Countrie,
a Yeoman of Kent
upon a rack's Rent
will buy them out all three.

Osborn's *Traditional Memoires of Q. Elizabeth, circâ* 1650 (Works, ed. 1682, p. 367). Ray's version varies from this, and is as follows:—

"A Knight of Cales, a Gentleman of Wales, and a Laird of the North countree,
A Yeoman of Kent, with his yearly rent, will buy them out all three."

Cales [Cadiz] knights were made in that voyage by Robert, Earl of Essex, to the number of sixty; whereof (though many of great birth) some were of low fortunes: and therefore Queen Elizabeth was half offended with the Earl for making knighthood so common.

Of the numerousness of Welch gentlemen nothing need be said, the Welch generally pretending to gentility. Northern lairds are such who, in Scotland, holds lands in chief of the king, whereof some have no great revenue. So that a Kentish yeoman (by the help of a hyperbole) may countervail, &c. Yeomen contracted for *gemen-mien*, from *gemein*, signifying common in old Dutch; so that a yeoman is a commoner, one undignified with any title of gentility: a condition of people almost peculiar to England; and which is, in effect, the basis of all the nation. —R.

Incomes were often smaller in former days in proportion to the value of money. Montaigne the Essayist, who died in 1593, is said to have had no more than £240 a year, although he was a gentleman of eminent position and liable to perpetual calls on his resources.

A gentleman ought to travel abroad but dwell at home.

A gentleman's greyhound and a salt-box, seek them at the fire. H.

A gentleman should have more in his pocket than on his back.

A gentleman without an estate is a pudding without suet.
A gift with a kind countenance is a double present.
A gift on the thumb is sure to come:
a gift on the finger is sure to linger.

Popular Antiquities of Polperro and its Neighbourhood, by T. Q. Couch (Transact. of the Penzance Nat. Hist. and Antiq. Soc., 1853-5). A *gift* here signifies one of those white specks on the nails, which are superstitiously held to be ominous of good or evil, according to circumstances.

A given bite
is soon put out of sight. *Yorksh.*

A *geen* bite in the local vernacular.

A glutton is never generous.
A Godmanchester black pig.

i.e., a donkey. Pepys' Diary, ed. 1858, iii. 134. Vide *infra*.

A golden dart kills where it pleases.
A golden shield is of great defence.
A gold ring does not cure a felon.
A good archer is not known by his arrows, but his aim.
A good bargain is a pick-purse. H.

Bon marché tire l'argent hors de la bourse. *Fr.* Mercadoria barata, rouba das bolsas. *Port.* Quod non opus est, asse carum.

A good bark year makes a good wheat year. *New Forest.*
A good candle-holder proves a good gamester.

Another version is: A good candle-snuffer may come to be a good player.

A good cause and a good tongue, yet money must carry it.
A good cause makes a stout heart and a strong arm.
A good conscience is a continual feast.

Walker's *Paræm.* 1672, 35.

A good conscience is the best divinity.
A good conscience needs never sneak.
A good dog deserves a good bone.
A good edge is good for nothing, if it has nothing to cut.
A good example is the best sermon.
A good face needs no band, and a bad one deserves none.

Some make a rhyme of this by adding, And a pretty wench no land.—Ray.

A good face needs no paint.
A good faculty in lying is a fair step to preferment.
A good fame is better than a good face.
A good fellow lights his candle at both ends.
A good friend is my nearest relation.
A good friend never offends.

A good garden may have some weeds
A good honest man is but a civil word for a fool.

So Napoleon, in a private note to Josephine, speaks half contemptuously of "les bons Belges."

A good hope is better than a bad possession.
A good horse cannot be of a bad colour.
A good horse should be seldom spurred.
A good Jack makes a good Jill. C.

Bonus dux bonum reddit comitem. Inferiors imitate the manners of superiors; subjects of their princes, servants of their masters, children of their parents, wives of their husbands. Præcepta ducunt, exempla trahunt.—RAY.

A good lawyer, an evil neighbour.
A good life makes a good death.

B. of M. R. 1629, No. 27.

A good man can no more harm than a sheep. C.
A good man will requite a gift; an ill man will ask more.
A good marksman may miss.
A good maxim is never out of season.
A good name for-winneth.

How the Goode Wif thaught hir Doughter, in Hazlitt's *Pop. Poetry*, i.

A good name keeps its lustre in the dark.
A good neighbour, a good morrow. C.

Qui a bon voisin a bon matin. *Fr.* Chi ha cattivo vicino ha il mal mattino. *Ital.* Aliquid mali propter vicinum malum.—PLAUT. in *Merc.* Πῆμα κακὸς γείτων ὅσον τ' ἀγαθὸς μεγ' ὀνείαρ.—*Hesiod.* "Themistocles, having a farm to sell, caused the crier who proclaimed it to add, that it had a good neighbour; rightly judging that such an advantage would make it more vendible."—R.

A good new year, and a merry Handsel year. D.
A good nut year, a good corn year. D.

Wilsford, in his *Natures Secrets* [1658], p. 144, informs us that, "in autumn (some say), . . . great store of nuts and almonds presage a plentiful year of corn, especially filberds."

A good occasion for courtship is, when the widow returns from the funeral.

This saying may have originated in the story related in *A C. Mery Talys* (1525), No. 9, *Of the woman that sayd her woer came to late.*

A good painter can draw a devil as well as an angel. CL.
A good paymaster { may build St. Paul's. / never wants workmen. / starts not at assurances. H.

Al buen pagador no le duelen prendas. *Span.*—R. The Spaniards also say, Del mal pagador si quiera en paja.—*Ibid.*

A good pinch and a rap with a stick is a clown's compliment.

A good presence is a letter of recommendation.
A good present need not knock long for admittance.
A good recorder / sets all in order.
A good reputation is a fair estate.
A good salad may be a prologue to a bad supper.
A good saver is a good server. *Somerset.*
A good servant should have good wages.
A good shape is in the shear's mouth.
A good shift may serve long, but it cannot serve for ever.
A good stomach is the best sauce.
A good surgeon must have [an eagle's eye], a lady's hand, and a lion's heart. CL.
A good take heed
will surely speed.
A good tale ill told in the telling is marred. HE.
A good tale is none the worse for being twice told.
A good tongue is a good weapon.
A good tree is a good shelter.
A good trencherman.

A good eater, from the former custom of using trenchers.

A good wife and a good name
hath no mate in goods nor fame. W.
A good wife and health
are a man's best wealth.
A good wife maketh a good husband.
A good winter brings a good summer. HE.
A good woman is worth (if she were sold)
the fairest crown that's made of pure gold. W.
A good word is as soon said as a bad one.
A good workman is known by his chips.
A goose cannot graze after him. CL.
A goose-quill gentleman. CL.
A goose-quill is more dangerous than a lion's claw.
A goss-hawk beats not at a bunting.

Aquila non capit muscas.—RAY.

A gossip speaks ill of all, and all of her.
A grain of prudence is worth a pound of craft.
A grand eloquence, little conscience.
A great ceremony for a small saint.
A great city, a great solitude.
A great dowry is a bed full of brambles.
A great fortune, in the hands of a fool, is a great misfortune.
A great fortune is a great slavery.
A great head and a little wit.

This is only for the clinch-sake become a proverb; for certainly the greater, the more brains; and the more brains, the more wit, if rightly conformed. The Spaniards say, Cabello longo y corto el seso. Long hair and little brains.—RAY.

A great load of gold is more burthensome than a light load of gravel.
A great lord is a bad neighbour.

Une grande rivière est un mauvais voisin. *Fr.*—RAY.

A great mark is soonest hit.
A great reputation is a great charge.
A great ship asks deep waters. H.
A great tree hath a great fall.
A great wind is laid with a little rain.

Ancren Riwle, p. 247, ed. Morton.

A green winter makes a fat churchyard.

This proverb was sufficiently confuted in the year 1667, when the winter was very mild; and yet no mortality or epidemical disease ensued the summer or autumn following. We have entertained an opinion, that frosty weather is the most healthful, and the hardest winters the best; but I can see no reason for it; for in the hottest countries of the world, as Brazil, &c., men are longest lived where they know not what frost or snow means, the ordinary age of man being an hundred and ten years: and here in England we found by experience that the last great plague succeeded one of the sharpest frosty winters that hath lately happened. —RAY.

A green wound is soon healed.
A groaning horse and a groaning wife never fail their master. HE.

Heywood's *Golden Age*, 1611. Camden says, *A grunting horse*, &c.

A growing youth hath a wolf in his belly.

i.e., He is a great eater. Mozo creciente lobo en el vientre. *Span.* —R.

A guilty conscience needs no accuser.
A guinea it would sink,
and a pound it would float:
yet I'd rather have a guinea,
than your one-pound note.

Mr. Halliwell says, "Proverbial many years ago, when the guinea in gold was of a higher value than its nominal representative in silver." But surely the one-pound note was at no time the representative of the guinea? The pound note is still in circulation in North Britain, but is not esteemed. From the constant change of hands it acquired the bye-name of *filthy lucre*.

A hair of the dog that bit you.

Another drop of the liquor upon which you got drunk last night.

"And to the hostler by mornyng by daie
This felow calde, what how felow, thou knaue,
I praye the and my felow haue
A heare of the dog that bote vs last night."—HEYWOOD.

I suspect that in Heywood's time, this expression had two senses, a serious and ludicrous, that is, it was firmly believed that by applying a hair of the dog, given by the owner, that had bitten one to the sore in

a particular way, it would heal it; and thence the phrase derived its other meaning, which is the only one remaining in much force at the present time. See *Faiths and Folklore*, 1905, p. 297.

Will Summers.

A halter and a rope for him that will be pope
without all right or reason.
A handful of good life is better than a bushel of learning. H.

Mieux vaut un poigne de bonne vie,
Que plein muy de clergie. *Fr.*—RAY.

A handful of trade is a handful of gold.
A handsaw is a good thing, but not to shave with.
A handsome-bodied man in the face.
A handsome hostess is bad for the purse.
A hangman is a good trade, he doth his work by daylight.
A hard beginning maketh a good ending. HE.
A hard-fought field, where no man escapeth unkilled. C.
A hard thing it is, I wiss,
to judge a thing that unknown is.

Reliq. Antiq. (from a MS. 15th Cent.)

A hare may draw a lion with a golden cord.
A harlot's face is a painted sepulchre.

Nixon's *Strange Foot-Post*, 1613, sign. B 3.

A hasty man never wants woe. C.

Olla que mucho hierre, sabor pierde. Span.—RAY.

A hat is not made for one shower. H.

The shape of a good greyhound.

A head like a snake, a neck like a drake,
a back like a beam, a belly like a bream,
a foot like a cat, a tail like a rat.

A headstrong man and a fool may wear the same cap.
A heaven upon earth.

Breton's *Court and Country*, 1618 (repr. Roxb. Lib. 191).

A heavy purse makes a light heart.

Wely Beguiled, 1606 (Hazlitt's Dodsley, ix. 221).

A high building, a low foundation. C. and CL.
A hog in armour is still but a hog.
A hog that's bemired, endeavours to bemire others.
A hog upon trust, grunts till he's paid for.
A honey tongue, a heart of gall. C.

Boca de mel coraçon de fel. *Port.* Palabras de santo y uñas de gato. *Span.*—RAY.

A honny tongue, a hart of gall,
Is fancies spring, but sorrowes fall.
The Nymphs Reply to the Sheepheard. (England's Helicon, 1600, repr. 1867, p. 215.)

A hood for this fool, to keep him from the rain.

The XXV. Orders of Fooles (*circâ* 1570), apud *Ancient Ballads and Broadsides*, Philob. Soc. 1867, p. 128.

A hook's well lost to catch a salmon.

Il faut perdre un veron pour pecher un saumon. *Fr.*—Ray.

A hop on my thumb. He.
A horn heard soon, though hardly seen.
A horse foaled of an acorn.

The gallows.

A horse is neither better nor worse for his trappings.
A horse kiss.
A horse made, a man to make. H.
A horse of a different colour.

A different matter. Shakespear, *Twelfth Night*, ii. 3, has: "My purpose is indeed a horse of that colour."

A horse stumbles, that hath four legs. H.
A horse that will not carry a saddle must have no oats.
A horse that will travel well,
a hawk that will fly well,
a servant that will wait well,
and a knife that will cut well.

Written in a coeval (or nearly coeval) hand on the fly-leaf of a copy of *The Grete Herbal*, edit. 1561. See *Notes and Queries*, Jan. 2, 1869.

A hot May
makes a fat church hay. *Cornw. etc.*

In 1569-70 was licensed to Thomas Colwell a ballad entitled:

"A mery milde May
Wherein ys vnsiphored how all thynges decay."

A hot temper leaps over a cold decree.

Merchant of Venice, 1600.

A houndless man comes to the best hunting.
A house built by a man's father, and a vineyard planted by his grandfather.
A house built by the wayside is either too high or too low.
A house filled with guests is eaten up and ill spoken of.
A house ready made, but a wife to make.
A house well furnished makes a good housewife.
A huge loss.

Ironically.—Walker's *Paræm.* 1672, 27.

A humble-bee [or beetle] in dung thinks himself a king.
A hundred tailors, a hundred weavers, and a hundred millers, make three hundred thieves.
A hungry horse maketh a clean manger.

A la hambre no hay pan malo. *Span.*—Ray.

A hungry kite sees a dead horse afar off.
A hungry man is an angry man.
A hungry man smells meat afar off.
A Huntingdon sturgeon [a donkey].

"This day [22nd of May, 1667] coming from Westminster with W. Batten, we saw at White Hall stairs a fisher boat with a sturgeon that he had newly catched in the River; which I saw, but it was but a little one; but big enough to prevent my mistake of that for a colt, if ever I became mayor of Huntingdon."—*Pepys*, ed. 1858, iii. 134. Upon which the editor has this note: "During a very high flood in the meadows between Huntingdon and Godmanchester, something was seen floating, which the Godmanchester people thought was a black *pig*, and the Huntingdon folk, declared was a *sturgeon;* when rescued from the waters, it proved to be a *young donkey*. This mistake led to the one party being styled 'Godmanchester Black Pigs,' and the other, 'Huntingdon Sturgeons,' terms not altogether forgotten at this day. Pepys' colt must be taken to be the *colt of an ass*." But the story of the colt is introduced into the *Conceits of Tom Long the Carrier*, printed at least as early as 1634. In the Preface to Middleton's *Mayor of Quinborough*, 1661 (written of course many years before) there is a playful allusion to the wit of the *mayor* of Huntingdon, which seems to be unfavourably contrasted with that of the mayor of Quinborough.

A jack of Dover.

A sole, for which Dover is still celebrated. There was an old jest-book with this (no doubt then popular) title, printed in 1604 and 1635. Chaucer, in the Canterbury Tales (Cokes Prologe, ed. Bell, i. 235), makes the Host say to the Cook:

> And many a Jakk of Dover hastow sold,
> That hath be twyes hoot and twyes cold.

Whether in this passage Chaucer meant by *Jack of Dover* a sole or a dish warmed up *(rechauffé)*, it is rather difficult to say.

"This he [Fuller] makes parallel to *Crambe bis cocta;* and applicable to such as grate the ears of their auditors with ungrateful tautologies, of what is worthless in itself; tolerable as once uttered in the notion of novelty, but abominable if repeated."—R.

A jade eats as much as a good horse. H.
A January haddock,
a February bannock,
and a March pint of ale. D.
A jealous man's horns hang in his eyes.
A Jerusalem pony [a donkey].

This is a generally understood term, and is not a mere Northamptonshire provincialism, as Miss Baker (*Gloss.* in voce) appears to have thought. That writer may be correct in ascribing the phrase to the entrance of Our Saviour into the Holy City on an ass.

A jest driven too far brings home hate.
A joke never gains an enemy, but often loses a friend.
A journey were better too long than dangerous.
A Judas kiss.

Bale's *Kynge Johan* (*circâ* 1540), ed. 1838, p. 82.

A kindly aver will never make a good horse.
A king Harry's face.

Perhaps a hard, metallic face, like that on the Harry groats.

A king promises, but observes only what he pleases.
A king's favour is no inheritance.
A king's word is more than another man's oath.

Letter of the Princess Elizabeth to her sister Mary, 1553 (Ellis's *O.L.* 2nd S.), i. 255.

A kiss of the mouth often touches not the heart.
A knave discovered is a great fool.
A knave (or a rogue) in grain.

That is, of a scarlet dye. The alkermes berry, wherewith they dye scarlet, is called in Greek κατ' ἀντωνομασίαν, κόκκος; that is, *granum* in Latin, and in English grain.—R

A knavish confession should have a cane for absolution.
A knotty piece of timber must have smooth wedges.
A laced mutton.

A phrase signifying a loose woman. *Mutton* is a term applied in the same sense, and possibly Rochester's epitaph on Charles II. had this under-meaning in view.

A lady's reason.

"It is so, because it is so."

A lame traveller should get out betimes.
A lass that has many wooers oft fares the worst.
A late spring
is a great blessing. D.
A lazy ox is little better for the goad.
A lazy sheep thinks its wool heavy.
A leaden sword in an ivory scabbard. LUCIAN.
A Leadenhall knife, where, if one pour on steel with a ladle, another comes, and wipes it off with a feather.

Stephen Gosson (1581), quoted by Mr. Wheatley in his edit. of Cunningham's London in v. Leadenhall.

A lean fee is fit for a lazy clerk.

Countrymans New Commonw. 1647.

A leap year
is never a good sheep year. D.
A learned man hath his treasure about him. DRAKE.
A lecher's love is (like sir reverence) hot.

Taylor's *Whore*, 1622.

A leg of a lark is better than the body of a kite. HE.
A Leicestershire plover.
A lewd bachelor makes a jealous husband.
A liar should have a good memory.
A lie begets a lie, till they come to generations.
A lie has no legs, but a scandal has wings.
A lie with a latchet.

Comp. That's a lie., &c.

A life of leisure and a life of laziness are two things.
A light burden far heavy. C.
A light Christmas, a heavy sheaf.
A lightening before death. CL.

For this well-understood physical phenomenon, Clarke (*Parœm.* 1639, p. 185) considers that the Latin equivalent—the Erasmian counterpart—should be "periturum gaudium!" Nearly all the parallels of Clarke, Walker, Ray, &c., are of the same stamp. Ray observes: "This is generally observed of sick persons, that a little before they die their powers leave them, and their understanding and memory return to them, as a candle just before it goes out gives a great blaze."

"*Matilda.* I thought it was a lightening before death,
Too sudden to be certain."
Death of Robert, Earl of Huntingdon, 1601 (Hazlitt's Dodsley.)

Comp. Nares *Glossary*, 1859, p. 511.

A light hand makes a heavy wound.

Manningham's *Diary*, 1602, p. 52.

A light-heeled mother makes a heavy-heeled daughter.
A light purse makes a heavy heart.
A light-skirts.
A Lincolnshire pudding.

This seems to be cited as something well known and popular in *A Shrove Tvesday Bangvet*, 1641.

A lion may be beholden to a mouse.

This appears to be an aphorism founded on the well known Æsopian fable.

A lion's skin is never cheap. H.
A lion with a white face.

A calf. Part of the title of a tract, 1649.

A liquorish tone is the purse's canker.
A liquorish tongue, a lecherous tail.
A lisping lass is good to kiss.
A little and good fills the trencher. H.
A little barrel can give but little meal.
A little bird wants but a little nest.
A little body often harbours a great soul.
A little debt makes a debtor, but a great one an enemy.
A little ekes, quoth Jenny Wren, when she pissed in the sea. CL.
A little fire burns up a great deal of corn.
A little house well filled
a little land well tilled,
and a little wife well willed
are great riches.

Written in a coeval hand in a copy of edit. 1561 of *The Grete Herball*, &c. See *Notes and Queries* for January 2, 1869.

A little in the morning, nothing at noon,
and a light supper doth make to live long.

A little kitchen makes a large house. H.

MS. of the sixteenth century in *Rel. Ant.*, i. 208. A portion of the contents of this MS. has been transcribed from Heywood's *Proverbs*, 1562.

A little leak will sink a great ship.
A little let lets an ill workman. H.
A little more breaks a horse's back.

Some say, the last feather breaks the camel's back. El asno sufre la larga, no la sobre carga. *Span.* A cobiça rompre o saco. *Port.*

A little more than kin and less than kind.

Hamlet, i. 2. I would he were not so neere to us in kindred, then, sure, he would be neerer in kindnesse.—Rowley's *Search for Money*, 1609.

A little of everything is nothing in the main.
A little pot
soon hot. HE and C.

Little persons are commonly choleric.—Ray.

A little ship needs but a little sail.
A little stream drives a light mill. CL.

Countrym. N. Commonw. 1647.

A little stream may quench thirst as well as a great river.
A little string will tie a little bird.
A little time may be enough to hatch great mischief.
A little wind kindles, much puts out the fire. H.
A little with quiet
is the only diet. H.
A little wit will serve a fortunate man.
A little wood will heat a little oven.
A living dog is better than a dead lion.
A loan should come laughing home.
A Lockerby lick.

A slash in the face with a sword, so called from a practice during the feuds between the border-clans in Scotland, but arising from the fight between the Maxwells and Johnstones at Lockerby in Annandale.

A London cockney.

This nickname is more than four hundred years old: for when Hugh Bigot added artificial fortifications to his naturally strong castle of Bungay, in Suffolk, he gave out this rhyme, therein vaunting it for impregnable:

> Were I in my castle of Bungey,
> Upon the river of Waveney,
> I would ne care for the King of Cockney.

Meaning thereby King Henry II., then quietly possessed of London, whilst some other places did resist him; though afterwards he so humbled this Hugh, that he was fain with large sums of money, and pledges for his loyalty, to redeem this his castle from being razed to the ground. A different account occurs in the comedy of *Look about you*, 1600, where Gloucester is made to say:

"O, that I were within my fort of Bungay,
Whose walls are wash'd with the clear streams of Waveney,
Then would not Gloucester pass a halfpenny
For all these rebels——"

I meet with a double sense of this word Cockney: 1. One *coax'd* and *cocquer'd*, made a wanton or nestle-cock, delicately bred and brought up, so as, when grown up, to be able to endure no hardship. 2. One utterly ignorant of country affairs, of husbandry, and housewifery, as there practised. The original thereof, and the tale of the citizen's son, who knew not the language of a cock, but called it neighing, is commonly known.—R. So Day in his *Blind Beggar*, 1659, ed. Bullen, p. 108, makes Tom Stroud say:—"I think you be sib to one of the London cockneys that asks whether Haycocks were better meat broyled or rosted."

A London jury; hang half, and save half.

Some affirm this of an Essex, others of a Middlesex jury: and my charity believes it equally true, that is, equally untrue, of all three. It would fain suggest to credulous people as if Londoners, frequently impanelled on juries, and loaded with multiplicity of matters, aim more at dispatch than justice, and to make quick riddance (through no haste to hang true men), acquit half and condemn half. Thus they divide themselves in *æquilibrio* between justice and mercy, though it were meet the latter should have the more advantage, &c. The falseness of this suggestion will appear to such who, by perusing history, do discover the London jurors most conscientious in proceeding "secundùm allegata et probata;" always inclining to the merciful side in saving life, when they can find any cause or colour for the same.—R.

As the present work seems to be one in which desultory illustration is admissible, I quote the following from Luttrell's *Diary*, i. 289: "The 21st [Nov. 1683] Algernon Sidney esq. came upon his tryall at the kings bench bar upon an indictment of high treason in conspireing the death of the king, endeavouring to levy war, and cause an insurrection in these kingdomes: the jury were a jury of Middlesex, who being called, he took exceptions to severall; some that they were the kings servants: others, that they were concerned in personating the lord Russells ghost: and the greater part, for that they were no freeholders in the county of Middlesex, &c."

A London pudding.

In the well-known account of the manner of living of Henry Hastings, second son of George, Earl of Huntingdon, in Dorsetshire, it is said that he was never without "a London pudding." In "A Shrove Tvesday Banqvet sent to the Bishops in the Tower," 4to, 1641, the gift to the *Bishop* of Canterbury is "a London pancake."

A long harvest of a little corn. C.

A long-horned one.

An inhabitant of Craven.—HALLIWELL.

A long lane, and a fair wind, and always thy heels here away.

A long life hath long miseries.

A long ox and a short horse.

A long tongue is a sign of a short hand. H.

A lord's heart and a beggar's purse agree not.

A lord without riches is a soldier without arms.

A louse is better than no meat.

Musarum Deliciæ, 1656.

A lover's soul lives in the body of his mistress.
A low hedge is easily leaped over. C.
A loyal heart may be landed under Traitor's Bridge.

This is a bridge under which is an entrance into the Tower, over against Pink-gate, formerly fatal to those who landed there; there being a muttering that such never came forth alive, as dying, to say no worse therein, without any legal trial. The proverb importeth, that passive innocence, overpowered with adversaries, may be accused without cause, and disposed of at the pleasure of others.—R.

A Ludgate bird. CL.
A mackerel sky
never holds three days dry.

Compare *The mackerel's cry*, &c. It is still an article of belief, even among educated people, that what is called a *mackerel* sky prognosticates wet. In Scotland they hold the same thing of the clouds, when they present three distinct shades. In Carr's *Dialect of Craven*, 1828, i. 221, it is said that *Hen Scrattins* are "small and circular white clouds denoting rain or wind. A friend informs me," says the writer, "that it is usual in Devonshire for the people to say 'see mackarel backs and horse-tails,' as indicative of rain or wind." It is said that mackarel are out of season when gooseberries come in, yet people eat mackarel with gooseberry sauce. The French call the gooseberry in fact *groseille à maquereau*.

A mackerel sky and mares' tails
make lofty ships carry low sails.
A mad beast must have a sober driver.
A mad bull is not to be tied up with a packthread.
A madman and a fool are no witnesses.
A mad parish must have a mad priest.
A maid and a virgin are not all one. CL.
A maiden's nay.

"To say nay, and take it."

A maid oft seen, a gown oft worn,
are disesteemed and held in scorn.
A maid that laughs is half taken.
A maid that taketh yieldeth.
A man among children will be long a child, a child among men will be soon a man.
A man apt to promise is apt to forget.
A man, as he manages himself, may die old at thirty, or young at eighty.
A man assaulted is half taken.

Booke of Meery Riddles, 1629, No. 22.

A man at five may be a fool at fifteen.
A man at sixteen will prove a child at sixty.
A man can do no more than he can.
A man cannot spin and reel at the same time.
A man far from his good is nigh his harm. HE.

Qui est loin du plat est pres de son dommage. *Fr.*—RAY.

A man gets no thanks for what he loseth at play.
A man had better have a dule than a dawkin.

i.e., A shrew than a slut.

A man had better ne'er been born,
as have his nails on a Sunday shorn. D.
A man has choice to begin love, but not to end it.
A man has no more goods than he gets good by.
A man has often more trouble to digest meat than to get it.
A man hath many enemies when his back is to the wall. CL.
A man in a passion rides a horse that runs away with him.
A man is a fool or a physician at fifty.

Letter from Josiah Wedgwood to T. Bentley, Feb. 22, 1768. But Ray says: "A man is either a fool or a physician after *thirty* years of age."

A man is a lion in his own cause.
A man is a man, though he hath never a cap to his crown.
A man is a man, though he have but a hose on his head. C. and CL.
A man is little the better for liking himself, if nobody else like him.
A man is not good or bad for one action.
A man is not so soon healed as hurt. C.
A man is weal or woe,
as he thinks himself so.
A man knows his companion in a long journey and a little inn.
A man, like a watch, is to be valued for his goings.
A man may be an artist, though he have not his tools about him.
A man may bear till his back break. CL.

If people find him patient, they'll be sure to load him.—RAY.

A man may be good in the camp, yet bad in the church.
A man may be strong, and yet not mow well.
A man may be young in years, yet old in hours.
A man may bring his horse to the water, but he will choose whether he will drink.

A man maie well bring a horse to water, but he can not make him drinke without he will.—HEYWOOD, 1562. *Philosopher's Banqvet* (Certayne conceyts and Ieasts), 1614. It is, I should think, falsely ascribed there to Q. Elizabeth. "On ne fait boire à l'asne quand il ne veut. *Fr.* And, On a beau mener le bœuf a l'eau s'il n'a soif. *Fr.*

A man may buy gold too dear. HE.
A man may come soon enough to an ill bargain. CL.
A man may come to market though he don't buy oysters.
A man may have a just esteem for himself without being proud.
A man may hold his tongue in an ill time.

Amyclas silentium perdidit. It is a known story, that the Amycleans having been often frightened and disquieted with vain reports of the

enemy's coming, made a law that no man should bring or tell any such news. Whereupon it happened, that, when the enemies did come indeed, they were surprised and taken. There is a time to speak as well as to be silent.—RAY. See *Mery Tales and Quick Answeres*, ed. Berthelet, No. 35.

A man may know by the market-folks how the market rules. CL.

A man may live upon little, but he cannot live upon nothing.

A man may lose his goods for want of demanding them. R.

Optima nomina non appellando fiunt mala.—RAY. This is a *quasi*-legal maxim.

A man may love his house well, though he ride not on the ridge. HE.

A man may love his children and relations well, and yet not cocker them, or be foolishly fond and indulgent to them.—RAY.

A man may not wive,
and also thrive,
and all in a year.

Towneley Mysteries, p. 86.

A man may provoke his own dog to bite him.

New Help to Disc., 1721, p. 134.

A man may say even his Pater-noster out of time.

A man must go old to the court, and young to a cloister, that would go thence to heaven.

A man must plough with such oxen as he hath.

A man must sell his ware at the rates of the market.

A man need not look in your mouth to see how old you are.

Facies tua computat annos.—R.

A man never surfeits of too much honesty.

A man of courage never wants weapons.

A man of gladness
seldom falls into madness.

A man of many trades begs his bread on Sundays.

A man of strange kidney.

A man of words, and not of deeds,
is like a garden full of weeds.

Halliwell (*Nurs. Rh. of Engl.* 6th edit., 71) has a tag, which seems to have been added afterwards:—

For when the weeds begin to grow,
Then doth the garden overflow.

The couplet itself occurs in Harl. MS. 1927.

A man or a mouse.

Appius and Virginia, 1575, Dodsley, xii. 356. *i.e.*, one of two things, and a chance which.

A man's country is where he does well. CL.

Illa mihi patria est, ubi pascor, non ubi nascor.—*Leonine Verse.*

A man's folly ought to be his greatest secret.
A man's gift makes room for him.
A man shall as soon break his neck as his fast. HE.
A man should blame or commend, as he finds.

Pecock's *Repressor*, p. 48. He calls it "the olde wijs proverbe."

A man's house is his castle. CL.

This is a kind of law proverb; Jura publica favent privato domui. The Portuguese say, Cada hum em sua casa e rey.—RAY. The saying seems to be quoted in *The Merry Devil of Edmonton*, 1608 (Hazlitt's Dodsley, x. 258-9); but the old copies read: "My horse, my castell——."

A man's load is his coracle.

"Llwyth gwr ei gorwg"—Welsh saying. W. Barnes, *Notes on Ancient Britain*, 1858, p. 23.

A man surprised is half beaten.
A man's wealth is his enemy.
A man that keeps riches, and enjoys them not, is like an ass that carries gold and eats thistles.
A man that will fight may find a cudgel in every hedge. CL.
A man under no restraint is a bear without a ring.
A man were better be half blind than have both his eyes out.

Mas vale tuerto que ciego. *Span.*—RAY.

A man will not lose a hog for a half pennyworth of tar. C.

A hog was a Lincolnshire provincialism for a sheep.

A man with a running head never wants wherewith to trouble himself.
A man without money is a bow without an arrow.
A man without reason
is a beast in season.
A March wisher [*whisker*—F.]
is never a good fisher.
A mare's shoe and a horse's shoe are both alike.
A mariner must have his eye upon rocks and sands, as well as upon the north star.
A married man turns his staff into a stake. H.
A match, quoth John, when he kissed his dame.
A match, quoth Hatch,
when he got his wife by the breech.
A May flood
never did good. CL.
A merchant's finger.

"A Player is like to a Marchants finger, that stands sometime for a thousand, sometime for a cypher."—Gosson's *Playes confuted in five Actions*, about 1580, dedic.

A merchant's happiness hangs upon chance, winds, and waves.

A merchant that gains not, loseth. H.
A mere scholar is a mere ass. CL.
A merry companion is music in a journey.
A merry companion on the road is as good as a nag.

Compagno allegro per cammino, te serve per roncino. *Ital.*—RAY.

A Michaelmas rot
comes ne'er in the pot.

A mill-house story.

A piece of dubious gossip. The saying looks back to the time, when the goodwife or her daughter was obliged to take the corn to the next mill to be ground, and when visitors to the miller for this purpose had to wait their turn.

A miss is as good as a mile.

"An hair's breadth, fixed by a divine finger shall prove as effectual a separation from danger as a mile's distance."

A misty morning may have a fine day.
A Mitcham whisper.

A loud shout. *Surrey.*

A mole wants no lanthorn.
A moneyless man goes fast through the market.
A moonshine banquet.

A Barmecide feast. See Gascoigne's *Poems*, edit. Hazlitt, i. 481.

A morning sun, a wine-bred child, and a Latin-bred woman, seldom end well. H.
A morsel eaten gains no friend.

Bocado comido no gana amigo. *Span.*—R.

A mote may choke a man. CL.
A mountain and a river are good neighbours. H.
A mouse in time may bite in two a cable. H.
A muffled cat is no good mouser.

A gloved cat can catch no mice.—*B. of M. R.*, 1629.
Gatta guantata non piglia mai sorice. *Ital.* A gloved cat, &c. The Portuguese say, Gato meador nunca bom murador: A mewing cat, &c.—RAY.

A myrtle among thorns is a myrtle still.
A new moon soon seen is long thought of.
A nine days' wonder.

Title of a tract printed in 1600. See *Handbook of E. E. Lit.*, art. KEMPE.

A noble house-keeper needs no doors.
A noble plant suits not a stubborn ground. H.
A nod for a wise man, and a rod for a fool.

Equivalent to *verbum sapienti*, or, as we usually say, *verbum sap.*

A nod from a lord is a breakfast for a fool.

A nod of an honest man is enough.
A Norfolk dumpling.

A Shrove Tvesday Banqvet, 1641.

A northern air / brings weather fair. D.
A northern bar / brings drought from far.

A *bar* is a mist or fog.

A nose of wax.

A tool, anything readily turnable to a purpose. Sir John Bramston, in his *Autobiography*, p. 103, speaks of the judges "makeinge a nose of wax of the law," during the Civil War.

A Pancridge [Pancras] parson.

Who married couples and asked no questions. Field's *A Woman's a Weathercock*, 1612, repr. p. 31. *Pancridge* was a form commonly used within living memory. In *Totenham Court*, by T. Nabbes, 1638, sign. K 4, there is a reference to this:

Keeper. *Why* then to *Pancras:* each with his lov'd consort;
And make it Holiday at *Totenham Court.*

A Paternoster while.

In a very short time. Paston Letters, ed. Gairdner, i. 74 (in a letter of 1448.)

A pear must be eaten to the day:
if you don't eat it then, throw it away.

This is only true of soft fleshed fruit.

A pear year, a dear year.
A pebble and a diamond are alike to a blind man.
A peck of March dust, and a shower in May
makes the corn green, and the fields gay.
A penny boy.

A hireling, a fellow ready to run errands for any one. "To turne the Cat in the panne, and to be a hirelyng, or *a penny boy* for any particuler person, to have clientes in matters of Parliament, is token of too much vilitie."—*Acc. of the Quarrel between Hall and Mallerie* in 1575 6, repr. of ed. 1580, in *Misc. Ant. Angl.*, 1816, p. 94.

A penny for your thought. HE.

This is also part of the title of a poem licensed on the 4th February, 1631-2. See Arber's *Transcript*, iv. 237.

A penny more buys the whistle.
A penny purse.

A mean person. Paston Letters, iii. 83. In a letter of 1473.

A penny saved is a penny got.

Spectator, No. 2.

A pennyworth of love is worth a pound of law.

A penny well spent is sometimes better than a penny ill spared.

Walker's *Paræm.*, 1672, p. 32.

A pennyworth of ease is worth a penny.
A per se. CHAUCER.

This phrase is equivalent to *paragon*, and signifies a person whose qualifications are complete. It is, of course, of occurrence in our old writers. In *A Buik of Godlie Psalmes and Spirituall Sangis*, 1578, it is spelt, oddly enough, *A per C*, as if the author (or printer) had not been quite clear as to the purport of the expression. In the early Hornbooks capital A precedes a b c, and stands *per se* or by itself.

A petitioner at court that spares his purse angles without a bait.
A pick-a-pack. FLORIO.

Corrupted into *pick-a-back*. In the old ballad of the *Coaches' Overthrow* (*circâ* 1610) we find *pick-pack* in the same sense (Collier's *Roxb. Ball.* 294). In the *Dialect of Leeds*, 1862, p. 237, appears a closer approximation to the old form, viz., *A-pickpack*.

> This Man of Men is Mettle to the Back,
> Knows how to carry Gold *a-Pick-a-Pack*.
> *Vade Mecum for Malt-worms*, 1720, p. 11.

A pickthank, a picklock, both are alike evil:
the difference is, this trots, that ambles to the devil.

See Peck's *Desider. Curiosa*, ed. 1779, p. 398.

A piece of a kid is worth two of a cat. HE.
A pig of my own sow. HE.

> "*Old Strowd.* Hast thou any money about thee, Tom?
> *Y. Str.* An hundred angels and a better penny,
> Pigs of your own sow, father."
> Day's *Blind Beggar of Bednal Green*, 1659.

A pig of the worse pannier. HE.
A pigeon's pair.

Where people have two children, one of either sex.

A pin a day is a groat a year.
A pissing while.

See *Gammer Gurton's Needle*, act 4, sc. 1, and the Editor's note. It is a saying used by Shakespear, Jonson, &c. It stands for a very short time, as *not even a p—g while*.

A place at court is a continual bribe.
A plaster is but small amends for a broken head.
A Plymouth cloak.

That is, a cane, or staff; whereof this is the occasion: Many a man of good extraction, coming home from far voyages, may chance to land here, and, being out of sorts, is unable, for the present time and place, to recruit himself with clothes. Here (if not friendly provided) they make the next wood their draper's shop, where a staff cut out serves them for a covering. For we use, when we walk in *cuerpo*, to carry a staff in our hands, but none when in a cloak. When this proverb was introduced, great coats were not worn.—RAY. The phrase occurs in Massinger's *New Way to Pay Old Debts*, 1633, i., 1.

A point next the wrist.
A poor beauty finds more lovers than husbands. H.
A poor dog that is not worth the whistling. C.

Private Correspondence of Jane Lady Cornwallis—Sir T. Meautis to Lady Bacon (April, 1626). "'Tis an ill dog, &c."

A poor dry thing, let it go! NEW FOREST.

Sour grapes.

A poor man wants some things, a covetous man all things.
A poor man's cow dies, a rich man's child. H.
A poor man's debt makes a great noise.
A poor man's table is soon spread.
A poor spirit is poorer than a poor purse.
A poor wedding is a prologue to misery
A Pope's Bull,
a dead man's skull,
and a crooked trull,
are not all worth a fleece of wool.

Countrym. N. Commonw. 1647. "Do not well agree."—Clarke's *Paræmiologia*, 1639, p. 32.

A pot that belongs to many, is ill stirred and worse boiled.
A pound of care will not pay an ounce of debt. C.

In Porter's *Two Angrie Women of Abingdon*, 1599, edit. Dyce, p. 49, it is reversed—*An ounce*, &c. Cento carre di pensieri non pageranno un' oncia di debito. *Ital.* Pesadumbres no pagan deudas. *Span.*—RAY.

A pretty fellow to make an axle tree for a oven. *Cheshire.*
A pretty kettle of fish!
A pretty pig makes an ugly old sow.
A prince wants a million, a beggar but a groat.
A princely mind will undo a private family.
A proud eye, an open purse, and a light wife, breeds mischief to the first, misery to the second, and horns to the third.
A proud heart and a beggar's purse were never loving companions.

Countrym. N. C. 1647.

A proud horse that will not bear his own provender. HE.
A proud look makes foul work in a fine face.
A proud man hath many crosses.
A proud mind and a beggar's purse goeth together. C.
A proud mind and a poor purse are ill met.
A puff of wind and popular praise weigh alike.

A paraphrase of the well known *aura popularis*.

A pullet in the pen,
is worth an hundred in the fen.

This seems to be a *varia lectio* of A bird in the hand, &c.

A purse without money is but a piece of leather.
A quartan ague kills old men, and heals young.
A quean hath ever a cloak for the rain.

Davies *Sc. of Folly* (1611), p. 147.

A quiet conscience sleeps in thunder.
A ragged colt may make a good horse.

——of a ragged colt there cometh a good horse.—HEYWOOD.
The Irish have it, a *ragetty* colt, &c.

An unhappy boy may make a good man. It is used sometimes to signify, that children which seem less handsome when young, do afterwards grow into shape and comeliness.—RAY.

A rainbow in the morn,
put your hook in the corn;
a rainbow at eve,
put your head in the sheave. *Cornw.*

This, in one form or another, is a belief diffused over the whole country. Forby, in his *Vocabulary of East Anglia*, 416, has—

If the rainbow comes at night,
The rain has gone quite.

A rascal grown rich has lost all his kindred.
A ready carriage to the rope.

Marriage of Wit and Wisdom (*circâ* 1570), p. 20.

A ready way to lose your friend is to lend him money.
A reconciled friend is a double enemy.
A red beard and a black head,
catch him with a good trick, and take him dead.
A red gay May best in any year:
February full of snow is to the ground most dear:
a whistling March (that makes the Plough Man blithe):
and moisty April that fits him for the scythe. W.
A red-headed man will make a good stallion.
A regular Sherborne.

A gossip. In Polperro, near West Loo, Cornwall, there was long no local newspaper or means of obtaining news, except the *Sherborne Mercury*, published weekly in folio, and the messengers, who distributed the papers, riding on their saddlebags on horseback, were said "to ride Sherborne." See Couch's *History of Polperro*, 1871, p. 123-4.

A resty horse must have a sharp spur. R. 1670.
A rich friend is a treasure.
A rich man's purse hangs him oftentimes. CL.
A rich rogue; two shirts and a rag.
A right easterly wind / is very unkind.
A right Englishman knows not when a thing is well.
A rogue in grain / is a rogue amain.
A rogue's wardrobe is harbour for a louse.
A Roland for an Oliver.

Walker's *Parœm.* 1672, p. 29. That is, Quid pro quo, to be even with one. A Rowland for an Oliver is the first title of a Reply to Edward Oliver's Sermon before Sir Humphrey Edwin, 4, 1699. Je lui baillerai Guy contre Robert. *Fr.* Render pane per focácci. *Ital.*

A rolling stone will gather no moss. CL.

> The Proverb says, and who'd a Proverb cross,
> That Stones, when rolling, gather little moss.
> *Vade Mecum for Malt-Worms*, 1720, p. 6 (Part 2).

Saxum volutum non obducitur musco. Λίθος αυλινδόμενος τὸ φῦαος οὐ ποιεῖ. Pietra mossa non fa muschio. *Ital.* Or, Pietra che rotola non piglia ruggine. La pierre souvent remuée n'amasse pas volontiers mousse. *Fr.* To which is parallel that of Quintus Fabius. Planta quæ sæpius transfertur non coalescit. A plant often removed cannot thrive.—R.

A rope and butter; if one slip, t'other will hold.
A rotten cane abides no handling.
A rouk-town's seldom a good housewife at home.

This is a Yorkshire proverb. A rouk-town is a gossiping house-wife, who loves to go from house to house.—RAY.

A Royston horse and a Cambridge master of arts will give way to nobody. FULLER (1662).

Fuller (the historian) prints, evidently by an error, *Boresten*, and in Fuller's *Gnomologia*, 1732, it is converted into *Burston*. See *N. and Q.* 1st S. vi. 303, and 2nd S. xi. 351.

A rugged stone grows smooth from hand to hand. H.
A running horse, an open grave. B. OF M. R.
A Saturday moon,
if it comes once in seven years, comes too soon.

Forby's *Vocab. of East Anglia*, 416.

A Saturday's change brings the boat to the door,
but a Sunday's change brings it upon the 'mid-floor. D.
A Saturday's moon / always comes too soon.
A scald head is soon broken. HE.

In a MS. of 15th century quoted in *Retrosp. Review*, 3rd S., ii. 309, occurs a different version: A scallyd mannys hed ys good to be broke.

A scald horse for a scabbed squire. HE.

New Custome, 1573. "Dignum patellâ operculum."—R. Camden (*Remaines*, ed. 1614, p. 303) reverses the order of the phrase.

A scalded cat fears cold water.
A Scarborough warning. HE. and C.

No warning at all, but a sudden surprise when a mischief is felt before it is suspected. This proverb takes its original from Thomas Stafford, who, in the reign of Queen Mary, anno 1557, with a small company, seized on Scarborough Castle (utterly destitute of provision for resistance) before the townsmen had the least notice of his approach. However, within six days, by the industry of the Earl of Westmoreland, he was taken, brought to London, beheaded, &c.—RAY. See John Chamberlain's *Letters*, p. 74 (28 May, 1600). Tusser's *Husbandry*, ed. 1604, sign. B ii.

A sceptre is one thing, and a ladle another. H.

Alia res sceptrum,
Alia plectrum.—R.

A scholar may be gulled thrice; a soldier but once.
A Scilly / ling is a dish for a king. *Cornw.*
A scoff is the reward of bashfulness.
A Scot on Scot's bank.

This may have suggested to the author of *Rob Roy* the famous passage: "my foot is on my native heath, and my name is Macgregor."

A Scotish man and a Newcastle grindstone travel all the world over. *Northumberland.*

The Scots are great travellers into foreign parts; most for maintenance, many for accomplishments. And Newcastle grindstones, being the best of their kind, must needs be carried far and near.—R.

A Scotish mist may wet an Englishman to the skin. CL.

"We care not for a Scottish mist, though it wet vs to the skin."—*Pappe with an Hatchet* (1589), p. 2. The same may be said, however, of a *Cornish* mist.

A Scotish warming-pan.

The story is well known of the gentleman travelling in Scotland who desiring to have his bed warmed, the servant maid doffs her clothes, and lays herself down in it a while. In Scotland, they had neither bellows, warming-pans, nor houses of office in Ray's day.

A seaman if he carries a mill stone will have a quail out of it.
A Sedgely curse.

Musarum Deliciæ, 1656, repr. 1817, p. 28. Comp. Nares' *Glossary*, 1859, p. 777.

A servant and a cock should be kept but a year.
A servant is known by his master's absence.
A sharp stomach makes short devotion.
A ship and a woman are ever repairing. H.
A ship and a woman want always trimming.

New Help to Dis. 1721.

A ship of salt for you!

Carew's *Survay of Cornwall*, 1602; i.e., *Begone*, or *be off*.

A Shireman. *Essex.*

Said of anyone who shows by his dialect that he belongs to another country or rather not to East Anglia.

A shive of my own loaf.
A shoemaker's son is a prince born.

Deloney's *Gentle Craft*, 1598, ed. 1627.

A short cut.

Said satirically of anyone expecting to save distance. No hay atajo sin toabajo.—*Span.*

A short horse soon curried.

Damon and Pithias, 1571, Dodsley's *O. P.* i. 200, edit. 1825.

A shower in March,
  another in May,
the third in April:
  the fourth about the Lammas tide,
when corn begins to fill:
  is well worth a plough of gold,
and all that longs theretill.

—Ram's *Little Dodeon*, 1606, sign. C 2.

A shrew is better than a sheep.

Taylor's *Pastorall*, 1624, Workes, 133. Compare, It is better to marry, &c.

A shrew profitable may serve a man reasonable. C.
A sick man is soon beaten, and a scald head is soon broken.

Returne of M. Smythes Envoy (1540), in Hazlitt's *Fugitive Tracts*, 1st Series.

A silver key can open an iron lock.
A silver new nothing to hang on your arm.

A trifle given to a child or a mistress.

A six weeks' bird.

i.e., A novice, a greenhorn. See account of the quarrel between Hall and Mallerie (1575 6), printed in 1580, and repr. in *Misc. Antiq. Anglic.*, 1816.

A skin-flint.

The antiquity of certain proverbs is among the most striking singularities in the annals of the human mind. Abdalmalek, one of the Khaliffs of the race of Ommiades, was surnamed, by way of sarcasm, Raschal Hegiarah, that is, "the skinner of a flint"; and to this day we call an avaricious man a skin-flint.—*Universal Magazine*, 1796, quoted by Brady (*Var. of Lit.* 1826).

A slanderer that is raised is evil to fell.

How the Goode Wife, &c., in Hazlitt's *Pop. Poetry*, i.

A sleepy master makes his servant a lout. H.
A sleeveless errand.

The expression *sleeveless* is equally applied by early writers to a rhyme; but the original sense was doubtless connected with a coat. Dryden is said to have used the phrase in reference to Lord Buckhurst's embassy to France, whither Charles II. sent him to get rid of him, as Nell Gwynne was then living with him as his mistress. Beloe (Aulus Gellius, ii. 85) is disposed to trace the idea to the partial or limited use of sleeves among the Romans.

In John Heywood's Workes, 1566, I find the following couplet:—

"And one morning timely he tooke in hande
To make to my house a *sleeveless errande*."

The word is used by Bishop Hall in his Satires:—

"Worse than the logogryphes of later times,
Or hundreth riddles shak'd to *sleeveless* rhymes."

B. iv. Sat. 1.

In Whimzies: or a New Cast of Characters, 12mo, Lond. 1631, p. 83, speaking of "a Launderer," the author says: "She is a notable, witty, tatling titmouse, and can make twentie *sleevelesse errands* in hope of a good turne." See further in Halliwell's Dictionary, p. 755.

A slight gift, small thanks.
A sluggard takes an hundred steps because he would not take one in due time.
A slut is good enough to make a sloven porridge. CL.
A small house has a wide throat. *Lanc.*
A small hurt in the eye is a great one.
A small matter hurts one that is sore.
A small pack becomes a little pedlar. CL.

"A litle Pedler, a litle Packe. *Mea.* It is good to spend according to our Reech. A petit mercir, petit panier."—W.

A small score will serve to pay a short reckoning.

Countrym. New Commonw. 1647.

A small sore wants not a great plaster.
A small spark makes a great fire.
A smiling boy seldom proves a good servant.
A Smithfield bargain.

Evelyn's letter to Mrs. M. Tuke, about 1692. In Bohn's ed., iii. 335. See Hazlitt, *Shakespear: Himself and his Work*, 1903, p. 18.

A Smithfield horse.

The Passionate Morrice, 1593, repr. 83, 87. Compare *Choose a horse*, &c.

A snake in the grass.
A snow year, a rich year. H.

"A cloudy and snowie yeare
Very ofte good Fruict doeth beare.
So said after Crosses."—W.

A sober man, a soft answer.
A solitary man is either a brute or an angel.
A Somerton ending. *Somerset.*

When the difference between two is divided.—R.

A soul in a fat body lieth soft, and is loth to rise.
A southerly wind and a cloudy sky
proclaim a hunting morning. D.
A sow to a fiddle. CL.

Ὄνος λύρας. Asinus ad lyram.—R. El asno á la vihuela.—*Span.*

A spaniel, a woman, and a walnut tree,
the more they're beaten the better they be.

Walker (1672). See Nash's *Have with you to Saffron Walden*, 1596, repr. Collier, 82. Moor, in his *Suffolk Words*, p. 465, furnishes another version:—

"Three things by beating better prove:
A Nut, an Ass, a Woman:
The cudgel from their back remove,
And they'll be good for no man."

Which is rather an epigram than a proverb.

Nux, asinus, mulier simili sunt lege ligata.
Hæc tria nil recté faciunt si verbera cessant.
Adducitur a cognato, est tamen novum.—MARTIAL.

"*Sam.* . . . Why hee's married, beates his wife, and has two or three children by her: for you must note, that any woman beares the more when she is beaten."—*A Yorkshire Tragedy*, 1608, edit. 1619, sign. A *verso*.

"*Flamineo.* Why do you kick her, say?
Do you think that she's like a walnut tree?
Must she be cudgell'd ere she bear good fruit?"
—Webster's *White Divel*, 1612, iv. 4. (Works, ed. Hazlitt, ii. 105).

A sparrow in hand is worth a pheasant that flieth by.
A spot is most seen upon the finest cloth.
A spur in the head is worth two in the heels.
A staff is quickly found to beat a dog.

First Part of Henry IV., 1594, repr. 35.

A still tongue makes a wise head.
A stitch in time saves nine.
A Stockport chaise: / two women riding sideways.

Higson's *MSS. Coll.*, No. 112.

A stone in a well is not lost. H.
A stout heart crushes ill luck.
A straight stick is crooked in the water.
A strawberry preacher.

A term applied by Bishop Latimer and others to a person who did not reside on his cure or benefice, and merely visited it occasionally or rather once a year, strawberry-like.

A stroke at every tree, without felling any.
A stumble may prevent a fall.
A successful man loses no reputation.
A suit at law and a urinal brings a man to the hospital.
A Suffolk calveshead.

A Shrove Tvesday Banqvet, 1641.

A summer (or summer's) bird.

i.e., A Cuckold.—Machyn's *Diary*, 399; *Old Engl. Jest Books*, ii. 171; Hazlitt's *Pop. Poetry*, iv. 117.

A sunshiny shower / won't last half an hour.
A sure card.

"Nowe thys is a sure carde, nowe I maye well saye."—*Interlude of Thersites*, about 1550, edit. 1848, p. 87.

A swarm of bees in May is worth a load of hay,
but a swarm in July is not worth a fly.

In Halliwell's *N. R. of E.*, 6th ed., 72, there is a version derived from

Miege's *Great French Dict.*, 1687, containing two additional lines in the middle, which may or may not have been a later interpolation :—

"A swarm of bees in June
Is worth a silver spoon."

A swine over-fat is the cause of his own bane. HE.
A taking hand will never want.
A tale never tines in the telling.
A tale of a cock and a bull.

Wit and Drollery, 1682, p. 20.

A tale of a roasted horse.

A stale, improbable story. At least, so it is to be inferred from Gascoigne's *Poems* (Works, by Hazlitt, i. 505). It occurs in the *Certayne Notes of Instruction:* "for the haughty obscure verse doth not much delight, and the verse that is to easie is like a tale of a rosted horse."

A tale of a tub. HE.

Bale's *Comedy of Three Laws*, 1538; *Countrym. New Commonw.* 1647; Walker's *Paræm.* 1672, 25. See the anecdote of Sir T. More and an attorney called Tubbe in L'Estrange's *Village of Palaces*, i. 35. The saying formed the title of one of Jonson's plays.

A tale twice told, / is cabbage twice sold.
A tall man of his hands, he will not let a beast rest in his pockets.
A tempest in a teapot.

A great stir about a small affair.

A thief knows a thief, as a wolf knows a wolf.
A thief passes for a gentleman when stealing has made him rich.
A thin bush is better than no shelter.
A thin meadow is soon mowed.
A thing is worth what it will fetch.

Compare *The worth*, &c.

A thistle is a fat salad for an ass's mouth.
A thousand pounds and a bottle of hay
are just the same at doomsday.
A thousand probabilities do not make one truth.
A thousand years hence, the river will run as it did.
A thread too fine spun will easily break.
A threadbare coat is armour-proof against highwaymen.
A thrush paid for is better than a turkey owing for. CL.
A tinker and a piper / make bad music together. CL.
A tinker's budget's full of necessary tools.
A tired traveller must be glad of an ass, if he have not a horse.
A toiling dog comes halting home.
A Tom Prodger's job.

A clumsy piece of work. See Miss Baker's *North. Gloss.* 1854, ii. 137

A tomboy.

A girl who is *a romp*. In 1562-3, William Griffith had licence to print a ballad, "Tib will play the Tom-boy." See Arber's *Transcript*, i. 87.

A tongue breaketh bone, / and itself hath none.

Hazlitt's *Popular Poetry*, iii. 175 (*the Parlament of Byrdes, circâ* 1550).

A tradesman who gets not, loseth.
A tragical plot may produce a comical conclusion.
A traveller may lie with authority. C.

But alas, *Euphues*, what truth can there be found in a trauailer?—Lyly's *Euph.* 1579, repr. Arber, p. 77. The proverb is in Randolph's *Aristippus*, 1630 (Works, 1668, p. 319). But in the second chapter of the *History of Friar Bacon*, it is said, that "scholars, old men, and travellers" may lie with authority.

A tree is known by its fruit.
A trick worth two of that.

Shakespear's *Henry IV*. Part 1, ii. 1.

A trout with four legs. CL.

Clarke (*Paræmologia*, 1639) has "A trout hamlet with four legs"; but no such passage occurs in the play. The reference may have been to an angler taking an eft in his net or on his hook instead of a trout. Or it might mean a fox. But see my *Shakespear: The Man and his Work*, 1903, p. 274.

Coryat in his *Crudities*, 1611, calls this "the old prouerbe."

A true reformation must begin at the upper end.
A Tyburn tippet.

A halter. Latimer's *Sermons*, 1549, edit. Arber, p. 63.

A tyrant's breath / is another's death.
A vicious man's son has a good title to vice.
A virtuous woman is a crown to her husband.
A wager is a fool's argument.
A waking dog barks from afar at a sleeping lion.

Lyly's *Endimion*, 1591 (Works, 1858, i. 31).

A Walsall whoffler.

A knock-kneed man in the north Midlands is invariably styled a "Walsall whoffler," because the inhabitants of that place are remarkable in this respect, owing, as the natives themselves facetiously explain, to their having so many steps to ascend to church. Their way of standing to work at the bench is believed to be the real cause of the peculiarity.—*Globe Newspaper*, 21 Feb. 1890.

A wanton wife and a back door
soon will make a rich man poor.

Written at the end of a MS. of the 14th c. in a hand of the 16th. There are other versions.

A watched pan is long in boiling.
A weed that runs to seed,
is a seven years' weed.

A west wind and an honest man go to bed together.
A Westminster matter.

See Wheatley's Cunningham, 1891, p. 461. That is, a case for the lawyers. The saying doubtless belongs to the time, when all the courts were concentrated there.

A whet is no let, said the mower.

"You know the baiting of the horse hinders not the journey, and the oyling of the wheel, and the whetting of the sithe, though there be a stop in the work for a time, yet, as our common saying is, 'a whet is no let,' and the doing of this is no impediment."—Preston's *Saint's Daily Exercise*, Third edition, 1629, p. 32.

A whetstone, though it can't itself cut, makes tools cut.
A whip for a fool, and a rod for a school,
is always in good season.
A whistling wife, and a crowing hen,
will call the old gentleman out of his den.

La Maison est miserable et méchante,
Ou la Poule plus haut que le Cocq chant. *Fr.*
That house doth every day more wretched grow,
Where the hen louder than the cock doth crow.

—Howell's *Transl.* (Epist. Hoel, ed. 1745, p. 177, in a letter dated 5 Feb. 1625 6).

Notes and Queries, 1st Ser., ii. 226. This appears to be a *varia lectio* of the well-known French saying: Une poule qui chante le coq, et une *fille* qui siffle, portent malheur dans la maison. In a literal sense, it is well known that a crowing hen, though a not very common phenomenon, is a reality; it is regarded by country-folks as a bad omen. See Willsford's *Nature's Secrets*, 1658, p. 131.

A white-livered fellow.
A white wall is a fool's paper. H.

"Muro bianco carta da matti. *Ital.* Some put this in rhyme:—
He is a fool, and ever shall,
That writes his name upon a wall.

Stultorum calami carbones, mænia chartæ. Quien en la pared pone mote, viento tiene en el cogote. *Span.*—R. So, in Lord Digby's *Elvira*, 1667 (Hazlitt's Dodsley, xv. 72), we have in a sort of similar way—
"I, Blanca Rocca, am not carta blanca."

Lamb, in his Essay on the South Sea House (*Elia*, 1823, p. 8), speaking of one of the old clerks on that establishment, as he knew it about 1792, says: "His intellect was of the shallowest order. It did not reach to a saw or a proverb. His mind was in its original state of *white paper*."

A whole bushel of wheat is made up of single grains.
A wicked book is the wickeder because it cannot repent.
A wicked companion invites us all to hell.
A wicked man is afraid of his own memory.
A wicked man is his own hell.
A wicked man's gift hath a touch of his master. H.
A wicked woman and an evil
is three-halfpence worse than the devil. CL.
A wild goose never laid a tame egg.
A wilful man had need be very wise.
A willing mind makes a light foot.

A Wiltshire farmer can buy a Somersetshire squire.

In reference to the unusual extent of the farms in Wiltshire, sometimes running to 2000 or 3000 acres.

A window wench, and a trotter in street,
is never good to have a house to keep. W.
A wise head hath a close mouth.

Le plus sage se tait. *Fr.*—R.

A wise lawyer never goes to law himself.
A wise look may secure a fool, if he talk not.
A wise man begins in the end; a fool ends in the beginning.
A wise man gets learning from those who have none themselves.
A wise man knows his own.
A wise man may be kind without cost.
A wise man may look ridiculous in the company of fools.
A wise man may sometimes take counsel of a fool.

Conflict of Conscience, 1581, by N. Woodes, edit. 1851, p. 49.

A wise man ought not to be ashamed to alter his purpose.
B. OF M. R.
A wise man turns chance into good fortune.
A wise man will make more opportunities than he finds.
A wise man will make tools of what comes to hand.
A wise man's loss is his secret.
A wise man's thoughts walk within him, but a fool's without him.
A withered serving-man, a fresh tapster.

In the *Merry Wives of Windsor* there is this amplified version: An old cloak makes a new jerkin, a withered serving-man a fresh tapster. But in the edit. of 1602, the first portion reads: An old cloake will make a new jerkin. "Chi vive in corte muore à paglia. *Ital.* A mozedad ociosa, vejez travajosa. *Span.*"—R.

A wolf in a lamb's skin. HE.
A woman and a cherry are painted for their own harm.
A woman and a glass are ever in danger. H.
A woman conceals what she knows not.
A woman is to be from her house three times; when she is christened, married, and buried.
A woman that is wilful is a plague of the worst;
as well live in hell as with a wit that is curst.

Reliq. Antiq. ii. 195.

A woman that loves to be at the window, is like a bunch of grapes on the highway.
A woman that paints, puts up a bill to let.
A woman that spins in vice,
has her smock full of lice. W.

A woman's counsel is not worth much, but he that despises it is no wiser than he should be.
A woman's counsel is sometimes good. CL.
A woman's mind and winter wind change oft.
A woman's (or lady's) reason.

i.e., I think so and so, *because I do*. See Manningham's *Diary*, 6 Feb., 1602 3, edit. Bruce, p. 129. "I will not believe it, because I will not, is Tom Scul's argument, as they say in Cambridge, and a woman's reason, as they say here."

"I must onely put them off with this Womans reason, they are so, because they be so."—*A New Booke of Mistakes*, 1637, sign. A 4.

A woman's strength is in her tongue.
A woman's tongue wags like a lamb's tail.
A woman's work and washing of dishes is never at an end.
A wonder lasteth but nine days. HE.

Sometimes they add, And then the puppy's eyes are open. "The Italians say, La maraviglia è figliola del ignoranza. Wonder is the daughter of Ignorance."—R. There is a saying in the country, "Write a wonder in the chimney-back," referring of course to the large open chimneypieces formerly in use.

A wooden leg is better than no leg.
A wool-seller knows a wool-buyer.
A word and a blow.
A word before is worth two after.
A word hurts more than a wound.
A word is enough to the wise.

Compare *Verbum sap.*

A word spoken is an arrow let fly.
A work ill done must be twice done.
A wounded reputation is seldom cured.
A Yarmouth capon.

That is, a red herring; more herrings being taken than capons bred here. So the Italian friars (when disposed to eat flesh on Fridays) call a capon *piscem è corte:* a fish out of the coop.—R.

A yeoman upon his legs is higher than a prince upon his knees.
A Yorkshire fritter.

A Shrove Tvesday Banqvet, 1641.

A Yorkshire way-bit.

That is, an overplus not accounted in the reckoning, which sometimes proves as much as all the rest. Ask a countryman how many miles it is to such a town, and he will return commonly. So many miles and a *way-bit*. Which way-bit is enough to make the weary traveller surfeit of the length thereof. But it is not way-bit, though generally so pronounced, but *wee-bit*, a pure Yorkshirism, which is a small bit in the northern language.—R. This is akin to *a Kentish mile*, and a Scotish mile and *a bittock*. In fact, the idea is general, for, in walking from Ringwood

to Bournemouth, when I thought that I was near my destination, each person informed me that it was only ½ mile. I was told so a dozen times. Comp. Davis, *Suppl. Glossary*, 1881, p. 715.

A young barber and an old physician.

Booke of Meery Riddles, 1629, No. 5.

A young courtier, an old beggar.

Heywood's *Edward IV.*, 1600, repr. 30. *The Booke of Meery Riddles*, 1629, No. 91, says: "He that liveth in court, dyeth upon straw." "The thirde sorte [of courtiers] are the children of Phao, who for want of wit, will imagine they bee euer young, neuer knowinge what becomes them, but still stay in Courte without countenaunce, not to aspire to any thinge, but to eate and drinke among the Lords. For them was the Florentyne Prouerbe deuised, which saith: Chi s'inuecchia in Corte in paglia more." [*sic*]—*The English Courtier and the Countrey Gentleman*, 1586, sign. L 3.

A young French lady, an old French gentleman.

Supposed to be the most agreeable type of either.

A young man a ruler, reckless:
an old man a lecher, loveless:
a poor man a waster, good-less:
a rich man a thief, needless:
a woman a ribald, shameless:
these five shall never thrive blameless.

MS. of the fifteenth century in *Rel. Antiq.* i. 316.

A young prodigal an old mumper. HE.
[A] young saint, [an] old devil.

Viz., "When they apostasize, as the Turkish Janisaries."—Clarke's *Parœm.* 1639, p. 83. "De jeune angelote vieux diable. *Fr.* A Tartesso ad Tartarum. Buon papero, e cattivo oca. *Ital.* Some reverse the proverb, and say, A young saint, an old saint; and, A young devil, an old devil.—R. Di moza adevina y de muger Latina *libera nos.*—*Span.* The saying occurs in the *Interlude of Youth* (1554), edit. 1849, p. 84.

A young servingman, an old beggar.

The origin of this proverb, which belongs to the same class or family as one just mentioned (*A young Courtier*, &c.), seems to be traceable to the uncertainty of service in former times, and to the disqualifying nature of the vocation for any other business. The serving-man enjoyed under the old system so large a share of his employer's luxury and comfort, that when he was discharged as no longer fitted by his years to fulfil the duties of an attendant upon his master's person at all times and places, he was ill disposed to transfer himself to any laborious and ill-paid berth. See *A Health to the Gentl. Prof. of Servingmen*, 1598 (Roxb. Lib., repr. 117).

A young trooper should have an old horse.
A young twig is easier twisted than an old tree.
A young wife and a harvest goose,
much cackle will both:
a man that hath them in his clos [possession]
he shall rest wroth.

MS. beg. of the 15th cent. in *Rel. Antiq.* ii. 113.

A Yule feast may be quit at Pasch. D.

A Christmas feast may be paid again at Easter.—D.

Ab ovo usque ad mala.

From first to last, in allusion to the order in which a Roman banquet was served. We sometimes use it proverbially.

Ab uno disce omnes.

An abridgment of the passage in Juvenal:—

——— Crimine ab uno
Disce omnes.

Dekker, in his *Knights Coniuring*, 1607, has the following quaint passage:—"You must take out your writing tables, and note by the way, that euery roome of the house was a cage full of such wilde fowle, *Et crimine ab uno disce omnes*, cut vp one cut vp all; they were birdes all of a beake, not a woodcocks difference among twenty douzen of them."

Abingdon law.

i.e., with needless or impetuous haste. "I shew'd my Papers in Manuscript to divers, who I presumed were Intelligent and Learned, desiring them to try them, and pass judgment, and execute them who deserved not to live: To work they went, with Abbingdon law."—Pearson's *Raptures of a Flaming Spirit*, 1682, b 2 *verso*.

Above black there is no colour,
and above salt there is no savour. B. OF. M. R.

Above board.

Honestly, straightforwardly. The phrase was, doubtless, derived from the card or dicing-table, where a cheating player might endeavour to tamper with his pack or *pair* (as it was formerly termed) of cards beneath the table or board, by marking, shuffling, &c.

Above the salt.

Essays by Sir William Cornewallys the Younger, ed. 1606, sign. H 3. The grand salt cellar was placed on the table in former times at a point marking the division between the two grades of guests.

Abroad, like a f—t in a bowl of cream.

This saying may never have been general; but it was a favourite one in the mouth of an auctioneer named W. W. Simpson, who was a sort of smaller Robins.

Absence sharpens love, presence strengthens it.

Abundance maketh poor.

"At Skenegrave [Co. York] the old proverb is veryfied, that abundance maketh them poore, for albeyt they take such abundance of fysh, that often they are forced to throwe greate parte of theire purchase over boarde, or make their greater sort of fish of lighter carriage and shorter by the heads, neverthelesse for the moste part what they have they drink, and howsoever they reckon with God yt is a familiar maner to them to make even with the worlde at night, that pennilesse and carelesse they maye go lightly to their labour on the morrow morninge."—*Account of Gisborough, Co. York*, in Cotton MS., Julius, F.C. fol. 455 (*Antiq. Repert.*, 1807, iii. 311).

According to Cocker.

A common and familiar expression derived from the *Vulgar Arithmetic* of Edward Cocker, the schoolmaster, 1678. Cocker instructed pupils in arithmetic and writing, but popularly survives in this adage only.

Account not that work slavery,
that brings in penny savory.
Accusing is proving, where malice and force sit judges.
Accusing the times is but excusing ourselves.
Acquaintance of the great will I nought,
for first or last dear it will be bought.

MS. of the fifteenth cent. in *R. A.* i. 205.

Ad Græcas Calendas.
Advantage is a better soldier than rashness.
Adversity flattereth no man.
Adversity is easier borne than prosperity forgot.
Adversity makes a man wise, not rich.

New Help to Discourse, 1721, 134. The French say—
Vent au visage
rend un homme sage.
The wind in a man's face makes him wise. If to be good be the greatest wisdom, certainly affliction and adversity make men better. Vexatio dat intellectum.—R. Compare *The Tracys, &c.*

Advice to all, security for none.
Advice whispered in the ear
is worth a jeer.
Æthiopem lavare.

i.e., To wash a blackamoore white, to attempt an impossibility.—*Health to the Gentl. Prof. of Servingmen*, 1598 (*Inedited Tracts*, Roxb. Lib. p. 138).

Affairs, like salt fish, ought to be a good while a soaking.
Affairs that are done by due degrees, are soon ended.
Affinity in hearts is the nearest kindred.
Affrica semper aliquid oportet novi.

Stephen Gosson, 1579. "It is said that Africa bringeth forth euery yeare a new monster."—*My Ladies Looking-Glasse*, by Barnaby Rich, 1616, sign. B 3 *recto*. See Polydori Vergilii *Proverbiorum Libellus*, 1498, ed. 1503, sign G 3, and Rabelais, i. xvi. I suppose this is the old English translator's form. Bacon (*Sylva Sylvarum*, ed. 1635, p. 121) has: "Africa semper aliquid monstri parit."
Bacon ascribes the saying to the general habit of wild animals in Africa coming down to water, and to the promiscuous intercourse arising; but surely it is more likely to have proceeded from the ignorance which prevailed of this vast region in and very long after his day, and from the marvels which travellers occasionally reported in books or otherwise.

Afraid of far enough. *Cheshire.*

Of that which is never likely to happen.—R.

Afraid of him that died last year. *Cheshire.*

Espantise la muerta dela degollada. *Span.*—R.

Afraid of his own shadow.
After a delay / comes a stray.
After a dream of a wedding comes a corpse.
After a famine in the stall,
comes a famine in the hall.

After a great getter comes a great spender. CL.

Prodigus est natus
de parco patre creatus.
Mediæval Latin.

After a lank / comes a bank.

Said of breeding women.—R.

After a storm comes a calm. C.

Doppo il cattivo ne vien il buon tempo. *Ital.* Apres la pluie vient le beau temps. *Fr.*—R.

After black clouds, clear weather. HE.
After Christmas comes Lent.
After cheese comes nothing. CL.
After death the doctor.

Countryman's New Commonw. 1647. "This is a French proverb: Apres la mort le medicin; parallel to that ancient Greek one, Μετὰ πόλεμον ἡ συμμαχία. Post bellum auxilium. We find it in Quintilian's Declam.—Cadaverib. pasti; with another of the like import, Quid quod medicina mortuorum sera est? Quid quod nemo aquam infundit in cineres? After a man's house is burnt to ashes, it is too late to pour on water."—RAY.

After dinner sit awhile; / after supper walk a mile. C.

"*Dion.* Come, ladies, shall we talk a round? As men
Do walk a mile, women should talk an hour,
After supper: 'tis their exercise."
Beaum. and Fletcher's *Philaster*, 1620 (Works, ed. Dyce, i. 240).

"Post epulas stabis
Vel passus mille meabis

I know no reason for the difference, unless one eats a greater dinner than supper. For when the stomach is full, it is not good to exercise immediately, but to sit still a while: though I do not allow the reason usually given, viz., because exercise draws the heat outward to the exterior parts, and so leaving the stomach and bowels cold, hinders concoction: for I believe that, as well the stomach as the exterior parts are hottest after exercise: and that those who exercise most, concoct most, and require most meat. So that exercise immediately after meat is hurtful rather, upon account of precipitating concoction, or turning the meat out of the stomach too soon. As for the reason they give for standing or walking after meals, viz., because the meat by that means is depressed to the bottom of the stomach, where the natural heat is most vigorous, it is very frivolous, both because the stomach is a wide vessel, and so the bottom of it cannot be empty, but what falls into it must needs fall down to the bottom; and because most certainly the stomach concocts worse when it is in a pendulous posture, as it is while we are standing. Hence, as the Lord Verulam truly observes, galley slaves, and such as exercise sitting, though they fare meanly, and work hard, yet are commonly fat and fleshy; whereupon also he commends those works of exercises which a man may perform sitting, as sawing with a hand-saw, and the like. Some turn this saying into a droll; thus,

"After dinner sleep a while, after supper go to bed."—R.

After drought cometh rain.
after pleasure cometh pain:

but yet it continueth not so;
for after rain,
cometh drought again
and joy after pain and woe.

MS. Cotton Vespas. A. xxv. in *Rel. Antiq.* i. 323.

After having cried up their wine, they sell us vinegar.
After kissing comes greater kindness.

See Wright's *Domestic Manners and Sentiments*, 1862, p. 275, where he quotes *La Chastoiement des Dames* by Robert de Blois, a fabliau of the 13th cent.

After-Lammas corn ripens as much by night as by day.
After meat, mustard.

Life and Pranks of Long Meg of Westminster, 1582, ed. 1635, c. 18. Walker's *Paræmiologia*, 1672, p. 10. "When there is no more use for it." —R. "Moustarde apres disner."—*Montaigne.*

After melon, / wine is a felon.
After pear, wine or the priest.
After rain comes fair weather.
After the greatest danger is the greatest pleasure.
After the house is finished, leave it. H.
After the school of Oxford.

Said by Chaucer in the *Miller's Tab*, in a similar sense to the French of Stratford-at-Bow, of a bad or clumsy dancer.

After the wren hath veins, man may let blood.

See Hazlitt's *Popular Poetry*, 1864, i, 187.

After this leaf another grows.
Against God's wrath no castle is thunder-proof.
Against the hair.

Walker, 1672. Ray takes this literally of the hair of the dead, or of the fur of animals, in which I think that he errs.

Age and wedlock bring a man to his nightcap.
Age and wedlock tame man and beast. C.
Age and wedlock we all desire and repent of.
Agree, for the law is costly. C. AND CL.

This is good counsel backed with a good reason, the charges of a suit many times exceeding the value of the thing contended for. The Italians say, Meglio è magro accordo che grassa sentenza. A lean agreement is better than a fat sentence.—R.

Agues come on horseback, but go away on foot.
Air coming in at a window is as bad as a crossbow-shot.
Akin to Sutton windmill: I can grind which way soe'er the wind blows.

Heywood's *Edward IV.*, 1600. This individual was somewhat similar to the Vicar of Bray.

Album unguentum.

A bribe. See *Notes and Queries*, Feb. 28, 1874.

Ale that would make a cat to speak.
Alehouse Latin.

The Countryman's Conductor, by J. White, 1701, *Preface.*

Alexander himself was once a crying babe.
Alexander was below a man when he affected to be a god.
Alike every day makes a clout on Sunday.
All are desirous to win the prize.
All are good maids, but whence come the bad wives?
All are not abed that have ill rest. HE.
All are not friends that speak one fair.
All are not hanged that are condemned.
All are not hunters that blow the horn.
All are not merry that dance lightly. H.
All are not thieves that dogs bark at. CL.
All are not turners that are dish-throwers.
All asiding as hogs fighting.
All at cinque and Sice.

Davis, *Suppl. Glossary*, 1881, p. 123. The same as *At sixes and sevens*

All be not true that speak fair.

How the Goode Wif, &c., in Hazlitt's *Pop. Poetry*, i.

All between the cradle and the coffin is uncertain.
All blood is alike ancient.
All came from and will go to others. H.
All cats are alike grey in the night.
All commend patience, but none can endure to suffer.
All complain. H.
All complain of want of memory, but none of want of judgment.
All covet, all lose. C.
All cry, Fie on the fool.
All death is sudden to the unprepared.
All doors open to courtesy.
All draw water to their own mill. B. OF M. R.
All fame is dangerous: good bringeth envy: bad, shame.
All fear is bondage. B. OF M. R.
All feet tread not in one shoe. H.
All fellows at football.

"We are *hale fellows well met*, not only at *Football*, but at every thing else."—*Ludus Ludi Literarius*, 1672, p. 73.

All fire and tow.
All fish are not caught with flies.
All flowers are not in one garland.
All fool or all philosopher.
All friends round the Wrekin, not forgetting the trunk-maker and his son Tom *Essex.*

All goeth down Gutter Lane.

Gutter-lane (the right spelling whereof is Guthurn-lane, from him the once owner thereof) is a small lane (inhabited anciently by gold-beaters) leading out of Cheapside, east of Foster-lane. Stow. The proverb is applied to those who spend all in drunkenness and gluttony, mere belly gods, *Guttur* being Latin for the throat.—R.

All griefs with bread are less. H.
All happiness is in the mind.
All her dishes are chafing dishes.
All his ease he may not have that shall thrive.

How the Goode Wif, &c., ut suprâ.

All his fingers are thumbs.

Said of a clumsy person, or, as we say, a *butter-fingers*.

All holidays at Peckham.
All human power is but comparative.
All Ilchester is gaol.

The people hard-hearted.—R.

All in a corpse. *New Forest.*

i.e., indistinct.

All is but lip-wisdom that wanteth experience.
All is fair at Horn Fair.

See Hazlitt's *Faiths and Folklore*, 1905, p. 326, and *Handbook of Early Engl. Lit.*, 1867, v. *Cuckold*.

"Legal measures are being taken to extinguish the fairs held at Charlton-next-Woolwich and on Blackheath. Charlton Fair, or "Horn Fair," as it is called, has been held for centuries past on the 18th of October and two following days, under the authority of a charter said to have been granted by King John. It was formerly opened with great ceremony, including the blowing of horns, and hence, probably, its name. For many years past the character of the gathering has greatly degenerated, and it is the last pleasure fair left existing in the metropolitan district. The bulk of the inhabitants have long urged its extinction, and since the passing of the Fair Act, 1871, have memorialised the lord of the manor, Sir John Maryon Wilson, to that end. Sir John has now given his consent to the abolition of the fair, and on Saturday last the justices of the Blackheath division, sitting in petty sessions, resolved that the fair was a nuisance which ought to be abolished, and directed that the Secretary of State should be requested to take the necessary steps for that purpose. At the same time a representation was made with respect to Blackheath Fair, a sort of market held twice a year for the sale of horses, and pigs, and the consent of the "owner," who is [Lord Darnley,] lord of the manor, having been given, a similar resolution was unanimously passed. It may be taken for granted that the fairs of Charlton and Blackheath have been held for the last time." —*Daily News*, Jan. 15, 1872. They have since (March, 1872) been officially abolished.

All is fair in love and war.
All is fine that is fit.
All is fish that cometh to net. HE.

Scholehouse of Women, 1541 (Hazlitt's *Pop. Poetry*, iv., 108). Gascoigne's *Steele Glas*, 1576, repr. Arber, p. 57. Taylor's *Bawd*, 1630.

All is gay that is green. HE.
All is good in a famine.
All is lost: both labour and cost. CL.
All is lost that is poured into a riven dish.

All is lost that is bestowed upon an ungrateful person; he remembers no courtesies. Perit quod facis ingrato.—*Seneca.*—R.

All is not at hand that helps.
All is not butter that comes from the cow.
All is not gold that glisters. HE.

Chaucer, *Chanoun Yeomans Prol.;* Roxburghe Ballads, ed. Collier, p. 102. The French say, Tout ce qui luict n'est pas or. One of the earliest allusions to the English phrase is in Udall's *Ralph Royster Doyster*, 1566, where we read: All things that shineth is not by and by pure gold. See also the *Triall of Treasure*, 1567, repr. 1849, p. 6: It is not golde alwayes that doth shine. "Fronti nulla fides.—*Juven.* Non é oro tutto quel che luce. *It.* No es todo oro lo que reluce. *Span.*"—R. Comp. *'Tis not all gold, etc.*

All is not gospel that comes out of his mouth.
All is not lost that is in peril.
All is not won that is put in the purse.

Walker's *Paræm.* 1672, 32.

All is well, and the man has his mare again.
All is well with him who is beloved of his neighbours. H.
All lay the load on the willing horse.

On touche toujours sur le cheval qui tire. *Fr.* The horse that draws is most whipped.—RAY.

All liquors are not for every one's liking.
All Lombard Street to a china orange.

Said of anything incomparably preferable. In Arthur Murphy's farce of the *Citizen*, Act ii, sc. 1, Young Philpot is made to give a different version: "All Lombard Street to an eggshell."

All matters are not in my lord judge's hand.
All meat is not the same in every man's mouth.
All meats to be eaten, and all maids to be wed. HE.
All men can't be first.
All men can't be masters.
All men think their enemies ill men.
All men row galley-way.

i.e., Every one draweth towards himself.

All men's friend, no man's friend. W.

Or, who hath many friends hath none at all. "Some tymes, most true, because Friends are so euill (now a Dayes), that a Thousand can scarce affoord one good."—*Wodroephe*, 1623.

All my cake is dough.

Pepys, 27 April, 1665.

All my eye and Betty Martin.

All my eye and my elbow.
All of a kidney.

Congenial spirits, chips of the same block.

All of a motion, like a Mulfra toad on a hoat showl. *Cornw.*

Notes and Queries, 3rd S., v. 275. *Hoat showl* = hot shovel. They also say: Blown about like a Mulfra toad in a gale of wind.

All of an hammock. *Northamptonshire.*

All of a heap. Miss Baker says, that it is applied to a woman who has badly-made clothes (*North. Gl.*, art. *Hommock.*)

All of heaven and hell is not known till hereafter.
All on one side, like Smoothy's wedding. *Cornw.*

Another version is: All of one side, like Bridgnorth election.

All one, but their meat must go two ways.
All our pomp the earth covers. H.
All promises are either broken or kept.

This is a flam or droll, used by them that break their word.—R.

All rivers do what they can for the sea.
All round St. Paul's, not forgetting the trunkmaker's daughter.

I may here relate a circumstance associated with No. 74 St. Paul's Churchyard. The "Trunkmaker" was a phrase common in the last and present century, as the bourne to which unsaleable books were commonly consigned as waste paper by their unfortunate publishers. Lord Byron, in his "Ravenna Journal," notes, with caustic humour: "After all, it is but passing from one counter to another, from the bookseller's to the other tradesman's—grocer or pastrycook. For my part, I have met with most poetry upon trunks; so that I am apt to consider the trunkmaker as the sexton of authorship." Now, No. 74 St. Paul's Churchyard was the house of business of one of this fraternity, whose pretty daughter was long commemorated in the toast, "All round St. Paul's, not forgetting the Trunkmaker's daughter at the corner." His death was recorded, under the date of the 18th November 1750, as Mr. Henry Nickless, "master of the famous Trunkmaker's shop at the corner of St. Paul's Churchyard, worth twenty thousand pounds." The Trunkmaker also figured in Hogarth's print of "Beer." The first door of No. 74 St. Paul's Churchyard was, in 1828, the date of the letter above referred to, the office of the well-known publisher Sir Richard Phillips. The shop continued to be a trunkmaker's until a recent date.—*Leisure Hour.*

All saint without, all devil within.
All shall be well, and Jack shall have Jill. C.
All shall be well:
Jack shall have Jill. HE.
All strive to give to the rich man.

A saying founded, perhaps, on the Scriptural passage, "Unto him that hath shall be given," &c.

All that are black dig not for coals.
All that breed in the mud are not eels.
All that is said in the parlour should not be heard in the hall.

All that you get you may put in your eye, and see never the worse.

All the carts that come to Crowland are shod with silver.

Crowland is situated in such moorish, rotten ground in the Fens, that scarce a horse, much less a cart, can come to it. Since the draining, in summer time, carts may go hither.—R. "The soil is much improved of late by drains and sluices, and most of the ponds are now turned into corn-fields."—*England's Gazetteer*, 1751.

All the colours of the rainbow.

M. W. of Windsor, iv, 5.

All the craft is in the catching.

All the dogs follow the salt bitch.

We are reminded of the not very savoury story of the poor lady in Rabelais.

All the fat is in the fire.

All the honesty is in the parting.

All the joys in the world cannot take one grey hair out of our heads.

All the keys hang not at one man's girdle. R. 1670.

All the levers you can bring will not heave it up. *Somerset.*

All the maids of Camberwell
may dance in an egg-shell:
for there are no maids in that well.

See *N. and Q.*, 2nd S., xi. 449, and xii. 17. The first portion, but not the libellous one, is found in Abraham Fraunce's *Lawiers Logick*, 1588, where, however, we detect an innuendo.

All the months in the year
curse a fair Februeer.

All the speed is in the spurs.

All the tears that St. Swithin can cry,
St. Bartholomew's dusty mantle wipes dry.

All the water in the sea cannot wash out this stain.

All the world and Bingham.

N. and Q., 3rd S., ii. 233.

All the world and his wife.

All the world and Little Billing. *Northamptonshire.*

Baker's *North Gl.*, art. Little Billing. Equivalent to our All the world and his wife; but the precise origin seems to be uncertain.

All the world is not wise conduct and stratagem.

All the world will beat the man whom fortune buffets.

All things are difficult before they are easy.

All things are easy that are done willingly.

All things are not to be granted at all times.

All things are soon prepared in a well-ordered house.

All things require skill but an appetite. H.

All things that great men do are well done.

All things thrive with him; he eats silk and voids velvet.
All this wind shakes no corn.

Taylor's *Wit and Mirth*, 1629.

All tongues are not made of the same flesh.
All truths are not to be told. H.

Chi per tutto vuol dire la verità, non trova ni albergo ni cà. *Ital.* Tout vrai n'est pas bon à dire. *Fr.*—R.

All unwarrantable delights have an ill farewell.
All was fair at the ball of Scone.

At the game of football played there. See Hazlitt's *Faiths and Folk lore*, 1905, p. 244.

All weapons of war cannot arm fear.

Booke of Mcery Riddles, 1629, No. 15. Herbert, in his *Outlandish Proverbs*, 1640, has it: "All the armes of England will not arme feare."

All wickedness doth begin to amend, like sour ale in summer.

In 1569, a balled with this title was licensed to Alexander Lacy. It is, I believe, unrecovered.

All women are good: good for something, or good for nothing.
All work and no play makes Jack a dull boy.
All your eggs have two yolks apiece, I warrant you.
All your geese are swans.

Suum cuique pulchrum. Il suo soldo val tredeci danari. *Ital.* His shilling's worth thirteen pence.—R.

"——— the bird that seemes a Swanne by night
Will proue a wild-goose set against the light."
Tyros Roring Megge, 1598, sign. A 2.

All's alike at the latter day:
a bag of gold and wisp of hay. CL.
All's out is good for prisoners, but naught for the eyes.

'Tis good for prisoners to be out, but bad for the eyes to be out. This is a droll used by good fellows when one tells them all the drink is out. —R.

All's well that ends well. HE.

One of the posies in the Lottery of 1567, and, of course, the title of one of Shakespear's dramas. Kempe's *Loseley MSS.*, 212. "Exitus acta probat."—R.

Almost and hard by saves many a lie.

The signification of this word *almost* having some latitude, men are apt to stretch it to cover untruths.—R.

Almost was never hanged. CL.
Almsgiving never made any man poor, nor robbery rich, nor prosperity wise.
Although it rain, throw not away thy watering-pot. H.
Although the sun shine, leave not thy cloak at home. H.

Although you see a churchman ill,
yet continue in the church still. H.
Alum si sit stalum non est malum.
beerum si sit cleerum est syncerum.
Always a feast or fast in Scilly.

Notes and Queries, 3rd S., v. 275.

Always put the saddle on the right horse.
Always somewhat is better than nothing. HE.
Always taking out of the meal tub, and never putting in, soon comes to the bottom.
Always you are to be rich next year.
Amberley, where would you live?
Where do you belong? Amberley, God help us!

See Lower's *Comp. Hist. of Sussex*, 1862, p. 8.

Amendment is repentance.
Among the common people, Scoggin is a doctor. CL.

See *Scogins Jests*, repr. of ed. 1626, p. 84, "How Scogin sold Powder to kill Fleas," and my note.

"Ἐν ἀμουσοις καὶ κορυδος φθέγγεται. Est autemcorydus vilissimum aviculæ genus minimèque canorum."—R.

An abbey lubber.

See Thornbury's *Tour Round England*, ii. 157.

An Admirable Crichton.

An expression derived from the traditional repute for scholarly and other eminence of James Crichton, of Clunie, of whom I give a few particulars in my *Venetian Republic*, 1900, and of whose writings some account may be found in my *Collections*. They are dated between 1580 and 1585, and were printed abroad.

An ague in the spring / is physic for a king.

That is, if it comes off well: for an ague is nothing but a strong fermentation of the blood. Now, as in the fermentation of other liquors, there is, for the most part, a separation made of that which is heterogeneous and unsociable, whereby the liquor becomes more pure and defecate, so is it also with the blood, which, by fermentation (easily excited at this time by the return of the sun), doth purge itself, and cast off those impure heterogeneous particles which it had contracted in the winter time: and that these may be carried away after every particular fermentation or paroxysm, and not again taken up by the blood, it is necessary, or at least very useful, to sweat in bed after every fit; and an ague fit is not thought to go off kindly unless it ends in a sweat. Moreover, at the end of the disease, it is convenient to purge the body, to carry away those more gross and feculent parts which have been separated by the several fermentations, and could not so easily be voided by sweat, or that still remain in the blood, though not sufficient to cause a paroxysm. And that all persons, especially those of years, may be lessened that they neglect not to purge their bodies after the ague, I shall add a very material and useful observation of Doctor Sydenham's: "Sublato morbo" (saith he, speaking of autumnal Fevers) "æger sedulo purgandus est; incredibile enim dictu quanta morborum vis ex purgationis defectu post febres Autumnales subnascatur. Miror

autem hoc a medicis minùs caveri minùs etiam admoneri. Quandocunque enim morborum alterutrum (Febrem tertianam aut quartanam)—paulò provectioris ætatis hominibus accidisse vidi, atque purgationem etiam omissam; certo prædicere potui periculosum aliquem morbum eosdem postea adorituram, de quo tamen illi nondum somniaverant, quasi perfectè jam sanati."—R.

An alderman in chains.

A roast turkey within a chain of sausages. *City of London.*

An almond for a parrot.

Any trifle to amuse a simple person. The title of one of Nash's tracts. But it is employed by Skelton.

An angler eats more than he gets.
An answer is a word.
An ape's an ape, a varlet's a varlet,
though they be clad in silk or scarlet.
An ape is ne'er so like an ape
as when he wears a doctor's cap.
An ape is never merry when his clog is at his heels. CL.
An ape may chance to sit amongst the doctors.
An apple, an egg, and a nut,
you may eat after a slut.

Poma, ova atque nuces,
Si det tibi sordida, gustes.—R.

An apple may happen to be better given than eaten.
An April flood,
carries away the frog and her brood. CL.
An April fool.

This is too familiar a phrase to require any explanation. It may be observed, however, that in the West and South of England, they used formerly, and may continue, to recognise a *May* fool (or *Gosling*), in the same manner and sense.—See Jennings' *Observations*, 1825, xvii.

An artful fellow is a devil in a doublet.
An artist lives everywhere.
An ass in a bandbox.

A phrase applied to anything improbable or extravagant. Lamb, in a note to Moxon, of August, 1833, gives a less delicate, but an erroneous form.

An ass is but an ass, though laden with gold.
An ass is cold even in the summer solstice.
An ass is the gravest beast, an owl the gravest bird.
An ass laden with gold overtakes everything. F.
An ass loaded with gold climbs to the top of a castle.
An ass must be tied where the master will have him.
An ass pricked must needs trot. B. OF M. R.
An ass that carries a load is better than a lion that devours men.
An ass that kicketh against the wall receives the blow himself.

An ass was never cut out for a lapdog.
An atheist is one point beyond the devil.
An early winter: / a surly winter.
An easy fool / is a knave's tool.
An eel's held by the tail surer than a woman.

This is called "an ancient truth" in Field's *Amends for Ladies*, 1618 (Hazlitt's Dodsley, xi. 157).

An egg and to bed. *Sussex.*
An egg at Easter.

See Hazlitt's *Faiths and Folklore*, 1905, p. 201.

An egg will be in three bellies in twenty-four hours.
An eldern stake and blackthorn ether,
will make a hedge to last for ever. *Wilts.*

Ether = Hedge.—Akerman's *Wilts. Gloss.* p. 18. "They say," observes Mr. A., "that an elder-stake will last in the ground longer than an iron bar of the same size."

An emmet may work its heart out, but can never make honey.
An empty bag cannot stand upright.
An empty belly hears nobody.
An empty purse and a new house make a wise man but too late.

A bolza vazia, e a casa acabada faz e home sesudo, mastarde. *Port.*

An enemy may chance to give good counsel.
An enemy to beauty is a foe to nature.
An enemy's mouth seldom speaketh well.

"It is a comyn prouerbe, an enemyes mouth sayth seeld wel."—*Reynard the Fox*, 1481, c. 4, repr. 1844, p. 5.

An Englishman's house is his castle.

Merry Devil of Edmonton, 1608, where mine host says: "my house my castle."

An envious man waxeth lean.

MS. 15th cent. ap. *Retr. Rev.* 3rd S., ii. 309.

An envious man waxes lean with the fatness of his neighbour.
An evening red and a morning grey,
are sure signs of a fair day. CL.

"Le rouge soir et blanc matin
Font rejouir le pelerin. *Fr.*
Sera rosso et negro mattino
Allegra il pellegrino. *Ital.*

A red evening, and a white morning, rejoice the pilgrim."—R.

"An evening red and a morning grey
Will set the traveller on his way;
But if the evening's grey and the morning red,
Put on your hat, or you'll wet your head."—D.

An evil conscience breaks many a man's neck.
An evil lesson is soon learned.
An excellent soldier: he lacks nothing but a heart and a feather. CL.
An excellent tale, if it were told in Greek. CL.
An Henry-Sophister or Sophista.

So they are called, who, after four years' standing in the University, stay themselves from commencing Batchelors of Arts, to render them in some colleges more capable of preferment.

That tradition is senseless (and inconsistent with his princely magnificence) of such who fancy that King Henry the Eighth, coming to Cambridge, stayed all the sophisters a year, who expected that a year of grace should have been given to them. More probable it is, that because that king is commonly conceived of great strength and stature, that these *Sophistæ Henriciani* were elder and bigger than others. The truth is this: in the reign of King Henry the Eighth, after the destruction of monasteries, learning was at a loss; and the University (thanks be unto God! more scared than hurt) stood at a gaze what would become of her. Hereupon, many students stayed themselves two, three, some four years; as who would see how their degrees (before they took them) would be rewarded and maintained.—R. Peacham, in his *Compleat Gentleman*, edit. 1627, p. 106, says that he could make maps by geometrical rules at thirteen or fourteen years of age adding, "as I did at Cambridge, when I was of Trinitie Colledge, and a *Iunior Sophister*." The *Libellus Sophistarum*, by Robert Alynton, was published for the use of both Universities by Pynson and De Worde. See notices of the editions in *Bibl. Coll. and Notes*, 1876 and 1882. See for a different, but in my opinion, not very satisfactory explanation, *N. and Q.*, 2nd, S., viii. 86.

An honest look covereth many faults.
An honest man and a good bowler.
An honest man's word is as good as his bond.
An honest miller hath a golden thumb. R.

A C. Mery Talys, undated ed., No. 10. "The Somersetshire people reply, None but a cuckold can see it."—R. This was presumably because through his eyes the thumb might appear yellow or golden. But in the work first cited, on the contrary, it is added, that no cuckold has the power.

An horse hired / never tired.
An hour in the morning is worth two in the evening.
An hour may destroy what an age was building.
An hour of pain is as long as a day of pleasure.
An hour's cold will suck out seven years' heat. D.
An hungry man.

See *A hungry man.*

An idle brain is the devil's shop [or work-house].
An idle head is a box for the wind. H.
An idle person is the devil's playfellow.
An ill agreement is better than a good judgment. H.
An ill cook canot lick his own fingers. C.
An ill cook should have a good cleaver.
An ill cow may have a good calf.
An ill father desireth not an ill son.

An ill life, an ill end.
An ill man is worst when he appeareth good.
An ill marriage is a spring of ill fortune.
An ill paymaster never wants an excuse.
An ill plea should be well pleaded.
An ill receiver makes an ill paymaster.
An ill-spun weft
will out either now or eft.

Weft, *i.e.*, web. This is a Yorkshire proverb.—R.

An ill stake standeth longest.
An ill style is better than a lewd story.
An ill-timed jest hath ruined many.
An ill turn is soon done.
An ill workman quarrels with his tools.

Mechant ouvrier jamais ne trouvera bons outils. *Fr.*—R.

An ill wound is cured, not an ill name. H.
An inch breaketh no square. HE.

Gascoigne's *Poems*, by Hazlitt, i. 495. Peradventure a day or two more will break no square.—*Chamberlain's Letter to Dudley Carleton*, March 5, 1600-1. Some add, in a burn of thorns. "Pour un petit ni avant ni arriére." *Fr.*—R.

An inch in a man's nose is much.
An inch in a miss is as good as an ell. C.

We now say: A miss is as good as a mile. Heywood says merely: "As good is an inche as an ell," and the other person in the *Dialogue* goes on to say:

"——— Ye can (quoth she) make it so well,
For whan I gaue you an ynche, ye tooke an ell."

An inch in an hour is a foot in a day's work.
An injury forgiven is better than an injury revenged.
An insolent lord is not a gentleman.
An iron windfall. *New Forest.*

Anything unfairly taken.

An oak is not felled at one chop.
An obedient wife commands her husband.
An occasion lost cannot be redeemed.
An old ape hath an old eye. CL.

Rowley's *Match at Midnight*, 1633 (D. O. P. 1825, vii. 327).

An old child sucks hard.

i.e., "Children, when they growe to age, proue chargeable."—Manningham's *Diary*, 1602, edit. 1868, p. 12.

An old band is a captain's honour. B. OF M. R.
An old bird is not caught with chaff.

Timon, a play (*circâ* 1590), iv. 2, ed. Dyce; Clarke's *Paræm.* 1639, 158.

An old cart well used,
a new one abused.
An old cat laps as much as a young. CL.
An old dog barks not in vain. B. OF M. R.

Un vieil chien jamais ne jappe en vain. *Fr.*—R.

An old dog biteth sore. HE.
An old dog will learn no new tricks.

Walker (1672) "'Tis all one to physic the dead as to instruct old men. Νεκρὸν ἰατρεύειν καὶ γέροντα νονθετεῖν ταὐτὸν ἐστι Senis mutare linguam, as an absurd, impossible thing. Old age is intractable, morose, slow, and forgetful. If they have been put in a wrong way at first, no hopes then of reducing them. Senex psittacus negligit ferulam."—R.

An old ewe dressed lamb-fashion.
An old fox need learn no craft. CL.
An old fox understands a trap.
An old friend is a new house. H.
An old goat is never the more reverend for his beard.
An old knave is no babe. HE.
An old man in a house is a good sign.
An old man is a bed full of bones.
An old man never wants a tale to tell.
An old man twice a child.

Senex bis puer. Latimer's *Sermons*, 1549, edit. Arber, p. 56.

An old man who weds a buxom young maiden, bids fair to become a freeman of Buckingham [*i.e.*, a cuckold].
An old moon in a mist
is worth gold in a kist [chest]:
but a new moon's mist
will never lack thrist [thirst]. D.

Mr. Denham gives another version of the first part:—

"As safe as treasure in a kist,
Is the day in an old moon's mist."

An old naught / will never be aught.
An old ox makes a straight furrow.

Buey viejo surco derecho. *Span.*

An old ox will find a shelter for himself.
An old physician, a young lawyer.

An old physician, because of his experience; a young lawyer, because he having but little practice, will have leisure enough to attend to your business; and desiring thereby to recommend himself, and get more, will be very diligent in it. The Italians say, An old physician, a young barber.—R.

An old sack asketh much patching. HE.
An old thief desires a new halter.

An old wise man's shadow is better than a young buzzard's sword. H.

An old woman in a wooden ruff.

i.e., in an antique dress.—R.

An old wrinkle never wears out.

An Oliver's knighthood.

A contemptuous expression to signify a thing of little or no value, originating in the opponents of the Protector Cromwell.

An open door may tempt a saint.

An open knave is a great fool.

An ounce of fortune is worth a pound of forecast.

An ounce of mother wit is worth a pound of learning.

It is also said: An ounce of discretion is worth a pound of wit. "The French say, An ounce of good fortune, &c. Gutta fortunæ præ dolio sapientiæ."—R. In Rivett's *Mr. Smirke or the Divine in Mode*, 1676, p 2, we have: "An ounce of mother wit is worth a pound of *clergy*."

An ounce of state requires a pound of gold.

B. of M. R. 1629, No. 26.

An ounce of wisdom is worth a pound of wit.

An ounce of wit that's bought
is worth a pound that's taught.

An owl in an ivy-bush.

See Nares, *Glossary*, 1859, v. *Ivy-Bush.*

An ox, when he is loose, licks himself at pleasure.

An ugly woman is a disease of the stomach, a handsome woman a disease of the head.

An unbidden guest knoweth not where to sit. HE.

An unchaste wife, working mischief still,
is oft compared to a foul dunghill. W.

An unhappy lad may make a good man.

An unpeaceable man hath no neighbour.

Anderton jewels.

Duck-winged cocks are so called in Lancashire.

Anger and haste hinder good counsel.

Anger begins with folly, and ends with repentance.

Anger edgeth valour. CL.

Anger is a sworn enemy.

Anger makes a rich man hated, and a poor man scorned.

Anger punishes itself.

Anglia Mons, Pons, Fons, Ecclesia, Fœmina, Luna.

Lupton's *London and the Countrey Carbonadoed*, &c., 1632 (*Books of Characters*, 1857, 303).

Anglica gens,
optima flens,
pessima ridens.

Reliquiæ Hearnianæ, ed. Bliss, 136. "Les Anglais," according to the French critic, "s'amusent tristement."

Angry men seldom want woe.
Anoint a clown, and he'll grip you;
grip a clown, and he'll anoint you. W.
Another threshed what I reaped.
Another's bread costs dear. H.
Antiquitas sæculi juventus mundi.
Antiquity is not always a mark of verity.
Any port in a storm.
Anything for a quiet life.
Anything may be spoke, if it be under the rose (1647).
Any tooth, good barber.
Apelles was not a master-painter the first day.
Apes are never more beasts than when they wear men's clothes.
Apothecaries would not give pills in sugar unless they were bitter.
Apples, pears, and nuts spoil the voice.
Apples, pears, hawthorn, quick, oak: set them at All-hollontide [All-Hallow-Tide], and command them to prosper; set them at Candlemas, and intreat them to grow. R.
Application makes the ass.
April and May are the key of all the year.
April cling, / good for nothing. *Somerset.*
April with his back and bill
plants a flower on every hill. D.
April showers / bring summer flowers.
April weather / rain and sunshine both together.
Archdeacon Pratt would eat no fat. *Howell.*

Comp. *Jack Sprat.* I suspect the archdeacon was a later improvement.

Are there traitors at the table that the loaf is turned the wrong side upwards?
Are you there with your bears?

See Davis, *Suppl. Glossary*, 1881, p. 45.

Argus at home, but a mole abroad.

In casa Argo, di fuori talpa. *Ital.* A man should be scrupulously attentive to what is going forward in his own house, but blind to what passes in another's.—R.

Arnoul is at dinner. *Walpoliana.*
Arthur could not tame a woman's tongue.
Arthur himself had but his time.
Arthur was not but whilst he was.
Art must be deluded by art.
Art thou in that lock?

Lady Alimony, 1659, iii. 3. The meaning seems to be, *is that thy cue or game?*

As a cat loves mustard. CL.
As a man is friended,
so the law is ended. C.

As a man lives, so shall he die;
as a tree falls, so shall it lie.
As a wolf is like a dog, so is a flatterer like a friend.
As angry as a wasp. HE.

Gascoigne's *Steel Glas*, 1576 (Works, by Hazlitt, ii. 204).

As bad as Jeffreys. *New Forest.*
As bald as a coot.
As bare as a bird's tail.

Twelve Mery Gestys of the Widow Edyth, 1525, by Walter Smith, or *Old Engl. Jest Books*, iii. 102.

As bare as the back of my hand.
As bare as the birch at Yule even. D.

In allusion to the Christmas log. It is spoken of one in extreme poverty.—D.

As bashful as a Lenten lover. D.
As big a liar as Tom Pepper. *Leeds.*

Dialect of Leeds, 1862, 405. The devil is said to have given up Tom in despair.

As big as a Dorchester butt.

Higson's MSS. Coll. 206.

As big as a goose's egg.

Pierce the Ploughman's Crede (A. D. 1394), ed. Skeat, line 225.

As big as a parson's barn. *Dorsetshire.*
As big as brass.

See Porter's *Two Angrie Women of Abington*, 1599, p. 105; and Dyce's note.

As big as bull-beef at Candlemas. D.
As bitter as gall.
As black as a coal.

As a crow or raven; as the devil, as jet, as ink, as soot.—R.

As black as my hat.

When tall black silk hats were in general use, this expression was much in the mouths of certain people in describing old port, which had kept its colour. *Tawny port* has lost it. Another form is: as black as my boot.

As blake [*i.e.*, yellow] as a paigle [cowslip]. *North and East.*

See Forby's *Vocabulary of East Anglia*, 1830, 241-2. Other forms are *pagle* (used by Jonson) and *peagle*.

As blind as a bat or a mole.

The velocity of a bat is a *reductio ad absurdum* of part of this saying.

"Talpâ cæcior." As blind as a mole: though, indeed, a mole is not absolutely blind; but has perfect eyes, and those not covered with any membrane, as some have reported; but open, and to be found without-side the head, if one search digilently, otherwise they may easily escape one, being very small, and lying hid in the fur. So that it must be granted that a mole sees but obscurely, yet so much as is sufficient for her manner of living, being most part under ground. "Hypsæa cæcior." this Hypsæa was a woman famous for her blindness. "Tiresiâ cæcior." The fable of Tiresias, and how he came to be blind, is well known. "Leberide cæcior. Est autem Leberis exuviæ sive spolium serpentis, in quo apparent effigies duntaxat oculorum, ac membranula quædam tenuissima qua serpentum oculi prætenguntur." A beetle is thought to be blind, because in the evening it will fly with its full force against a man's face, or anything else which happens to be in its way; which other insects, as bees, hornets, &c., will not do.—R.

As bold as Beauchamp. CL.

"Of this surname there were many Earls of Warwick, amongst whom (saith Dr. Fuller) I conceive Thomas, the first of that name, gave chief occasion to this proverb; who in the year 1346, with one squire and six archers, fought in hostile manner with a hundred armed men, at Hogges, in Normandy, and overthrew them, slaying sixty Normans, and giving the whole fleet means to land.—R. *The bold Beauchamps* forms the title of a lost drama by T. Heywood, alluded to in Fletcher's *Knight of the Burning Pestle*, 1613, and in Suckling's *Goblins*, 1646. The latter thought that it was a play of some merit, and must have witnessed its performance. The passage runs thus:—

"*Poet.* I beseech you bring me to him. . . .
1 *Thief.* You shall, Sir.
Let me see—the author of the *bold Beauchamps* and *Englands Joy.*"
The Goblins, ed. 1646, p. 45.

As bold as blind Bayard. R.

"And forthwith toke penne and ynke and began boldly to renne forth as blynde bayard in thys presente werke."—Caxton's Prologue to the *Recueyll of the Historyes of Troye* (translated in or before 1471). See Blades, ii. 132, and also *Appius and Virginia*, 1575, *apud* Dodsley, xii. 348. In *A Dictionarie French and English*, 1570, the publisher says in the Preface: "Blinde Bayard is boldest to launch into the deepe."

As bold as brass.
As brag as a body-louse.

Gammer Gurton's Needle, 1575, act ii. sc. 4

As brisk as a bee in a tar-pot.
As brisk as a body-louse.

Antidote against Melancholy, 1749, p. 139.

As broad as it is long.
As broken a ship as this has come to land.
As brown as a berry.

Hazlitt's *Early Popular Poetry*, iii., 243.

As busy as a good wife at an oven, and neither meal nor dough.
As busy as a hen that hath but one chicken. CL.
As busy as Batty. *Devon.*

As busy as the devil in a high wind.
As cap in cap-case.

> Bouzer I am not, but mild, sober Tuesday,
> *As catt in cap-case*, if I light not on St. Hewsday.
> —*The Christmas Prince*, 1607. Compare my Gascoigne, i. 233.

As clean as a new penny.

> "Clean as a penny."—*Antidote against Melancholy*, 1749, p. 139.

As clean as a pink.

> See *Notes and Queries*, Jan. 27, 1883.

As clean as a whistle.

> Any one who has witnessed the manufacture of a rustic whistle can be at no loss for the origin of this saying. A piece of young ash about four inches long and the thickness of a finger is hammered all over with the handle of a knife until the bark is disengaged from the wood and capable of being drawn off. A notch and a cut or two having been made in the stick, the cuticle is replaced and the instrument complete. When stripped of its covering, the white wood with its colourless sap presents the cleanest appearance imaginable—the very acmé of cleanness.—C. P. T. in *Notes and Queries*.

As clear as a bell.

> Spoken principally of a voice or sound without any jarring or harshness.—R.

As clear as a pikestaff.
As clear as copperplate.

> Spoken of a very legible hand, and a figure borrowed from the old copybooks, where the different characters in use are engraved on copper from originals prepared by Cocker and other masters.

As clear as crystal.
As clear as the sun at noontide.
As cold as a cucumber.

> Fletcher, in his *Cupids Revenge*, 1615, makes Nisus say, that "young maids were as cold as cucumbers." We now express it, As *cool* as a cucumber,—a less meaning phrase, after all.

As cold as charity.
As comely as a cow in a cage. HE.

> Langland's *Alliterative Poem on the Deposition of Richard II.*, Camd. Soc. p. 23. Heywood's *Proverbs*, 1562, Part ii. c. 1.

As common as a barber's chair. CL.
As common as coals from Newcastle.

> Heywood's *2nd Part of Q. Elizabeth's Troubles*, 1606, repr. 77.

As common as Coleman-hedge. CL.
As common as Get out. *Cornw.*
As cows come to town: some good, some bad. CL.
As coy as a croker's mare. H.

> Croker may mean a hawker of crockery.

As crooked as a gaumeril. *Yorkshire.*

Gaumeril = cambrel, cambril, or gambrel. Compare *Early crooked*, &c., and see Atkinson's *Cleveland Glossary*, 1868, p. 85.

As crooked as Crawley brook.

This is a nameless brook, arising about Wobourn, running by Crawling, and falling immediately into the Ouse, a river more meandrous than it, running above eighty miles in eighteen by land. *Fuller* (1662).

As crooked as Robin Hood's bow.
As cross as a bear with a sore head.
As cross as nine highways.
As cross as two sticks.

Apparently a quibble on the double sense of *cross*. We say crosspatch of a peevish child or person. Patch was Wosley's fool, and bequeathed his name to later members of the motley fraternity.

As crouse as a lopp. *Yorkshire.*

i.e., as brisk as a flea. Mr. Atkinson, in his *Cleveland Glossary*, 1868, has the couplet:—

"As fresh and as crous
As a new-washed louse."

As crouse as a new-washen louse.

This is a Scotch and Northern proverb. Crouse signifies brisk, lively. —R.

As cunning as a crowder (fiddler).

Walker's *Selections from the Gent. Mag.* iv. 64.

As cunning as Captain Drake.
As cunning as Craddock, &c.
As dank as a dog.

Shakespeare's *Henry IV.* Part 1, ii. 1.

As dark as pitch.
As dead as a door-nail.

Or door-tree. Both forms are in *Piers Plowman* (ed. Skeat, text A, i. 161; ed. Wright, p. 26). First Part of *Hen. VI.*, 1594, repr. 63.

"When you meet with naughty beere or ale,
You cry it as dead as a dore-nayle."
Wit Restor'd, 1658.

See also *Hero and Leander, A Mock Poem*, 1651, p. 11.

As dead as a herring.

A herring is said to die immediately after it is taken out of its element, the water; and that it dies very suddenly myself can witness: so likewise do pilchards, shads, and the rest of that tribe.—R.

"*Cicely.* —— she nam'd one *Worthgood.*
Keep. That word strikes deepe amazement.
Is shee quite dead?
Cice. Dead as a herring, Sir."
Totenham Court, by T. Nabbes, 1638, p. 7.

As dead as charity.

Field's *Woman is a Weathercock*, 1612, edit. 1828, p. 57.

As deaf as a beetle.

i.e., As dull of apprehension as the implement so called.

As dear as two eggs a penny.
As deep as a draw-well.

My mother would playfully say this of me.

As deep as Chelsea.

N. and Q.

As deep as Garrick.

I found this current in Cornwall, where Garrick's name can scarcely have been very familiar. Mr. Pavin Phillips (*Notes and Queries*, 2nd S., ii. 307) states that it is well known at Haverfordwest, where, however, they make *Garratt* out of *Garrick*.

As deep as the North Star.

N. and Q.

As deep drinketh the goose as the gander. HE.
As demure [or civil] as if butter would not melt in his mouth.

Some add, And yet cheese will not choke him. Caldo de zorra que està frio y quema. *Span.*—R.

As disconsolate as Dame Hockaday's hen. *Cornw.*
As diurnal as a Gravesend barge.

Letter to Milton from Sir H. Wotton (*Reliq. Wotton*, 1672, 343). This may refer to the Gravesend tiltboat, and if so, is an early notice of it.

As dizzy as a goose. CL.
As drunk as a Banbury tinker.

The London Chanticleers, 1659 (Hazlitt's Dodsley, xii. 336).

As drunk as a beggar.

This proverb begins now to be disused, and, instead of it, people are ready to say, As drunk as a lord: so much hath that vice (the more is the pity) prevailed amongst the nobility and gentry of late years.—R. 1737.

As drunk as a drum.

The Women's Petition against Coffee, 1674, p. 5.

As drunk as a lord.
As drunk as a rat.

"I am a Flemyng, what for all that
Although I wyll be dronken other wyles as a rat."
Borde's *Boke of Knowledge*, 1542.

As drunk as a thrush.

This is rather a French proverb. It refers to the alleged habit which the bird has of surfeiting itself on the juice of the grape in the South of France during its temporary sojourn there.

As drunk as a tinker's bitch. *East Anglia.*

Forby's *Vocab.* 1830, 26-7.

As drunk as a wheelbarrow.
As drunk as David's sow.

An Antidote against Melancholy, 1749, p. 127. A common saying, which took its rise from the following circumstance. One David Lloyd, a Welshman, who kept an alehouse at Hereford, had a living sow with six legs, which was greatly resorted to by the curious; he had also a wife much addicted to drunkenness, for which he used sometimes to give her due correction. One day, David's wife having taken a cup too much, and being fearful of the consequences, turned out the sow, and lay down to sleep herself sober in the stye. A company coming in to see the sow, David ushered them into the stye, exclaiming, "There is a sow for you! did any of you ever see such another?" all the while supposing the sow had really been there; to which some of the company, seeing the state the woman was in, replied, "It was the drunkenest sow they had ever beheld:" whence the woman was ever called David's sow.—*Diction. of the V. Tongue,* 1788, quoted by Brady, *Var. of Literature,* 1826.

As dry as a bone.
As dry as a kex.

The kex is the dried stalk of the hemlock, of wild cicely (R.) and one or two other plants of the same genus. See Miss Baker's *Northampt. Gloss.* art. KEX, and Cooper's *Sussex Vocab.*, 1853, p. 56.

As dull as a Dutchman. CL.
As dull as ditchwater.
As dull as Dun in the mire.

Comp. Halliwell in v. From the colour of a horse it would not be easily distinguishable.

As dun as a mouse.
As fair as Lady Done. *Cheshire.*

Or, There's Lady Done for you. "The Dones were a great family in Cheshire, living at Utkinton, by the Forest side. Nurses use there to call their children so, if girls; if boys, Earls of Derby."—R.

"Sir John Done, Knight, hereditary forester and keeper of the forest of Delamere, Cheshire, died in 1629.

"When that Nimrod James the First made a progress in 1607, he was entertained by this gentleman at Utkinton, &c. He married Dorothy, daughter of Thomas Wilbraham, Esq., of Woodhey, who left behind her so admirable a character, that to this day, when a Cheshire man would express some excellency in one of the fair sex, he would say, 'There is Lady Done for you.'"—Pennant's *Journey from Chester to London,* 1793.

As false as a fox.

Alex. Montgomery, *Cherry and Slae,* 1597.

As false as a Scot.

I hope that nation generally deserves not such an imputation; and could wish that we Englishmen were less partial to ourselves and censorious of our neighbours.—R

As far as the sun shines in on Candlemas Day,
so far will the snow blow in afore old May.
As fast as a bear in a cage.

Jack Juggler, an interlude, *circâ* 1550, edit. 1848, p. 39.

As fast as a dog will lick a dish. HE.
As fast as a Kentish oyster.

Green's Tu quoque, 1614, by John Cooke (Hazlitt's Dodsley, vi. 282).

As fast as hops.
As fat as a bacon-pig at Martlemas. D.
As fat as Big Ben. *Leeds.*

A former bell-man [of Leeds] in great repute on account of his huge proportions.—*Dialect of Leeds*, 1862, p. 247.

As fierce as a dig. *Lanc.*
As fierce as a lion of Cotswold. HE.

i.e., A sheep, *Gloucester.* So in the Interlude of *Thersytes* (about 1550): "—now haue at the lyons on Cotsolde," edit. 1848, p. 58. But see Skelton's *Works*, ed. Dyce, ii. 76. Another form of the expression is, "A lion *with a white face*," *i.e.*, a calf.

As fine as a horse.

See Hazlitt's *Faiths and Folklore*, 1905, p. 399. "They took places in the waggon (for Chester), and quitted London early on May-morning; and, it being the custom in this month for passengers to give the waggoner, at every inn, a riband to adorn his team, she soon discovered the origin of the proverb *As fine as a horse;* for before they got to the end of their journey, the poor beasts were almost blinded by the tawdry, party-coloured, flowing honours of their heads."—*Life of Mrs. Pilkington*, quoted in Brady's *Var. of Liter.*, 1826.

As fine [or proud] as a lord's bastard.
As fine as an ape in purple. CL.

Asinus portans mysteria.—ERASMUS.

As fine as fivepence, as neat as ninepence.

The first portion occurs in *An Antidote against Melancholy*, 1749, p. 139. But see it in *Appius and Virginia*, 1575, apud Dodsley, xii. 348. Compare *Finer.*

As fine as Kerton. *Devonshire.*

i.e., Crediton spinning. Comp. *That's extra*, &c.

As fit as a fiddle.

Englishmen for my Money, 1616 (Hazlitt's Dodsley, x. 529).

As fit as a fritter for a friar's mouth.
As fit as a pudding for a friar's mouth. C. AND CL.

Fulwell's *Like will to Like*, 1568. Day's *Blind Beggar of Bednal Green*, 1659, ed. Bullen, p. 89.

As flat as a flaun [custard]. *Northern.*
As flat as a flounder.
As flat as a pancake.

The London Chaunticleers, 1659. Middleton and Rowley's *Roaring Girl*, 1611.

As flat as ditch-water.

As flattering or fawning as a spaniel.
As fond of it as an ape is of a whip and a bell.
As free as an ape is of his tail.
As free of his gifts as a blind man of his eye. CL.
As freely as St. Robert gave his cow.

"This Robert was a Knaresborough saint, and the old women there can still tell you the legend of the cow."—R. A metrical life of St. Robert of Knaresborough from an early MS. was printed for the Roxburghe Club, 1824, 4to. The reputation of the saint is perhaps fresher to-day than that of a different sort of local celebrity, Eugene Aram.

As freely as the collier that called my Lord Mayor knave when he got on Bristow causey [causeway].
As fresh as a rose in June.
As fresh as an eel.

Towneley Mysteries, p. 107.

As full as a jade, quoth Bride.
As full as a piper's bag.
As full as a toad is of poison.
As full as an egg is of meat.

"An egge is not so ful of meate, as she is ful of lyes."—*Gammer Gurton's Needle*, v. 2. Jeffreys, in 1685, in sentencing Baxter, declared that his books were as full of sedition as an egg is full of meat.

As full of honesty as a marrow-bone is full of honey.

Wever's *Lusty Juventus, circâ* 1550, apud Hawkins, i. 146.

As gaunt as a greyhound.
As gentle as a falcon. HE.

Marriage of Wit and Wisdom, circâ 1570, Sh. Soc. ed., p. 14.

As glad as fowl of a fair day.
As good a deed as drink.

Shakespear's *First Part of Henry* IV., ii. 1 (*bis*).

As good a deed as it is to help a dog over a stile. HE.
As good a knave I know as a knave I know not.
As good a maid as Fletcher's mare, that bore three great foals.

Detection of the Vse of Dice Playe (1552), quoted in a note to Warton's *H. E. P.* 1871, iii. 405.

As good a scholar as my horse Ball. CL.
As good as any between Bagshot and Baw-waw.

There is but the breadth of a street between them.—R.

As good as any in Kent or Christendom. CL.

Compare *Neither in Kent*, &c.

As good as ever flew in the air.
As good as ever the ground went upon.
As good as ever twanged.

As good as ever water wet.
As good as ever went end-ways.
As good as George-a-Green.

Witts Recreations, 1640, repr. 1817, p. 378. "This George of Green was the famous Pindar of Wakefield, who fought with Robin Hood and Little John both together, and got the better of them, as the old ballad tells us."—R. But the old ballad does not tell us what is true, as George was a much later hero than Robin Hood and his companions. A prose history of the celebrated Pinner was in print before 1600, but no edition anterior to 1632 is at present known. A drama, founded on his real or supposed achievements, was published in 1599; it is attributed to the pen of Robert Greene.

As good as goose-skins that never man had enough of.
As good as had the cow that stuck herself with her own horn.
As good be an addled egg as an idle bird.
As good beg of a naked man as of a miser.
As good do nothing as to no purpose.
As good eat the devil as the broth he is boiled in.
As good lost as found. c.
As good luck as the lousy calf that lived all winter and died in the summer.
As good never a whit as never the better.
As good out of the world as out of the fashion.
As good sit still as rise up and fall. c.
As good to play for nought as work for nought. HE.

In the same sense apparently, Clarke (*Paræm.*, 1639, p. 154) has: "You'd as good beat your heels against the ground."

As good twenty as nineteen.
As good undone as done too soon. *Draxe.*
As good water goes by the mill as drives it.
As grave as an old gate-post.
As greedy as a dog.
As green as grass.
As grey as grannum's cat.
As handsomely as a bear picketh muscles. HE.
As happy as the parson's wife
during her husband's life.

Killigrew's *Parson's Wedding* (Plays, 1664, p. 76). It is probably used in an ironical sense.

As hard as a horn.
As hard-hearted as a Scot of Scotland.
As hasty as Hopkins, that came to gaol over-night and was hanged the next morning. F.

Compare Don't Hurry, Hopkins.

As healthy as a trout.
As high as a hog, all but the bristles.

Spoken of a dwarf in derision.—R.

As high as three horse loaves.
As hollow as a gun.

Or, as a kex. *V. suprâ.*

As honest a man as any in the cards when the kings are out.
As honest a man as ever brake bread.
As honest a man as ever trod on shoe leather.
As hot as a black pudding.

Fulwell's *Like will to Like*, 1568.

As hot as a toast. CL.
As hungry [or poor] as a church mouse.
As hungry as a hawk.
As I brew so must I needs drink. C.

Avalez ce que vous avez brasse. Swallow ouer that which you haue browen, man: if you haue browen wel, you shal drinke the better.—*Wodroephe's Spared Houres of a Souldier in his Travels*, 1623.

As if a man that is killed should come home upon his feet.
As innocent as a devil of two years old.
As intricate as a flea in a bottom of flax.

Reliquæ Wottonianæ, ed. 1672, p. 452 (Letter of Sir H. Wotton to his nephew, 27 July, 1630). The saying seems to be introduced proverbially.

As Irish as pigs in Shudehill market. *Manchester.*
As irrecoverable as a lump of butter in a greyhound's mouth.
As is the gander, so is the goose.
As is the gardener, so is the garden.
As is the workman, so is the work.
As it pleases the painter.
As jealous as the man (Ford) that searched a hollow walnut for his wife's leman.

Merry Wives of Windsor, 1602.

As kind as a kite. CL.
As lame as a tree.
As lame as St. Giles, Cripplegate.

St. Giles was by birth an Athenian, of noble extraction, but quitted all for a solitary life. He was visited with lameness (whether natural or casual I know not); but the tradition goes, that he desired not to be healed thereof for his greater mortification. Cripplegate was so called before the Conquest, from cripples begging of passengers therein.

This proverb may seem guilty of false heraldry, lameness on lameness; and, in common discourse, is spoken rather merrily than mournfully, of such who, for some slight hurt, lag behind; and sometimes is applied to those who, out of laziness, counterfeit infirmity.—R.

As lamentable as a Lincolnshire goose after plucking time.

J. T. Smith's *Book for a Rainy Day*, 1861, p. 172-3.

As lawless as a town bull.
As lazy as Ludlam's dog, that leaned his head against the wall to bark. F.

Ludlam (according to Dr. Brewer) was the famous sorceress of Surrey.

who lived in a cave near Farnham, called "Ludlam's Cave." She kept a dog, noted for its laziness, so that when the rustics came to consult the witch, it would hardly condescend to give notice of their approach even with the ghost of a bark. The dog of the proverbially "Lazy Lawrence" is also celebrated for a like habit. Sailors say, "As lazy as Joe the Marine, who laid down his musket to sneeze."—*Notes and Queries.*

As lean as a rake.
As learned as Doctor Dodypoll.

See *Doctor Dodypoll.*

As light as a fly.
As light as a kex. HE.
As light as the Queen's groat. CL.
As light on his foot as a ragman. *Irish.*
As like a dock as a daisy.
As like as an apple is to a lobster [or oyster].
As like as fourpence to a groat.
As like as Jack Fletcher and his bolt.

Damon and Pithias, 1571 (Hazlitt's Dodsley, iv. 19).

As like as ninepence to nothing.
As like as two peas.
As like as York is to foul Sutton. ASCHAM.

Sutton in Yorkshire.

As like one as if he had been spit out of his mouth.

The London Chanticleers, 1659 (Hazlitt's Dodsley, xii. 331).

As long as a Welsh pedigree.
As long as Deansgate. *Manchester.*
As long as I am rich reputed,
with solemn voice I am saluted:
but wealth away once worn,
not one will say good morn.

MS. of the sixteenth century in *Rel. Antiq.* i. 207.

As long as Meg of Westminster.

"This is applied to persons very tall, especially if they have hopple height wanting breadth proportionable. That there ever was such a giant woman cannot be proved by any good witness: I pass not for a late lying pamphlet, entitled, 'Story of a monstrous tall virago, called Long Megg of Westminster;' the writer of which thinks it might relate to a great gun lying in the Tower, called *Mons* Megg, in troublesome times brought to Westminster, where for some time it continued."—R. "The large grave stone shown on the south side of the cloister in Westminster Abbey, said to cover her body, was placed over a number of monks who died of the plague, and were all buried in one grave."—*Fuller*, 1662.

As long as the bird sings before Candlemas, it will greet after it. D.
As long as to-day and to-morrow.
As long liveth a merry man as a sad. C.

Porter's *Two Angrie Wamen of Abington*, 1599, edit. Dyce, p. 49 (slightly varied).

As loud as a horn.
As loud as Tom of Lincoln.

"This Tom of Lincoln is an extraordinary great bell, hanging in one of the towers of Lincoln minster: how it got the name I know not, unless it were imposed on it when baptized by the Papists. Howbeit, this present Tom was cast in King James's time, anno 1610."—R. Brady quotes a different account: "This Cathedral has many bells; and particularly the northern tower is filled up, as one may say, with the finest great bell in England, which is called 'Tom of Lincoln.' . . . 'As loud as Tom of Lincoln,' is a proverb. It weighs 4 tons 1,894 pounds, and will hold 424 gallons, ale-measure; the circumference is twenty-two feet eight inches.—*Tour [through the whole Island of] Great Britain*, 1742, quoted by Brady, *Var. of Literature*, 1826.

As love thinks no evil, so envy speaks no good.
As mad as a hatter.

I have never seen any satisfactory solution of this saying; but it appears from the dedication to the *Hospital of Incurable Fools*, 4to, 1600, that there was at that time living an eccentric character, perhaps not possessed of superfluous intelligence, known as John Hodgson, *alias John Hatter, alias* John of Paul's Churchyard. Possibly we may here have the original "mad hatter." Nor is it unlikely that he is the same individual whom we find figured as John o' the Hospital in Armin's *Two Maids of Moreclacke*, 1609. See farther in Nares' *Glossary*, 1859, p. 641-2.

As mad as Ajax.

Loves Labours Lost, 1598.

As mad as a March hare.

Colyn Blobols Testament (Hazlitt's *Pop. Poetry*, i. 105). But query *marsh* hare. Heywood Epigr., 2nd Hundr., 1562, 95, very properly says—

"——— where madnes compares:
Are not midsomer hares as mad as March hares?"

Borde, however, in his *Boke of Knowledge*, 1542, has, "staring madde like March Hares." "Fœnum habet in cornu."—R.

As mad as the baiting bull of Stamford.

Take the original hereof (R. Butcher, in his Survey of Stamford, page 40). William, Earl Warren, lord of this town in the time of King John, standing upon the castle walls of Stamford, saw two bulls fighting for a cow in the meadow, till all the butchers' dogs, great and small, pursued one of the bulls (being maddened with noise and multitude) clean through the town. This fight so pleased the said Earl, that he gave all those meadows (called the Castle Meadows), where first the bull duel began, for a common to the butchers of the town (after the first grass was eaten), on condition they find a mad bull, the day six weeks before Christmas Day, for the continuance of that sport every year.—R. Compare Hazlitt's *Faiths and Folklore*, 1905, p. 81.

As many Leighs as fleas,
Masseys as asses,
and Davenports as dog's tails. *Cheshire.*

Higson's *MSS. Coll.*, No. 71.

As meet as a rope for a thief. HE.
As meet as a sow to bear a saddle. HE.

As melancholy as a cat.

Walker's *Paræm.* 1672, p. 20.

As merry as a cricket. HE.

Harvey's *New Letter of Notable Contents*, 1593, repr. 13.

As merry as a pie.

King's *Halfe-penny-worth of Wit in a Penny-worth of Paper*, 1613, sign. D 3.

As merry as cup and can. DS.
As merry as mice in malt. CL.
As merry as the grig.

The grig is the heather, and also the grasshopper, in which sense Tennyson employs the word. As merry as a grig, I take to be synonymous with As merry (or cheerful) as a grasshopper. Some have it, As merry as *a Greek*.—See *Mountebanks Masque*, Shakesp. Soc. ed. p. 117. "Hauing spent those twelue dayes as aforesaide in Candia among those merry Greekes, we eftsoones imbarked our selues for Ciprus, to which we were some nine dayes passing: where (as the saying is) the Italians (with whom we passed to Zant) did our errand (like knights errand) against our coming. They made reporte to the Turkes inhabiting the same Ile, that we were all pirats, and that they should do wel to lay hands on vs, and to carry vs to the great Turk, their Emperor, because, besides that we were pirats, and came into Turky but as spies. Whereupon the Turkes laid hands vpon us, euen vpon our first arriual, threatning to haue brought vs to Constantinople: howbeit they staied vs in Ciprus two daies, in which time they were indifferently well qualified in hope of money we promised them, and which they had to their full contentment ere we parted from them."—Parry's *Acct. of Sherley's Travels*, 1601, p. 11. T. W[alkington], in the *Optieke Glasse of Humors*, 1607, alludes to this characteristic of the Greeks, where he speaks of Zeno (ed. 1639, p. 55):—"but as soone as hee had tasted a cup of Canary, he became of a powting Stoicke, *a merry Greeke*." Other passages from early writers, in our own and other languages, might easily be quoted in support of the same theory about the Greeks, and this form of the saying being the correct one; but, after all, it would be difficult to come to a perfectly satisfactory conclusion. Both versions may perhaps be admitted as co existent; one of the characters in Udall's *Ralph Roister Doister*, performed before 1551, is Matthew *Merry-Greek*.

> "Holmes is as merry a Grig, as ever gave
> Woman a kiss in wood at Hornsey Cave."
> *Vade Mecum for Malt Worms*, 1720, p. 22.

Some have imagined that for grig we ought to read *glig*, an early word for glee or cheerful lay among the Anglo Saxons. The *Gleoman* was a sort of joculator or reciter of comic songs.

As merry as the mares.
As mild as a lamb.
As mony heads, as mony wits.
As much a kin as Lew'son Hill to Pilson-pen. *Dorsetshire.*

That is, no kin at all. It is spoken of such who have vicinity of habitation or neighbourhood, without the least degree of consanguinity or affinity betwixt them. For these are two high hills; the first wholly, the other partly, in the parish of Broad Windsor. Yet the seamen make the nearest relation between them, calling the one the cow, the other the calf: in which forms it seems they appear first to their fancies, being eminent sea-marks.—R.

As much [or far] as York exceeds foul Sutton.

H. Stephanus (*World of Wonders*, 1607, translated by R. C., *Translator's Epistle to the Reader*). "—— it will be found to exceed them: as farre as York doth foule Sutton, to vse a Northerne phrase." Comp. *As Like as York*, &c.

As much brain as a burbolt.

Ralph Roister Doister, 1566.

As much deformed as De la Motte's house.

One gets a glimmer here: *houss*, large, coarse feet, *East* (Halliwell). *Mot*, a jade, still in use, but more likely *dollimop*, a servant wench, as altered to *de la mott*. A house can hardly be called deformed.—*Notes and Queries*, March 2, 1878.

As much need of it as he has of the pip.
As much sibbed [akin] as sieve and ridder
that grew in the same wood together.

In Suffolk the banns of matrimony are called sibberidge.—R.

As much wit as three folks, two fools and a madman. *Cheshire.*
As naked as a Norfolk dumpling.

Day's *Blind Beggar of Bethnal Green*, 1659. Alluding doubtless to the tight-fitting skin, like a sausage.

As narrow in the nose as a pig at ninepence. *Irish.*

Said of a stingy person.—Mr. Hardman in *Notes and Queries*.

As natural to him as milk to a calf.
As near akin as the cates of Banbury to the bells of Lincoln.

A Knack to Know a Knave, 1594, edit. 1851, p. 376. *Cates* = cakes.

As necessary as an old sow among young children.
As nice as a nun's hen. HE.

"Some be nyse as a nonne hene,
Yit al thei be nat soo.
Some be lewde, some all be schrewde
Go schrewes wher thei goo."

Satirical Verses on Women at end of *The Wright's Chast Wife* (1462), ed. Furnivall (E. E. Text. Soc. 1865); but compare *Reliquiæ Antiquæ*, 1841, p. 248. It is quoted by Wilson in the *Arte of Rhetorique*, 1553. Heywood has it in his collection, 1562, &c.; his book was first printed in 1546. The phrase, however, occurs first, to my knowledge, in Mr. Furnivall's *Religious, Political, and Love Poems*, (E. E. T. S.)

As nice as the mayor of Banbury.
As nimble as an eel in a sand bag.
As old as a serpent.
As old as Cale-hill (Kent). CL.
As old as Charing-Cross.
As old as Glastonbury Tower.

The torre, *i.e.*, the Tower, so called from the Latin *turris*, stands upon a round hill in the midst of a level, and may be seen far off. It seemed to me to have been the steeple of a church that had formerly stood upon that hill, though now scarcely any vestiges of it remain.—R. 1670.

As old as my tongue and a little older than my teeth.

A saying used when a person's age is asked, and he does not care to give a direct answer.

As old as Panton Gates (or Gate).

Perhaps i.q. Pandon gate at Newcastle on-Tyne.

As old as Paul's (or Paul's steeple).

Different are the dates of the age thereof, because it had [three] births or beginnings; one when it was originally co-founded by King Ethelbert, with the body of the church, anno 610; another when burnt with lightning [in 1561, and then after the fire of 1666.]—R.

As old as Pendle-hill
As old as the hills.

They used to say in Toledo: "en le tiempo del Rey Wamba." Wamba appears to have reigned in the 7th c.

As old as the itch.
As pert as a frog upon a washing-block.
As pert as a pearmonger.

Pert, here and in the following sentence, signifies not *pert*, but *sharp*, *alert*, and is in general use in many districts in this sense. The proverb is a mere piece of alliteration, without any special significance.

As pink as a prawn.
As plain as a juggem ear.

i.e., a quagmire.

As plain as a pack-staff. CL.

We say *pike-staff* vulgarly at present; but *pack-staff* I suspect to have been the original, and to be the true reading. Some say *pack-saddle*.

As plain as Dunstable by-way. HE.

Quoted in a ballad printed about 1570. See *Ancient Ballads and Broadsides*, 1867, p. 1. Clarke (*Parœm.*, 1639, p. 243) has—

"In the Dunstable highway
To Needham and beggary."

But it is there quoted differently. The meaning seems to be ironical, as Dunstable by-way was probably by no means plain. Latimer (*Sermons*, 1549, repr. Arber, p. 56) says: "—Howbeit ther were some good walkers among them, that walked in the kynges highe waye ordinarilye, vprightlye, *playne Dunstable waye*." "Wherein I judge him the more too be esteemed, bicause hee vseth no going about the bushe, but treades Dunstable waye in all his trauell."—Gosson's *Ephemerides of Phialo*, 1586. *Epist. Dedic. to Sydney.* The author of *A Journey through England in the Year* 1752 (privately printed, 1869, 8vo, p. 75) testifies to the bad state of the roads in that part of the country nearly two centuries later. But in Whatley's *England's Gazetteer*, 1751, the high road here is said to be "broad, well-beaten, and plain."

As plain as the nose on a man's face.
As pleased as Punch.

A curious phrase, seeing that Punch is generally associated with domestic strife or even tragedy.

As plenty as blackberries.
Henry IV. Part 1, ii. 4.

As plump as a partridge.
As poor as Job.

Armin's *History of the Two Maids of Moreclacke*, 1609, sign. A. "This similitude runs through most languages. In the University of Cambridge the young scholars are wont to call chiding jobing."—R. "We came to a baker's house in an obscure street, and from rooms well furnished to lie in a very bad bed in a garret, to one dish of meat, and that not the best ordered, no money, for we were as poor as Job."—*Memoirs of Lady Fanshawe*, by Nicolas, 1830, p. 57.

As proud as a peacock.

Towneley Mysteries, p. 99. "Fly pride, says the peacock."—*Shakespear.*

As proud as an apothecary.
As proud as old Cole's dog, which took the wall of a dung-cart, and got crushed by the wheel.
As proud come behind as go before. C.

Gammer Gurton's Needle, act v. sc. ult. A man may be humble that is in high estate; and people of mean condition be as proud as the highest. —R.

As queer as Dick's hatband, made of a pea-straw, that went nine times round, and would not meet at last.

Miss Baker's *North. Gloss.*, 1854, p. 79. The writer says: "This singular phrase, slightly varying in form and application, appears to be widely circulated, and has travelled even to the United States, for it has found a place amongst Bartlett's Americanisms. Wilbraham [Cheshire Glossary, 1836] gives, As fine as *Dick's Hatband*, and Hartshorne [*Salopia Antiqua*], As curst as *Dick's Hatband.*"

As quiet as a mouse.
As ready as the king has an egg in his pouch.
As red as a cherry.

Hazlitt's *Popular Poetry*, iii., 243.

As red as Roger's nose, who was christened with pump water.
As rich as a new-shorn sheep. HE.
As rich as Damer. *Tipperary.*

See "Lamb and Hazlitt," 1900, pp. 1-7 for some farther particulars of the Damers, originally associated with the Hazlitts, and ancestors of the Earls of Portarlington. John Damer, of Antrim, migrated in the time of George I. to Tipperary, established himself in some business, and acquired wealth. In the same way, at Venice, the Ziani family became renowned at an early date for their opulence, and it was a saying: Such an one has *L'haver de Ziani.* See Hazlitt's *Venetian Republic*, 1900, ii. 216.—infrâ.

As right as a ram's horn.

Skelton's *Why come ye not to Court* (*circâ* 1520); Dyce's *Skelton*, ii. 29.

As right as my leg.

Lady Alimony, 1659 (written about 1640), in Hazlitt's Dodsley, xiv.

292. It is also part of the title of a ballad licensed on the 12 Feb. 1638-9. See Arber's *Transcript*, iv. 429. As right as my leg occurs in the old ballad of the *Coaches' Overthrow* (*circâ* 1620), apud Collier's *Roxb. Ball.* .205.

As rough as a tinker's budget.
As round as a Pontypool waiter.
As round as an adder asleep in the sunshine.
As safe as a crow in the gutter.
As safe as a mouse in a malt heap. CL.
As safe as a mouse in a mill.

Davenport's *New Trick to Cheat the Divell*, 1639, sign. E *verso*.

As safe as a thief in a mill.

Day's *Ile of Gvls*, 1606, sign. C 3 *verso*.

As sapless as a kix.

The Women's Petition against Coffee, 1674, p. 3.

As scabbed as a cuckoo.
As sharp as a thorn.
As sharp as a razor.
As sharp as if he lived on Tewkesbury mustard.

Higson's MSS. Coll. Comp. *As thick*, &c. infrâ.

As sharp as vinegar.

Aceto acrius.—R.

As shortly as a horse will lick his ear. HE.

See suprâ.

As sib as a sieve to a riddle.

Three Tales of three Priests of Peblis, 1603, l. 471.

As sick as a cat
with eating a rat.

The cat, like the owl and the hawk, does not appear to have acquired the faculty of retaining the fur of the mouse or rat, till the fluffy parts have been assimilated, and vomits it along with some of the half-digested food.

As sick as a cushion.
As sick as a horse.
As sleepy as an October wasp.
As slender in the middle as a cow in the waist.
As slippery as an eel.
As small as herbs to the pot.

Morland's *Account of the Evangelical Churches of Piedmont*, 1658, p. 366. Day's *Ile of Gvls*, 1606, repr. 74.

As smooth as a carpet.
As snug as a bug in a rug.
As snug as a pig in pea-straw.

Davenport's *New Trick to Cheat the Divell*, 1639, sign. E *verso*.

As soft as silk.
As softly as foot can fall.

Ray quotes passages from Quintilian and Terence, which have not the slightest relevancy. Walker's *Paræm.*, 1672, p. 33.

As soon as you have drunk, you turn your back upon the spring.
As soon drive a top over a tiled house. HE.
As soon goes the young sheep to the pot as the old.

Porter's *Two Angrie Women of Abington*, 1599, ed. Dyce, p. 42.

As soon goeth the young lamb's skin to the market as the old ewe's. HE.

Tragi-Comedy of Calisto and Melibœa (*circâ* 1520), in Hazlitt's Dodsley, i. Aussitôt meurt veau comme vauche. *Fr.* Cosi tosto muore il capretto come capra. *Ital.* Tau prests se va el cordero como el carnero.—*Span.*

As sound as a roach.
As sound as a trout.
As sound as an apple.

Ancient romance of Gaufrey, cited by Wright (*Domestic Manners*, 1862, p. 279).

As sour as verjuice [or vargies]. *Leeds.*
As spiteful as an old maid.
As spruce as an onion.
As stale as custom.

Sir Thomas More, a play (*circâ* 1590), ed. Dyce, p. 32.
"Age cannot wither, nor *custom stale*
His infinite variety."—*Shakespear.*

As stale as sea-beef.

Nash's *Christs Teares over Jerusalem*, 1594, *Epistle to the Reader.*

As still as a stone.

Towneley Mysteries, p. 33.

As stout as a miller's waistcoat, that takes a thief by the neck every day.
As straight as a yard of pump water. *Berkshire.*

Spoken of a thin damsel.

As straight as an arrow.
As straight as the backbone of a herring.
As strong as mustard.
As sure as a coat on one's back.
As sure as a juggler's box.
As sure as a house in Pomfret. *Yorkshire.*
As sure as a louse in bosom. *Cheshire.*
As sure as a mouse tied with a thread. HE.
As sure as Burton's Bank. *Irish.*

As sure as check.

Or Exchequer pay. This was a proverb in Queen Elizabeth's time; the credit of the Exchequer beginning in, and determining with her reign, saith Dr. Fuller.—R. It occurs in Greene's *Epistle to the Reader* before his *Farewell to Folly*, 1591.

As sure as cleck.

Taylor's *Navy of Land ships*, 1627. Perhaps *cleck* should be *check*.

As sure as God's in Gloucester or Gloucestershire.

Allusively to the number of religious houses formerly in this shire. Ray tells us that there are "more and richer mitred abbeys than in any two shires of England besides."

> "He hitcht 'pon spire of magick steeple;
> And truly had not some ran quick
> And succour'd him just in the nick,
> He had broke his neck and life lost there,
> *As sure* (poor wretch) *as God's in Gloster.*"
> *Cataplus, a Mock Poem*, 1672, p. 6.

As sure as if it had been sealed with butter. HE.
As surly as a butcher's dog.
As sweet as honey.
As Sylvester said, fair and softly.
As tall as a Maypole.
As tender as a chicken.
As tender as a parson's leman. HE.
As tender as Parnell, that broke her finger in a posset-curd.
As the beggar knows his dish.

Pilkington's *Burnyng of Paules Church in London*, 1563, sign. G 5.

As the best wine makes the sharpest vinegar, so the deepest love turns to the deadliest hatred.
As the blind man catcheth the hare.

Hamlet, 1603.

As the blind man knows the cuckoo.

i.e., by his voice. See *Dramatic Table-Talk*, i. 165.

As the blind man shot the crow.
As the crow flies.

Spoken of distances irrespective of the terrestrial or human means of covering them.

As the day lengthens, the cold strengthens.

The meaning seems to be, that after midnight the cold increases toward sunrise. Crese di, crese 'l peddo, dice il pescatore. *Ital.* See Chambers' *Book of Days*, i. 19.

As the drunkard goes,
is known by his nose. W.

True, because it is full of Cuppe-rose.—W.

As the fool thinks,
so the bell clinks. CL.

Clarke gives this other version—

As the fool sings,
So he thinks the bell rings.

But the original form of the saying is in *Lingua*, 1607 (Hazlitt's *Dodsley*, ix. 408): "As the fool thinketh, so the bell clinketh."

As the Friday, so the Sunday:
as the Sunday, so the week.
As the goodman saith, so say we;
but as the good wife saith, so it must be.
As the man said to him on the tree top, Make no more haste when you come down than when you went up.

This is borrowed from *Mery Tales and Quicke Answeres*, ed. Berthelet, No. 30 (*Old English Jest-Books*, i. 44).

As the market goes, wives must sell.
As the old cock croweth, so the young followeth. C.

Or, so the young learns. Chi di gallina nasce convien che razole. *Ital.* Some have it, The young pig grunts like the old sow.—R.

As the sow fills the draff sours. *Engl. and Scot.*
As the weather is the first twelve days of January so will it be for the next twelve months.
As the wind blows, seek your shelter.
As the wind blows, you must set your sail.
As the year is, your pot must seeth. H.
As they brew, so let them bake.

"Some have it, So let them drink; and it seems to be better sense so. Tute hoc intristi, tibi omne exedendum est.—*Terent. Phorm.* Ut sementem feceris ita metes. *Cic. de Orat.* lib. 2."—R. This is one of a numerous family of sayings, varying verbally, but similar in purport and force.

As they sow, so let them reap.
As thick as inkle-weavers.

Inkle-weavers, like other persons, following special trades, kept themselves apart to prevent the discovery of their mystery, and so naturally grew very clanny to each other. *Inkle* is a sort of tape.

As thick as Tewkesbury mustard.

"*Dol Tearsheet.* They say Poins has a good wit.
Fal. He a good wit? Hang him, baboon! his wit is as thick as Tewkesbury mustard. . . ."—*Henry IV.* Part 2, Act 2.

As thick as thieves.
As thin as a Banbury cheese.

In a satirical sense. See *N. and Q.*, 1st S., xi. 427, and comp. *Banbury Veal*, &c.

Heywood says—

"I neuer saw Banbury cheese thicke enough;
But I haue oft seene Essex cheese quick enough."

—*Epig.* 5th Hundr. No. 24 (ed. 1562).

As thrang as Thrap's wife as hanged hersell i' t' dishclout.

Teesdale Glossary, 1847, p. 134. *Thrang* = busy.

As throng as Knott Mill Fair. *Manchester.*
As thrunk as Eccles wakes.

This saying is current in Lancashire, but more especially in the vicinity of Manchester, from which Eccles is only four miles and a half distant. *Thrunk* = thronged. I do not know why Mr. Halliwell (*Arch. Dict.* in v.) draws a distinction between the Lancashire and Cheshire uses of *thrunk*.

As thrunk as three in a bed. *Cheshire.*
As tough as whit-leather.
As true as a turtle.
As true as steel.

Gammer Gurton's Needle, act iii. sc. 2; *Interlude of Youth* (1554), edit. 1849, p. 37.

As true as the dial to the sun.
As true as the sea burns.

Warmstrey's *Englands Wound and Cure*, 1628 (Hazlitt's *Fug. Tracts*, 2nd S.)

As true steel as Ripon rowels.

It is said of trusty persons, men of metal, faithful in their employments. Ripon, in this county (York), is a town famous for the best spurs of England, whose rowels may be enforced to strike through a shilling, and will break sooner than bow.—R. But comp. *Faiths and Folklore*, 1905, p. 518.

As valiant as an Essex lion [*i.e.*, a calf].
As wanton as a calf with two dams.
As warm as a mouse in a churn.
As warm as wool. CL.
As wary as a blind horse.
As water in a smith's forge, that serves rather to kindle than quench. CL.
As we make our bed, so we must lie in it.

Som manreder, saa ligger man.—*Dan.*

As weak as a wassail.

Carr's *Dialect of Craven*, 1828, ii. 241. "A comparison most probably borrowed from one who has partaken too copiously of the wassail bowl."

As weak as water.
As welcome as a storm.
As welcome as flowers in May.
As welcome as snow in hay-harvest.
As welcome as sour ale in summer.

Dunton's *Life and Errors*, 1705.

As welcome as the eighteen trumpeters.

See *Notes and Queries*, 2nd S., viii. 484.

As welcome as water in a leaking ship.
As welcome as water in one's shoes.
As well as a beggar knows his dish.

Fynes Moryson's *Itinerary*, 1617, quoted in *Retr. Rev.* xi. 328.

As well as Bernard knew his shield.

"But Master Lacy, another Rome runner here, which knoweth my said proctor there [at Rome], as he saith, as well as Bernard knew his shield."—*Paston Letters*, ed. Gairdner, iii, xix.

As well be hung for a sheep as a lamb.
As well taught as my Lord Mayor's horse,
when his good Lord is at the sermon at the Cross.

Acc. of the Quarr. betw. Hall and Mallerie (1575-6), repr. of ed. 1580 in *Misc. Antiq. Angl.* 107. Paul's Cross, here referred to, is said to have been in existence before the reign of Henry III.; it was finally demolished in 1643.

As well worth it as a thief is worth a rope.
As white as the driven snow.

The more usual expression was, of old, *As white as whale's bone* (*Squyr of Low Degre*, &c.), where the bone or tooth of the walrus is to be understood, or "As white as bear's teeth (Heywood's *Second Part of Queen Elizabeth's Troubles*, 1606, repr. 76.").

As whole as a trout.

Old English Jest Books, iii. 40.

As wild as a buck.
As wilful as a pig that will neither lead nor drive.
As wily as a fox.
As wise as a man of Gotham.

Or, as Rowlands expresses the same idea in *his Paire of Spy Knaves* (1619), As wise as John of Goteham's calfe. See *Old Engl. Jest Books*, iii., Princip. and Add. Notes.

"It passes for the periphrasis of a fool, and a hundred fopperies are feigned and fathered on the town's-folk of Gotham, a village in this county. Here two things may be observed:—

"1. Men in all ages have made themselves merry with singling out some place, and fixing the staple of stupidity and stolidity therein. So the Phrygians in Asia, the Abderitæ in Thrace, and Bœotians in Greece, were notorious for dulmen and blockheads.

"2. These places, thus slighted and scoffed at, afforded some as witty and wise persons as the world produced. So Democritus was an Abderite, Plutarch a Bœotian, &c. Hence Juvenal [x. 50] well concludes—

'Summos posse viros et magna exempla daturos.
Vervecum in patria crassoque sub aëre nasci.'

"As for Gotham, it doth breed as wise people as any which causelessly laugh at their simplicity. Sure I am, Mr. William de Gotham, fifth Master of Michael House in Cambridge, 1336, and twice Chancellor of the University, was as grave a governor as that age did afford. Sapientum octavus. *Hor.*"—R. On the other hand, any other provincial town might have been selected, with about equal justice and propriety, as all such places are principally remarkable for their ignorance and barbarism.

As wise as a woodcock.

Hyckescorner (*circâ* 1520), Hazlitt's Dodsley; Ingelend's interlude of the *Disobedient Child*, about 1563, edit. 1848, p. 81; *Appius and Virginia*, 1575, Dodsley, xii. 348.

As wise as her mother's apron-string. UDALL (1542.)
As wise as the Mayor of Banbury, who would prove that Henry III. was before Henry II. *Howell.*
As wise as the women of Maugret. *Limerick.*

See *N. and Q.* 2nd S. vi. 208.

As wise as Tom a thrum.

Skelton's *Colyn Clout* (Works, ed. Dyce, i. 126), and note upon the phrase (*ibid.* ii. 189 90).

As wise as Waltham's calf, that ran nine miles to suck a bull.

In the *Knight of the Burning Pestle*, 1613, in which there is a large intermixture (as the authors intended) of burlesque and satire, there is an apparent reference to this well-worn saying, where, in act ii. sc. 1, Humphrey says—

"And thus it is agreed:
Your daughter rides upon a brown bay steed,
I on a sorrel, which I bought of Brian,
The honest host of the Red roaring Lion,
In Waltham situate—"

Comp. *Essex lions* and *Waltham calves*. There used to be a saying in Berkshire relevant to a sleeveless errand, "He went all that way to suck a bull a-dry."

As wise as wisp. CL.

So far Heywood (*Woorkes*, 1562, part 2, cap. 3). Or a woodcock, some of the later collections add.

As witty as a haddock.

Hyckescorner, ubi suprâ.

As ye have brewed, so shall ye drink.

Sir Eger, his Gryme, and Sir Gray-steel, i. 2384 (Hazlitt's *Pop. Poetry of Scotland*, ii. 197).

As yellow as a guinea.
As yellow as a kite's claw. *New Forest.*
As you make your bed, so you must lie on it.
As your wedding-ring wears,
you'll wear off your cares.

This is slightly different from Ray's version. I do not think the saying is confined to Somersetshire, as he seems to have supposed.

Ask a kite for a feather, and she'll say she has but just enough to fly with.
Ask but enough, and you may lower the price as you list.

Oportet iniquum petas, ut æquum feras.—*Lat.*

Ask much to have a little. H.

Ask my fellow whether I be a thief. HE.

Walker's *Paræm.*, 1672., p. 18. "In the North they say, Ask my mother if my father be a thief. Demanda al hosto s' egl' ha buon vino. *Ital.*"—R.

Ask the mother if the child be like his father.
Ask the seller if his ware be bad.
Ask thy purse what thou shouldest buy.
Assail who will, the valiant attends. H.
Asses die and wolves bury them.
Asses that bray most eat least.
Astrology is true, but the astrologers cannot find it. H.
At a great bargain make a pause.
At a round table there's no dispute of place.

"Ronde Table uste le debat,
Chascun estant aupres du Plat."

Of which Wodroephe gives an English version—

"A round table yeelds no debate,
Where each one may haue hand in plate."

The practice of employing round tables at dinner is frequently followed for the reason that it saves questions of precedence.

At Candlemas cold comes to us.
At court every one for himself.
At dinner my man appears. H.
At ease he is that seldom thinketh.

How the Goode Wif thaught hir Doughter (Hazlitt's *Pop. Poetry*, i.)

At every dog's bark seem not to awake. HE.
At Great Glen
there are more great dogs than honest men.
At Latter-Lammas (or never-mass).

Ad Græcas Kalendas, *i.e.*, never. See *Selections from Gent. Mag.* ii. 68.

At Tibs Eve is synonymous. "Ἐπεὰν ἡμίονο τεκέωσι. Cum mulu pariunt.—*Herodot.*"—R.

At leisure, as flax groweth. CL.
At length the fox is brought to the furrier. H.
At length the fox turns monk. H.
At marriages and burials, friends and kinsfolk be known.
B. OF M. R.
At Michaelmas time, or a little before,
half an apple goes to the core;
at Christmas time, or a little after,
a crab in the hedge, and thanks to the grafter.
At my tongue's end.

Harvey's *New Letter of Notable Contents*, 1593, repr. 14. Another form is, On the tip of one's tongue.

At Nevermass.

i.e, never. Interlude of *Thersites*, about 1550, ed. 1848, p. 85.

At New Year's day, a cock's stride;
at Candlemas, an hour wide. D.

Alluding to the gradual lengthening of the day.

At New-Year's tide,
the days lengthen a cock's stride. *North.*
At one's fingers' ends.
At open doors dogs come in.
At sixes and sevens.

Nares (*Glossary*, 1859, in v.) derives the expression, which is found in several old writers, from the game of backgammon, in which it is bad play to leave single men exposed to *six* and *seven*. Moor (*Suffolk Words*, p. 353) thinks this a "very fair" reason: I think it a very far-fetched one.

At St. Mathee shut up the bee.
At the door of the fold, words: within the fold, an account.
At the end I might put my winning in my eye and see never the worse. HE.
At the end of the work you may judge of the workman.
At the first hand buy, / at the third let lie.
At the game's end we shall see who gains. H.
At the Westgate came Thornton in,
with a hop, a halfpenny, and a lambskin.

"A Newcastle distich relating to Roger Thornton, a wealthy merchant, and a great benefactor to that town."—*Halliwell.* The earliest allusion to the saying seems to be in the *Thrie Tales of the Thrie Priests of Peblis*, 16 3, but written about or before 1492, where some curious details, perhaps biographical, are given. The proverb is misquoted in Killigrew's *Parson's Wedding*, 1664, p. 107.

Audi, vide, tace,
si tu vis vivere in pace.

Gesta Romanorum, No. 45, ed. 1838.

Autumnal agues are long or mortal. H.
Away goes the devil when he finds the door shut against him.
Away the mare, quoth Walis.

Doctour Double Ale (Hazlitt's *Pop. Poetry*, iii. 317). In the *Frere and the Boye* (*ibid.* p. 62), it is said of the Boy—

"Of no man he had no care,
But sung, hey howe, away the mare."

This, from allusions in Skelton's *Elynour Rumming* and *Melismata*, 1611, appears to have been a favourite air.

Away went Pilgarlick.

In 1619 appeared a tract by J. T. of Westminster, doubtless John Taylor, called *The Hunting of the Pox: A pleasant Discourse betweene the Authour and Pild-Garlike*, which I describe from the Heber copy, but which I have not yet seen. I conclude Pild Garlick to stand here for a victim of the disease; but from an extract below the term seems to have subsequently acquired a secondary and less definite meaning.

"There was one Master *Rule rost* a cooke that owed me almost a hundred pounds, who no sooner heard of this strict command against the selling of meat on Sundayes, but hee hanged a padlocke on the door,

and away went Pilgarlicke." *Lamentable Complaints of Hop the Brewer*, &c., 1641, sign. A 3 *back*.

Away with it, quoth Washington.

This is the title of a broadside published in 1660, and Pepys mentions twice about that date a Purser named Washington. John Washington, grandfather of the first American President, and of the family of Washington seated at Sulgrave, co. Northampton, near Weedon, seems to be the person here referred to. There was another branch, however, residing at Washington Hall, co. Durham. There is extant a manuscript document of 42 Elizabeth by Robert Washington and Elizabeth his wife to Robert Spenser, executor of Sir John Spenser, for £20 of current English money, sealed with the Washington arms, argent, two bars gules, in chief three mullets of the same. The phrase appears to be referred to in *Witts Recreations*, 1640, repr. 217.

Awe makes Dun draw. CL.

Aye be merry as be can,
for love ne'er delights in a sorrowful man.

BACCHUS hath drowned more men than Neptune. HE.
Bachelors' wives and maids' children be well taught.
Back with that leg.
Backare, quoth Mortimer to his sow.

Heywood's *Prov.* 1562; *Ralph Royster Doister*, 1566; Wager's *Repentance of Mary Magdalene*, 1566. The word *Backare* has been adopted by Shakespear (*Taming of the Shrew*, ii. 1). The meaning of the phrase seems to be, to back out of anything.

"Shall I consume myselfe to restore him now?
Nay, backare (quoth Mortimer to his sow)."—*Heywood.*

"Backare, quoth Mortimer to his sowe,
The bore shall backe first (quoth she), I make a vowe."—*Ibid. Epigr.*

Compare Goodyer's pig, John Gray's bird, Pedley's mare, Kettle's mare, Jackson's hens, Jackson's pigs, Bunny's bear, Teague's cocks, Wood's dog, and many more birds and beasts, which appear proverbially with their respective owners, who are probably merely so many John Does and Richard Roes. But just as our law realized its fictions in supposed individuals, so the clown found it much more telling and definite to say, "As lazy as Ludlam's dog, who leant against a wall to bark," than to say, "As lazy as a dog who leans," &c.—*Notes and Queries*, March 2, 1878.

Backbiting oftener proceeds from pride than malice.
Backwards and forwards, like Boscastle fair. *Cornw.*

Notes and Queries, 3rd S., v. 275. They also say: All play and no play, like Boscastle fair, which begins at 12 o'clock, and ends at noon.

Bad guides may soon mislead. CL.
Bad is a bad servant, but 'tis worse being without him.
Bad luck often brings good luck.
Bad priests bring the devil into the church.
Bad words find bad acceptance.
Bad words make a woman worse.
Bakerly knee'd.

The Passionate Morrice, 1593, repr. 82.

Banbury ale, a half-yard pot,
the devil a tinker dare stand to't.

Wit Restor'd, 1658. A catch or ballad of "Banbury Ale" is in Ravenscroft's *Pammelia*, 1609.

Banbury veal, cheese and cakes.

Banbury cakes are still famous; Banbury cheese has not a very good character, although Southey in a letter of 1793 brackets it with Oxford brawn. The town used to be celebrated also for its varied sectarianism, which is mentioned in Braithwaite's *Barnabæ Itinerarium*, 1638, and Wild's *Iter Boreale*, 1660.

Harvey, in his *Letter Book*, 1573-80, 4o, 1884, p. 91, uses the expression "more fine than any Banbury cheese."

Barberry incense.

A chastisement.

"Mans. When, Maud, with a pestilence! What, mak'st thou no haste?

Of barberry increase belike thou wouldest taste."—*Appius and Virginia*, 1575 (Hazlitt's Dodsley, iv. 119).

Bare walls make giddy housewives.

i.e., Idle housewives, they have nothing whereabout to busy themselves, and shew their good housewifery. We speak this in excuse of the good woman, who doth, like St. Paul's widow, περιέρχεσθαί τὰς οἰκίας, gad abroad a little too much, or that is blamed for not giving the entertainment that is expected, or not behaving herself as other matrons do. She hath nothing to work upon at home; she is disconsolate, and therefore seeketh to divert herself abroad: she is inclined to be virtuous, but discomposed through proverty. Parallel to this, I take to be that French proverb, *Vuides chambres font les dames folles*, which yet Mr. Cotgrave thus renders: Empty chambers make women play the wanton; in a different sense.—R.

Bare words buy no barley.

Barefooted men must not go among thorns.

Barking dogs bite not the sorest.

"A Pleasant Conceyted Comedie of George a Greene, &c.," 1599, sign. E 3. A more modern form of the saying is, "Barking dogs seldom bite."

Barking dogs do not most bite.

Interlude of *Thersites*, about 1550, edit. 1848, p. 87.

Barley straw's good fodder when the cow gives water.

Barnaby Bright:
the longest day and the shortest night.

St. Barnabas Day (June 11); this corresponds to June 21 of our computation. See *Notes and Queries*, 2nd S., vi. 522.

Barney Cassel [Barnard Castle], the last place that God made. *North.*

Baron Park is fruitful and fat,
Howfield is better than that;
Copt Hall is best of them all,
Yet Hubbledown may wear the crown.

Norden's *Description of Essex*, edit. Ellis, p. 8.

Barton under Needwood,
Dunstall in the Dale:
Sitenhill for a pretty girl,
and Burton for good ale.

Higson's MSS. Coll. 148.

Base terms are bellows to a slackening fire.
Bate me an ace, quoth Bolton.

Sir Thomas More, a play, *circâ* 1590, p. 18; *Damon and Pithias*, 1571, Hazlitt's Dodsley, iv.; *Hey for Honesty*, &c., 1651, p. 15. In Heywood's *Fayre Mayde of the Exchange*, 1607, Moll Derry says, "Bate an ace of that." The common story is, that John Heywood presented to Queen Elizabeth his collection of proverbs, stating that every proverb was there, whereupon the Queen inquired if he had *Bate me an ace, quoth Bolton*. He found that he had not. But in *Cotton MS.* Julius, F. x. (quoted by Warton, *H. E. P.* 1824, iii. 376), this identical anecdote is given to Heywood and the old Marquis of Winchester.

The sense of the proverb seems to be simply,—Do not expect me to believe all that. An American correspondent writes: "Bate me an ace," seems to be plainly: abate for me a trifle. Aside from Dryden's use of *ace:* "I'll not wag an ace farther," 'abate for me one' would not be unnatural remonstrance at a boast about numbers. 'I shot two hundred buffalo,' says A. 'Won't you take one off that?' answers B."

Bawds and attorneys, like andirons, the one holds the sticks,
the other their clients, till they consume. *Howell.*
Bayard bites on the bridle.

A C. Mery Talys, 1525, No. xxi. Compare *Towneley Mysteries*, p. 25, and *Tottels Misc.* 1557, p. 120, repr. 1867. In the first quoted passage the meaning is satirical.

Gower (*Confessio Amantis*, ed. Pauli, i. 334) has the expression "*to chew* upon the bridle," in the sense in which it is intended in the *C. Mery Talys*, where a horse is pulled up sharp, as we should say, and chafes at the bit—

"Better it is to flete than sinke,
Better is upon the bridal chewe,
Than if he fel and overthrew
The hors and sticked in the mire."

Be a good husband, and you will get a penny to spend,
a penny to lend, and a penny for a friend.
Be as be may, be is no banning. HE. AND DS.

Davies, however (*Scourge of Folly*, 1611, p. 141), puts it differently: "Be as *he* may, no banning is."

Be bold, but not too bold.
Be content; the sea hath fish enough.
Be fair-conditioned, and eat bread with your pudding.
Be good and refrain not to be good.
Be he white or be he black,
he carries tenpence on his back.

Said of the curlew, a very shy bird, but excellent eating.

Be it for better, be it for worse,
do you after him that beareth the purse. O.

But in Deloney's *Thomas of Reading*, printed before 1600, there is the other version:

"Be it better, or be it worse,
Please you the man that beares the purse.

Be it weal or be it woe,
beans blow before May doth go.

Be just to all, but trust not all.
Be merry and wise. HE.

John Heywood, and Udall's *Ralph Roister Doister* (1566), princip.

Be more for worship than for pride.

How the Goode Wif, &c. in Hazlitt's *Pop. Poetry*, i.

Be not a baker if your head be of butter. H.

New Help to Discourse, ed. 1721, p. 134.

Be not idle, and you shall not be longing. H.
Be not too hasty to outbid another.
Be of good cheer, man, and let the world pass.

Udall's Ralph Roister Doister (1566).

Be sure of hay till the end of May.
Be swift to hear and slow to speak.
late to wrath, and loth to shete.

Reliquiæ Antiquæ, i. 92 (from a MS. of the 15th cent.)

Be the day never so long,
at length cometh evensong. WALKER (1672).
Beads about the neck, and the devil in the heart.
Bean-belly Leicestershire.

"So called from the great plenty of that grain growing therein. Yea, those of the neighbouring counties used to say merrily, Shake a Leicestershire man by the collar, and you shall hear the beans rattle in his belly. But those yeomen smile at what is said to rattle in their bellies, when they know good silver ringeth in their pockets."—R. In a poem on the characteristics of Counties in the *Reliquiæ Antiquæ*, ii. 41, the peculiarity of Leicestershire has not been overlooked:—

"Notynghamshire full of hogges;
Derbyshire, full of dogges;
Leycestershire, *full of benys:*
Staffordshire, full of quenys—"

Bear the name:
carry the game.
Bear wealth, poverty will bear itself.
Bear with evil and expect good.
Beat the dog before the lion. H.
Beauty draws more than five yokes of oxen.

New Help to Discourse, ed. 1721, p. 134.

Beauty is but a blossom. WALKER (1672).
Beauty is but skin-deep.
Beauty is no inheritance.
Beauty is potent, but money is omnipotent. WALKER (1672).

Amour fait beaucoup,
Mais argent fait tout. *Fr.*

Beauty is the subject of a blemish.
Beauty may have fair leaves but bitter fruit.

Beauty provoketh thieves sooner than gold.
Beauty will buy no beef.
Beauty without bounty avails nought.
Beccles for a puritan, Bungay for the poor,
Halesworth for a drunkard, and Bilborough for a whore.
Suffolk.
Bedworth beggars.
Beer a bumble,
'twill kill you,
afore 'twill make ye tumble.
Bees that have honey in their mouths have stings in their tails.
Before one can say Jack Robinson.

Compare Halliwell's *Archaic Dictionary*, 1860, v. *Jack Robinson.* The "old play" there cited is rather questionable.

Before St. Chad
every goose lays, both good and bad.
Before the cat can lick her ear.

Nay, you were not quite out of hearing e're the cat could lick her ear. —*Ovidius Exulans*, 1673, p. 50.

Before the Normans into England came,
Bentley was my seat, and Tollemache was my name.

Higson's MSS. Coll. No. 72. Bentley in Suffolk, near Ipswich. The Tollemache family is still seated in the same neighbourhood—at Helmingham Hall, near Ipswich, and at Peckferton Castle, Cheshire. A branch of the same house enjoys the Earldom of Dysart. See Mr. Maidment's *Book of Scotish Pasquils*, 1869, p. 243 *et seq.*, for an edifying account of the early doings of these Tollemaches, some of whom have been notorious for their meanness and profligacy.

As to the saying itself, it is perhaps unnecessary to observe that it is of no great antiquity; and, moreover, its truth is more than dubious. The Tollemaches, as may be supposed, do not occur in *Doomsday Book* as owners of Bentley, and the name is evidently not Saxon. Suckling, in his *History of Suffolk*, 1846 8, does not take in the Tollemaches.

Before you make a friend, eat a bushel of salt with him. H.
Beggars breed, and rich men feed. CL.

New Help to Discourse, 1721, 134. The insinuation may be that the luxury among the upper classes sometimes proves the cause of the extinction of a family.

Beggar's bush, Briton's Row:
Fox Fold, Garton Ho.

Higson's MSS. Coll. No. 50.

Beggars can never be bankrupts.
Beggars fear no rebellion.
Beggars mounted run their horses to death.
Beggars should be no choosers. HE.

"The French say, Borrowers must be no choosers."—R. See Fletcher's *Scornful Lady*, 1616 (Dyce's *B. and F.* iii. 102).

Begin at home. CL.

Compare the more modern phrase, Charity begins, &c. Clarke, however, has both forms.

Behind before, before behind, a horse is in danger to be pricked.
Behind doors.

"He begot behind doors" seems to have been a phrase understood of a child irregularly born. See Aubrey's Letters, &c., 1813, ii. 341, where the expression is applied to Erasmus.

Being on sea, sail; being on land, settle. H.
Believe well, and have well. HE.

This is simply the Latin, *Crede quod habes, et habes.*

Bell, book, and candle.
Bells call others, but themselves enter not into the church. H.
Below the salt.

Spoken of a person who sits at the lower end of the table at a dinner. The Innholders' Company possesses a fine silver salt cellar, which is placed on their table at banquets to separate the court from the Livery, etc., where it is more than a court dinner.

Benefits bind. *Draxe.*
Benefits, like flowers, please most when they are fresh.
Best dealing with an enemy, when you take him at his weakest.
Best is best cheap, if you hit not the nail.
Best shane (soon) as syne (late). *Irish.*
Best to bend while it is a twig.

Udum et molle lutum es, nunc, nunc properandus et acri
Fingendus sine fine rotâ. *Pers.*
Quæ præbet latas arbor spatiantibus umbras,
Quo posita est primùm tempore virga fuit.
Tunc poterat manibus summâ tellure revelli,
Nunc stat in immensum viribus acta suis. *Ovid.*

Quare tunc formandi mores (inquit Erasmus) cùm mollis adhuc ætas; tunc optimis assuescendum cùm ad quidvis cereum est ingenium. Ce qui poulain prend en jeunesse, il le continue en vieillesse. *Fr.*

The tricks a colt getteth at his first backing
Will whilst he continueth never be lacking. *Cotgr.*—R.

Bestow on me what you will, so it be none of your secrets.
Betimes in the fishmarket and late in the butchery. B. OF M. R.
Better a bad excuse than none at all. C.

"Better (they say) a badde scuse than none."—Udall's *Ralph Roister Doister*, edit. 1847, p. 80.

Better a bare foot than none. H.
Better a beast sold than bought.
Better a clout than a hole out.
Better a fair pair of heels than a halter.

Better a finger off than wagging.
Better a good word than a battle.
Better a laying hen nor [than] a lym crown.
Better a lean jade than an empty halter.

We have many proverbs to this import: Better some of the pudding than none of the pie, &c.—R.

Better a lean peace than a fat victory.
Better a little fire to warm us than a great one to burn us.
Better a little well kept than a great deal forgotten. *Latimer*, 1549.
Better a louse in the pot than no flesh at all. C.

The Scotch proverb saith, a mouse, which is better sense; for a mouse is flesh, and edible.—R.

Better a master be feared than despised.
Better a mischief than an inconvenience.

That is, better a present mischief that is soon over, than a constant grief and disturbance. Not much unlike to that, Better eye out than always aching. The French have a proverb, in sense contrary to this: Il faut laisser son enfant morveux plûtost que luy arracher le nez. Better endure some small inconvenience than remove it with a great mischief.—R.

Better a portion in a wife than with a wife.
Better a witty fool than a foolish wit.
Better abridge petty charges than stoop to petty gettings.
Better an egg in peace than an ox in war.
Better an empty house than an ill tenant.
Better are meals many, than one too merry. HE.
Better are small fish than an empty dish.
Better be a cuckold and not know it, than be none and everybody say so.
Better be alone than in bad company.
Better be an old man's darling,
than a young man's warling. HE. AND C.

"Mas vale viejo que me houre, que galan que me assombre. *Port.*"—R.

In all the modern collections, for *warling* they read *snarling*. "Wives are young men's mistresses, and old men's nurses."—BACON. Clark (*Parœm.*, 1639, p. 37) has *worlding*. The saying is in Barry's *Ram Alley*, 1611 (Hazlitt's Dodsley, x. 303).

Better be envied than pitied. HE.

This is a saying in most languages, although it hath little of the nature of a proverb in it. Φθονέεσθαι κρέσσον ἐστὶν ἢ οἰκτεῖρεσθαι. *Herodot. in Thalia.* Ἀλλ' ὅμως κρεῖσσον των οἰκτιρμῶν φθόνος. *Pindar.* Piu tosto invidia che compassione. *Ital.*—R.

Better be half hanged than ill wed.
Better be ill spoken of by one before all, than by all before one.

Better be John Tomson's man than Ringan Dinn's or John Knox's.

i.e., better be complaisant to your wife's humours than be scolded or beaten by her. The last names are phonetic. Comp. *John Tomson's man.*

Better be lucky born than a rich man's son.
Better be poor and live than rich and perish.
Better be the head of a pike than the tail of a sturgeon.
Better be the head of an ass than the tail of a horse.

This proverb varies, and there are several other forms of it.

Better be the head of the yeomanry than the tail of the gentry.

"Il vaut mieux etre le premier de sa race que le dernier. *Fr.*"—R. The Italians and other nations have the same idea embodied in adages.

Better be unmannerly than troublesome.
Better be up to the ankles than over head and ears.
Better believe it than go where it was done to prove it.

Veglio piu tosto crederlo, che andar a cercalo. *Ital.*—R.

Better belly burst than good drink lost. R. 1670.
Better bend the neck than bruise the forehead.
Better bid the cooks nor [than] the mediciners.

The modern phrase is: Better pay the butcher than the doctor.

Better buy than borrow.
Better children weep than old men. HE.
Better cut the shoe than pinch the foot.
Better die a beggar than live a beggar.
Better direct well than work hard.
Better do it than wish it done.
Better eye out than alway ache. HE.
Better eye sore than all blind, qouth Hendyng.

Proverbs of Hendyng (*Rel. Antiq.* i. 110).

Better fare hard with good men than feast with bad.
Better fed than taught. C.
Better fill a glutton's belly than his eye.

Les yeux plus grands que le pance. *Fr.* Piu tosto si satolla il ventre che l' occhio. *Ital.*—R.

Better give a shilling than lend half a crown.
Better give an apple than eat it, quoth Hendyng.

P. of H. (*Rel. Antiq.* i. 111). Betere is appel y-ȝeve then y-ete.

Better go about than fall in the ditch.

Mas vale rodear que no ahogar.—*Span.*

Better go away longing than loathing.

Better God than gold.
Better good afar off than ill at hand.
Better half a loaf than no bread. c.
Better half an egg than an empty shell.
Better hand loose than in an ill tethering.
Better have an old man to humour than a young rake to break your heart.
Better have it than hear of it.
Better have one plough going than two cradles.
Better hazard once than be always in fear.
Better hold out nor [than] put out.
Better it is to suffer, and fortune to abide,
than hastily to climb, and suddenly to slide.

Caxton's ed. of Lydgate's *Stans Puer ad Mensam*, ad finem.

Better keep now than seek anon.
Better known than trusted.
Better late ripe and bear, than early blossom and blast.
Better late than never. c.

Il vaut mieux tard que jamais. *Fr.*—R. "Yet because the proverbe ys, 'beter late than never,' I holde yt better to speak of yt here then not at all."—Thynne's *Animadversions*, edit. Furnivall, p. 71.

Better leave than lack. c.
Better loping than lifting. *Irish.*

"Loping," is "being in high spirits"; "Lifting," is "removing a coffin."—Mr. Hardman in *Notes and Queries*.

Better lose a jest than a friend.
Better lost than found.
Better master one than engage with ten.
Better my hog dirty home than no hog at all.
Better no ring than a ring of a rush.

Allusively to the rush rings, which were sometimes given by men to their sweethearts. See Hazlitt's *Faiths and Folklore*, 1905, p. 575.

Better one house filled than two spilled.

This we use when we hear of a bad Jack who hath married as bad a Jill. For as it is said of Bonum, quò communius eò melius; so by the rule of contraries, what is ill, the further it spreads, the worse. And as in a city it is better there should be one lazaretto, and that filled with the infected, than make every house in a town a pest-house, they dwelling dispersedly or singly, so is it in a neighbourhood, &c.—R.

Better one word in time than two afterwards.
Better one's house be too little one day than too big all the year after.
Better penny in silver than any brother.
Better pleaseth a full womb than a new coat.

MS. 15th cent. ap. *Retr. Rev.*, 3rd S., ii. 309.

Better ride an ass that carries us than a horse that throws us.

Mas quiero asno que me lleve, que caballo que me dermeque. *Span.*

Better sell than live poorly.
Better sit still than rise and fall. HE.
Better some of a pudding than none of a pie.

E meglio ciga ciga che miga miga. *Ital.*—R.

Better spare at brim than at bottom. HE.

"Better be frugal in youth, than be reduced to the necessity of being saving in age."—R. "Sera in fundo parsimonia. *Seneca*, Epist. 1. Δεινὴ δ' ἐνὶ πυθμεν φείδω. *Hesiod.*"—R. Comp. *It is too late*, &c.

Better spare to have of thine own than ask others.
Better spared than ill spent.
Better spent than spared.
Better strive with an ill ass than carry the wood one's self.
Better the feet slip than the tongue. H.
Better the harm I know than that I know not.
Better the last smile than the first laughter.
Better to be beaten than be in bad company.
Better to be blind than see ill. H.
Better to be idle than not well occupied.

Præstat otiosum esse quàm nihil agere. *Plin. Epist.* Il vaut mieux être oisif que de ne rien faire. *Fr.* This saying is quoted by Carew in his *Survey of Cornwall*, 4to, 1602, but written some time before. The passage may be found extracted in Southey's *Commonplace Book*, 1st Series, p. 186.

Better to be happy than wise. C.
Better to bow than break. HE.

Il vaut mieux plier que rompre. *Fr.* E meglio piegar che scavezzar. *Ital.* Melhor he dobrar que quebrar. *Port.* In opposition to this the Latin proverb says, Melius frangi quam flecti.

Better to creep under an old hedge than under a new furze-bush. CL.
Better to die a beggar than live a beggar. R. 1670.

This is apropos of the anecdote of the second Duke of Buckingham of the Villiers family.

Better to have than wish. HE.
Better to live well than long.
Better to rule than be ruled by the rout. C.
Better to say here it is than here it was.
Better to suffer wrong than do wrong.
Better two losses than one sorrow.
Better unborn than untaught. HE.

Non con quien naces, sino con quien paces. *Span.*—R.

Old men yn prouerbe sayde by old tyme:
" A chyld were beter to be vnbore
Than to be vntaught, and so be lore."
—Symon's *Lessons of Wysedome for all Maner Chyldryn* (*Babees Book*, 1868).

Compare *A child is better*, &c.

Better untaught than ill taught.
Better walk leisurely than lie abroad all night.
Better wear out shoes than sheets.
Better wed over the mixen than over the moor. *Cheshire.*

That is, hard by or at home (the mixon being that heap of compost which lies in the yards of good husbandmen), than far off, or from London. The road from Chester leading to London over some part of the moorlands in Staffordshire, the meaning is, the gentry in Cheshire find it more profitable to match within their own county, than to bring a bride out of other shires. 1. Because better acquainted with her birth and breeding. 2. Because though her portion may chance to be less to maintain her, such inter-marriages in this county have been observed both a prolonger of worshipful families, and the preserver of amity between them.—R.

Between Boston's Bay,
and the Pile of Fouldray,
shall be seen the black navy of Norway.

Higson's MSS. Coll. 133.

Between Cowhithe and merry Cassingland, the devil shit Benacre, look where it stands. *Suffolk.*

It seems this place is infamous for its bad situation.—R.

Between hawk and buzzard.

Braithwaite's *Barnabœ Itinerarium* (1638), sign. M 2.

Between promising and performing a man may marry his daughter.
Between the hand and the lip the morsel may slip.
Between two brothers, two witnesses and a notary.
Between two stools the tail goeth to ground. HE.

Tener il cul se due scanni. *Ital.* Il a le cul entre deux selles; *or*, Assis entre deux selles le cul à terre. *Fr.* Tout est fait negligement là ou l'un l'autre s'attend. While one trusts another, the work is left undone.—R.

Betwixt the devil and the Dead Sea. CL.

On the horns of a dilemma. In Cornwall, they say *deep* sea, which may be right.

Beware beginnings. CL.
Beware of a silent dog and still water.
Beware of after-claps.

More's *Boke of Lady Fortune* (about 1540), apud Hazlitt's *Fugitive Tracts*, 1875, 1st Series.

Beware of [ill] breed.

Beware of Had I wist. HE.

i.e., beware of after-regrets. This is the headline of a tract printed in 1555, and the title of a poem by Gascoigne in the *Paradyce of Daynty Deuyses*, 1578, (Works by Hazlitt, 1869-70, ii. 325). Sir Simonds D'Ewes (*Diary*, &c., ii. 366) quotes it.

"Telle neuere the more thouȝ thou myche heere,
And euere be waare of had-y-wist."

—*The Manner to Bring Honour and Wealth* (Furnivall's *Babees Book*, &c., 34). See also (*ibid.*) Rhodes' *Boke of Nurture*, 1577, line 324.

Beware of him whom God hath marked.
Beware of little expense.
Beware of no man more than thyself.
Beware of the forepart of a woman, the hind part of a mule, and all sides of a priest.

Compare Douce's *Illustrations of Shakespear*, 1807, ii. 163.

Beware of the stone thou stumbledst at before.
Beware the bear.

See Scott's *Waverley*, edit. 1836, i. 82. This is the title of a tract which appeared in 1650, and which not improbably had reference to some proverbial expression of the time. See *Handb. of Early English Lit.* in v.

Beware the cat.

Probably this saying, of which the import is not particularly obvious, gained currency after the publication of Baldwin's Book in 1561 (according to Ritson) or 1570 (according to existing information). See *Handb. of Early Eng. Lit.* art. BALDWIN.

Beware the geese when the fox preaches. C.
Beyond Lawrence of Lancashire.

Field's *A Woman is a Weathercock*, 1612, repr. 74; and see Editor's *Note*.

Beyond the Leap, beyond the law. *Irish.*

It may give some idea of the physical state of the country if I give some facts about the district I know best—*i.e.*, the large district extending seventy or eighty miles to the west of Cork. Seventy years ago the post went into it once a fortnight, but then only as far as Bandon—twenty miles. There was no post any farther, and the district fifty or sixty miles on did without. The roads, little better than rocky paths, went up and down hills as steep as it was possible for a horse to travel. A gentleman living thirty-five miles from Cork told me it used to take him in summer from early in the morning till dark to get home, with four horses. If he did not start till breakfast-time, it was a good journey to be home by midnight. He usually walked himself, beating his carriage by hours. His next neighbour, twelve miles farther, had to make two days of it. When he got near home there was a part of the road that it was impossible for horses to drag a carriage up—a sort of stairs of rock—so word was sent before that the master was coming, and tenants and labourers turned out to meet him, and dragged the carriage up this rock by main force, while the horses had enough to do to get up themselves.

This place was called The Leap. The king's writ was considered useless beyond that place, and to this day a saying remains in the country, Beyond the Leap, beyond the law. Great tracts were inaccessible to

wheels, and the horse-work was done by panniers on the horses' backs. Illicit stills flourished everywhere, because kegs of whisky were carried so much easier than corn in bulk.—*Extract from a Letter in the Times Newspaper*, May, 1868.

Bid me, and do it yourself. CL.
Bill after helve.
Billingsgate.

i.e., coarse language, such as the fisherwomen habitually use. Melton, in his *Astrologaster*, 1620, p. 38, speaks of one having a tongue "as loude as a Fish-Wife."

"Billinsgate Railleries" are mentioned in an answer, 8o, 1698, to John Butler's *Concubinage and Polygamy Disproved.*

"Billingsgate Dialogue" is part of the title of a tract by Martin Parker, 12o, 1682. But Breton, in his *Fantasticks*, 1626, or (which is the same thing), M. Stevenson, in his *Twelve Moneths*, 1661, under October, says:—"Muffing and cuffing are now in request, and he that will goe to Billingsgate for't may have a cuff on the ear.

Bind so as you may unbind. CL.

Binsey { where else?
God help me!

Compare *Chipperfield*, &c. Binsey, between Oxford and Godstow, is at certain seasons of the year visited by severe floods, which lay it almost entirely under water.

Birchen Lane. *Ascham* (1563).

In this Birchen Lane in the later time of King Henry VIII. a certain great man of the Court had his House; who practised a Disorder: and his example was so prevalent, that no Proclamations or Laws could redress it. Insomuch that a Writer of those days [Ascham] could not but take notice of it in these words: "Not fully twenty-four years ago [that is, about 1540], when all the Acts of Parliament, many good Proclamations, divers strait Commandments, sore Punishments openly, special words privately, could not do so much to take away one Misorder as the Example of one big one of this Court did still to keep up the same [perhaps it was the excess of apparel—*Strype*], the Memory whereof doth yet remain in a common Proverb of *Birchin Lane*.—Stow's *Survey*, ed 1720, 1. book ii. p. 149. But Nares' *Glossary*, 1859, in v., says that "to send one to Birchin Lane" was an expression equivalent to sending him to be whipped.

Birchen twigs break no ribs.
Birds are entangled by their feet, and men by their tongues.
Birds of a feather will flock together. C. AND B. OF M. R.

Pares cum paribus congregantur. Paynel, in his translation of Erasmus, *De Contemptu Mundi*, 1533, fol. 40 *verso*, has, Birds of one *colour* flye togyder. "Like will to like. The Greeks and Latins have many proverbs to this purpose, as Αἰεὶ κολοιὸς πρὸς κολοιὸν ἵζανει. Semper graculus assidet graculo. Τέττιξ μὲν τέττιγι Φίλος, μύρμακι δὲ μύρμαξ.—Theocrit. Cicada cicadæ chara, formicæ formica. Ὡς αἰεὶ τὸν ὅμοιον ἄγει θεὸς ὡς τὸν ὅμοιον.—Homer, Odyss. 5. Semper similem ducit Deus ad similem. Ὅμοιον ὁμοί ῳ φίλον. Simile gaudet simili. Et Ὅμοιον ὁμοίου ἐφίεται. Simile appetit simile. Unde et Ὁμοιότης τῆς φιλότητος μήτηρ. Likeness is the mother of love. Æqualis æqualem delectat. Young men de-

light in the company of the young, old of old, learned men of learned, wicked of wicked, good fellows of drunkards, &c. Tully in *Cat. Maj.*"—R.

Birds pay equal honours to all men.
Birth is much, but breeding more.

New Help to Discourse, ed. 1721, p. 134.

Bis dat qui cito dat.

Ellis's *Or. Letters*, 1st Ser., iii. 169. Tost donne, deux fois donne. *Old Fr.*

Bis vincit qui se vincit.
Bishop and his Clerks.

The name given to some islands near the Scilly isles, off which Sir Cloudesley Shovell was cast away in 1706.

Bitter pills may have sweet effects.
Black and blue.

Sir Eger, Sir Grime, and Sir Gray-Steel, in Hazlitt's *Pop. Poetry of Scotl.*, ii. 175:—

"Bodies they made both black and bla,"

The saying is in the *M. W. of Windsor.*

Black is your dye or eye (or your nail).

Carr's *Dialect of Craven*, 1828, ii. 2. "Thou cannot say black's my nail"; that is, Thou canst not impute blame to me. Cui tu nihil dicas vitii.—*Ter.* See *Vade Mecum for Malt-Worms*, 1720, p. 11—"While none can say that *black's his eyebrow to him.*" In *Love's Cure*, by Beaumont and Fletcher, however, one of the characters says, "I can say, black's your eye, though it be grey."—Works, by Dyce, ix. 143.

Black Monday.

This expression is traced back to April 14, 1294, when the English were before Paris, and, it being a dark and cold day, was known as "The Black Monday." We are referred to the *Annals of Dunstable.*

Merchant of Venice, 1600, ii. 5. We usually apply the term now a-days to the return to school after the holidays. But the day became the habitual one for resuming work.

Black on white.

To have a thing in black on white or in writing.

Black will take no other hue. C.

New Help to Discourse, ed. 1721, p. 135. "This dyers find true by experience. It may signify that vicious persons are seldom or never reclaimed. Lanarum nigræ nullum colorem bibunt. Plin., Lib. 8, h. n."—R.

Bless the king and all his men. *Leeds.*

A common exclamation when surprised and startled, as a mother when, having stepped out of the house for a few minutes, upon her return finds it full of children whom her own have invited in.—*Dial. of L.*, 1862, 251.

Blessed be St. Stephen,
there is no fast upon his even.
Blessed is he whose father has gone to the devil.

"It hath beene an olde prouerbe, that happy is that sonne whose

father goes to the devill; meaning by thys allegoricall kind of speech, that such fathers as seeke to inrich theyr sonnes by covetousness, by briberie, purloyning, or by any other sinister meanes, suffer not onely affliction of mind, as greeved with insatietie of getting, but wyth danger of soule, as a iust reward for such wretchedness."—Greene's *Royal Exchange*, 1590. The same proverb is also given in *Greenes Newes both from Heauen and Hell*, 1593, sig. H 3.—*Shakespear's Library*, by Hazlitt, vi. 39. See also an extract from Latimer in Southey's *Commonplace Book*, 2nd Series, p. 300. Sir John Harington, in his *Brief View of the State of the Church* (*Nugæ Antiquæ*, ed. 1804, ii. 179), in the Life of Bishop Scory, says: "And if the worst be, the English proverb may comfort them, which, least it want reason, I will cyte in ryme—

'It is a saying common, more than civill,
The sonne is blest, whose syre is with the devill.'"

Blessed is the eye
is that between Severn and Wye. *Herefordshire.*

Eye, *i.e.*, the root which occurs in *is-land*, and *ey-ot*, corruptly *ait*. Germ. *ei*.

Blessing of your heart, you brew good ale.

This seems to be quoted proverbially in *The Two Gentlemen of Verona*.

Blessings are not valued till they are gone.
Blind man's holiday [twilight].
Blind men must not run.
Blind men should judge no colours. HE.

Breton in his *Court and Country*, 1618 (Roxb. Lib. repr. p. 1), quotes it differently: "Blinde men *can* iudge no coulours." Il cieco non giudica de colori. *Ital.* τί τυφλῷ καὶ κατόπτρῳ; Quid cœco cum speculo? El ciégo mal juzgara de colores. *Span.*—R.

Blind men's wives need no paint.
Blood is thicker than water.
Blood without groats is nothing. *North.*

The original sense is that a black-pudding must have both; but the secondary one, that to be of a good family is not sufficient without money.

Bloomsbury birds.

Davis, *Suppl. Glossary*, 1881, p. 67.

Blots are no blots till hit.
Blow first and sip afterwards.

Simul sorbere et flare difficile est, instances Ray, but the quotation does not appear perfectly apposite, as the meaning of the English saying is rather, I apprehend, Blow before you have scalded your mouth.

Blow not against the hurricane.
Blow out the marrow and throw the bone to the dogs.

A taunt to such as are troublesome by blowing their nose.—R.

Blow, smith, and you'll get money.
Blow the wind ever so fast,
it will lower at last.

Blow the wind high or blow it low,
it bloweth fair to Hawley's Hoe. *Devonshire.*

John Hawley was a prosperous merchant at Dartmouth in the time of Henry IV.

Blow thine own pottage, and not mine.
Blue cap.

A phrase in Scotland formerly for a sort of strong ale.

Blurt, master constable.

i.e., a fig for the constable. See Dyce's *Middleton*, i. 225.

Blushing is a virtuous colour.

New Help to Discourse, 1721.

Bob-up-and-down.

A nick-name given by Chaucer to Herebaldown or Harbledown, near Canterbury.

Boil not the pap before the child is born.
Boil stones in butter, and you may sip the broth.
Bold resolution is the favourite of Providence.
Boldness in business is the first, second, and third thing.
Borrow not too much upon time to come.
Borrowed garments never sit well.
Borrowed thing will home.

How the Goode Wif, &c., in Hazlitt's *Pop. Poetry*, i.

Boston ! Boston !
What have you to boast on?
A very tall steeple:
A very foolish people:
And a coast that the ships get lost on.

Boston in New England is locally pronounced *Boaston.*

Both folly and wisdom come upon us with years.
Bought wit is best. c.

"But it hath bene an olde sayde sawe, and not of lesse truth then antiquitie, that wit is the better if it be the deerer bought."—Lyly's *Evphves*, 1579, repr. Arber, p. 34. "Duro flagello mens docetur rectiùs. Σκληοὰ δὲ μάστιξ παίδαγωγεῖ καρδίαν.—Nazianz. Παθήματα μαθήματα. Nocumenta documenta; galeatum serò duelli pœnitet."—R.

Bought wit is dear.

Gascoigne's *Posies*, 1575.

Bounce, buckram, velvet's dear;
Christmas comes but once a year;
and when it comes, it brings good cheer;
but when it's gone, it's never the near.

See my *Faiths and Folklore*, 1905, i. 116 25, and Brockett's *N. C. Gloss.* 66. This forms the conclusion of one of the old Christmas mumming plays, and the sense is that the performers used buckram as a makeshift for velvet. Compare *Christmas Comes*, &c. This nursery jingle (for I suspect it to be nothing more) seems to be made up of two proverbs; the first portion is in Clarke's *Paræm.*, 1639, p. 71.

Bound he is that gift taketh.

How the Goode Wif, &c., in Hazlitt's *Pop. Poetry*, i.

Bounty being free itself, thinks all others so.
Bow-wow, dandy fly,
brew no beer in July. D.
Boys will be men.
Brabbling curs never want sore ears. H.
Brackley breed,
better to hang than feed. *Northamptonshire.*

"Brackley is a decayed market-town and borough in Northamptonshire not far from Banbury, which abounding with poor, and troubling the country about with beggars, came into disgrace with its neighbours. I hear that now this place is grown industrious and thriving, and endeavours to wipe off the scandal." R. Ray was surprised that Fuller, a native of Northamptonshire, should have missed this proverb.

Bradford Hogs.

An uncomplimentry term yet applied to the people of this town, who frequent Harrogate in the season, and are no more remarkable for their polish than their Leeds neighbours.

Brag is a good dog.

Porter's *Two Angrie Women of Abingdon*, 1599, edit. Dyce, p. 105.

Brag is a good dog, but Holdfast is a better.

Dyke's *English Proverbs*, 1709, p. 123. "Now, for some of you, a man may take you many times in the nature of blind-men, that you can scarcely see a penny in your purse, and your lands grown so light, that you beare them all on your backes, and your houses so empty that in the cold of winter all the smoake goeth out at one chimney, when, if Brag were not a good dogge, I know not how hee would hold vp his taile."—Breton's *Court and Country*, 1618 (repr. Roxb. Lib. 184). "Bragge is a good Dog still."—*Barnevelte's Apologie*, 1618, sign. E 4 *verso*. In *Henry V.*, act ii. sc. 3, Pistol says to Mrs. Quickly: "And holdfast is the only dog, my duck."

"Well yet I dare a wager lay
That Brag my litle dog shall play,
As dainty tricks when I shall bid
As *Lalus* Lambe, or *Cleons* kid."

—*The Mvses Elizium*, by Michael Drayton, Esq., 1630, p. 14.

Brag's a good dog, but he hath lost his tail.
Brag's a good dog if he be well set on; but he dare not bite.
Braintree boys, brave boys;
Bocking boys, rats;
Church Street, puppy dogs,
High Garret, cats. *Essex.*
Braintree for the pure, and Bocking for the poor;
Cogshall for the jeering town, and Kelvedon for the whore. *Essex.*
Brave actions never want a trumpet.
Bread, butter, and green cheese,
is very good English, and very good Friese.

Bell's *Shakespear's Puck*, i. 7. The identity between the two lan-

guages exemplified in this distich is confined to the sound of the *spoken* words: the orthography and mode of writing both differ. The phrase is also used of *Halifax* and Friese.

Bread for Borough men.
Bread of a day, ale of a month, and wine of a year.
Bread with eyes, cheese without eyes,
and wine that leaps up to the eyes.
Break coals, cut candle, set brand on end,
neither good housewife, nor good housewife's friend.
Break my head and bring me a plaister.

"So far the Spanish: Pan con ojos, y queso sin ojos. Taglia m'il naso e sappi me poi nelle orecchie. *Ital.*"—R.

Break the legs of an evil custom.
Bribes throw dust into cunning men's eyes.
Bribes will enter without knocking.
Bring not a bagpipe to a man in trouble.
Bring something, lass, along with thee,
if thou intend to live with me.
Bring you the Devil, and I'll bring out his dam. CL.
Bring your line to the wall, not the wall to your line.
Bristol milk.

That is sherry-sack, which is the entertainment, of course, which the courteous Bristolians present to strangers when first visiting their city. —R.

Broken sacks will hold no corn.
Broken sleeve draweth arm back.

"It is a terme with John and Jacke,
Broken sleue draweth arme a backe."
—*Parlament of Byrdes* (*circâ* 1550), in Hazlitt's *Pop. Poetry*, iii. 175.

Brown's Common.

Whether this is a phrase or not, or what it signifies, I do not know. See Warton's *Poetry*, 1871, iv. 407.

Buckinghamshire bread and beef:
here, if you beat a bush, it is odds you'll start a thief.

"The former as fine, the latter as fat, in this as in any other county." —*Fuller* (1662.)—R.

The second line evidently forms part of the proverb, and completes the couplet, such as it is; but the two lines have been invariably separated.

"No doubt there was just occasion for this proverb at the original thereof, which then contained a satirical truth, proportioned to the place before it was reformed; whereof thus our great antiquary: "It was altogether unpassable, in times past, by reason of trees, until Leofstane, Abbot of St. Albans, did cut them down, because they yielded a place of refuge for thieves." But this proverb is now antiquated as to the truth thereof; Buckinghamshire affording as many maiden assizes as any county of equal populousness."—*Fuller ut suprâ.*

Building and marrying of children are great wasters. H.
Building is a sweet impoverishing. H.

It is called the *Spanish plague:* therefore, as Cato well saith,—Optimum est aliena insania frui.—R.

"The proverbe is that building is a thiefe, because it makes us lay out more money than wee thought on."—Mr. Phillip's Sermon, March 28, 1602, quoted by Manningham (*Diary*, ed. 1868, p. 9). The Greeks also had this idea. See the *Greek Anthology*, ed. 1852, p. 23, or Hazlitt's *Studies in Jocular Literature*, 1890, p. 62.

Bullwards or Bullards.

An expression for the people of Stamford in reference to the bull-baiting formerly prevalent there. The term occurs in a letter of Oliver Cromwell of 1642, printed by Carlyle, but of questionable authenticity.

Bumbo fair.

This expression occurs in *The Knight of the Burning Pestle*, written about 1610, and seems to have a satirical import:

"*Ralph.* And last, fair lady, there is for yourself
Three-pence to buy you pins at Bumbo-fair."

—Dyce's *B. and F.* ii. 203. Mr. Dyce does not furnish any explanation.

Bungay-play. *East Anglia.*

i.e., at whist. "A simple straightforward way of playing the game of whist by leading all winning cards in succession, without any plan to make the best of the hand."—*Forby*. This is what we now call *Whitechapel-play*.

Buried men bite not. CL.

Mortui non mordent. Uomo morto guerra finia. Ital.

Burn not your house to fright away the mice.
Bush natural; more hairs than wit.
Business is the salt of life.
Business makes a man as well as tries him.
Busy will have bands.

Persons that are meddling and troublesome must be tied short.—R.

Busybodies never want a bad day.
But help me to money, and I'll help myself to friends.
But one egg, and that addled.
But when? quoth Kettle to his mare. *Cheshire.*
Butter and bacon.

A metonym for extravagance, as much as to say, "Do you eat bacon, and butter with it?"

Butter is gold in the morning, silver at noon, and lead at night.

See John Russell's *Boke of Nurture*, ed. Furnivall, line 89, and *Note* (*Babees Book*, &c., 1868).

Butter side, except on Sunday.

At Christ's Hospital the boys have a saying, that a slice of buttered bread will always fall on the *butter side* except on Sunday, and hence "butter side" has got the meaning there of an event in the usual course of things.

Butter's once a year in the cow's horn.

They mean when the cow gives no milk. And butter is said to be mad twice a year: once in summer time in very hot weather, when it is too thin and fluid; and once in winter, in very cold weather, when it is too hard and difficult to spread.—R.

Buy and sell, and live by the loss.

Ludus Ludi Literarii, 1672, p. 67.

Buy at a fair, and sell at home. H.

Comprar en heria, y vender en casa. *Span.*

Buy when I bid you.
Buyers want a hundred eyes, sellers none.
Buying a thing too dear is no bounty.
Buying and selling are two things.
Buying and selling is but winning and losing.

New Help to Discourse, ed. 1721, p. 135.

By book and by bell.

This seems to be employed in the *Awntyrs of Arthur*, 15th cent., as an asseveration. It may be taken from the formula of Bell, Book and Candle.

By a kitchen fat and good,
makes the poor most neighbourhood. W.
By and by is easily said.
By biting and scratching dogs and cats come together. HE.
By doing nothing we learn to do ill. R.

Nihil agendo male agere discimus.—R.

By fits and girds, as an ague takes a goose.
By fits and starts.
By hook or by crook. *Skelton.*

Spenser's *Faery Queene*, Book 5, canto 2. *Patient Grissil*, a comedy, 1603, repr. p. 8. See a communication by my friend Mr. T. Q. Couch to *Current Notes* for October 1856. The phrase is also in Heywood's *Works*, 1562, repr. 1867, p. 35. In the *Scholehouse of Women*, 1541 (Hazlitt's *Popular Poetry*, iv. 138), we have, "by huch or by cruch."

By ignorance we mistake, and by mistakes we learn.
By land or water the wind is ever in my face.
By little and little the poor whore sinks her barn.

"Poco a poco hila la vieja el copo." *Span.*—R.

By little and little the wolf eateth up the goose. W.
By one and one the spindles are made up. B. OF M. R.
By others' faults wise men correct their own.
By requiting one friend we invite many.
By the faith of a true Burgundian.

This expression is put into the mouth of *Eccho* the parasite in Gascoigne's *Glasse of Governement*, 1575. See his poems, by Hazlitt, ii. 23, 62. The phrase is evidently ironical, and equivalent to *Punica fides*.

By the husk you may guess at the nut.
By Tre, Pol, and Pen,
you shall know the Cornish men.

"These three words are the dictionary of such surnames as are

originally Cornish; and though nouns in sense, I may fitly term them prepositions:

1 Tre,	signifieth	a town, hence Tre-fry, Tre-lawney, Tre-vanion, &c.
2. Pol,		a head, hence Pol-wheel.
3. Pen,		a top, hence Pen-tire, Pen-rose, Pen-kevil, &c." —R.

A correspondent of *Notes and Queries*, 3rd S., iv., 208, furnishes an amplified version:

"By Tre, Pol, and Pen,
Ros, Caer, and Lan,
You shall know all Cornish men."

which is in fact little more than Camden's as given in his *Remains*:—

"By Tre, Ros, Pol, Lan, Caer, and Pen,
You may know the most Cornish men."

This saying is referred to by Borde in his *Boke of the Introduction of Knowledge*, 1542 (edit. Furnivall, 1870, p. 122).

By wisdom peace, by peace plenty. C.

Bystanders see most of the game.

"He that stands by, and doth the game survey,
Sees more oft-times than those that at it play."
—Niccholes' *Discourse of Marriage and Wiving*, 1620.

My grandfather Hazlitt suggested "The Bystander" as a good title for a paper.

"There is a true saying, that the spectator ofttimes sees more than the gamester."—Howell's *Letters*, edit. 1754, p. 325 (letter dated May 1, 1635). "Those who stand by see more in the game than those whose mind is too earnestly occupied." Letter from Sir E. Dyer to Sir C. Hatton, 1572.

CALL me cousin, but cozen me not.
Call me not an olive till you see me gathered. H.
Call not a surgeon before you are wounded.

Calm weather in June
sets corn in tune.

Cambridgeshire camels.

I look upon this as a nickname, groundlessly fastened on this country men, perhaps because the three first letters are the same in Cambridge and camel. I doubt whether it had any respect to the fen-men stalking upon their stilts, who then, in the apparent length of their legs, do something resemble that beast. Fuller says, a camel is used proverbially, to signify an awkward, ungain animal; and as scholars are often rude in their deportment, it is presumed that the town's-men of Cambridge might be called camels.—R.

Cambridgeshire oaks.

Cantabrigia petit æquales, or *æqualia*. That is (as Dr. Fuller expounds it), either in respect of their commons, all of the same mess have equal share; or in respect of extraordinaries they are all ἰσοσύμβολοι, club alike; or in respect of degree, all of the same degree are *fellows well met*. The same degree levels, although of different age.—R.

Can a mill go with the water that's past?
Can a mouse fall in love with a cat?
Can Jack an Ape be merry, when his clog is at his heel? C.
Can you make a pipe of a pig's tail?
Candlemas day,
the good husewife's goose lay:
Valentine day,
yours and mine may.

Canny Newcastle.

"Canny, in the Northern dialect, means fine, neat, handsome, &c."—R. See Brockett's *N. C. Glossary*, 1825, p. 37. In Scotland it is understood in a different sense, however.

Can't I be your friend, but I must be your fool too?
Can't you hit the door? CL.

Canterbury is in decay,
God help may!

Lottery of 1567 (Kempe's *Loseley MSS.* 211.).

Canterbury is the higher rack, but Winchester is the better manger. CL.

"W. Edington, Bishop of Winchester, was the author of this expression, who made this the reason of his refusal to be removed to Canterbury, though chosen thereunto. Indeed, though Canterbury be graced with an higher honour, the revenues of Winchester are greater. It is applicable to such who prefer a wealthy privacy before a less profitable dignity."—R. Of course, this has ceased to be true. William de Edindon was Bishop of Winchester, 1346 66.

Canterbury was, London is, and York shall be.

W. Perkins, *Collected Works*, 1618, p. 468. Comp. *Lincoln.*

Capons were at first but chickens.
Care he hath, that children will keep.

How the Goode Wif, &c., in Hazlitt's *Pop. Poetry*, i.

Care not, and that will prevent horns.
Care not would have it.
Care Sunday, care away.
Palm Sunday and Easter Day. D.
Care will kill a cat. CL.

Taylor, the water-poet, in his *Motto*, 1621: and Wither's *Fair Virtue*, 1622, sig. O 4. "Care *clammed* the cat."—Sir G. C. Lewis's *Herefordshire Glossary*, p. 126. Ray observes, "And yet a cat hath nine lives. Cura facit canos."

Careless shepherds make many a feast for the wolf.
Care's no cure.

Cuidao nao he saber. *Port.*—R.

Carleton warlers. *Leicestershire.*

So denominated, according to Burton [*Hist. of Leicestersh.*, 1622], from their harsh and rattling mode of speech.—R.

Carry-coals.

An old bye-name fr a collier:

"Heigh downe, dery, dery downe,
With the hackney coaches downe!
They long made fooles
Of poore carry-coales,
But now must leave the towne."
—*The Coaches' Overthrow*, a Ballad (*circâ* 1620), *apud* Collier's *Roxb. Ballads*, p. 292.

See also *Grim the Collier of Croydon*, 1662, ii. 1.

"*Sampson.* Gregorie, on my word weele not carie coles.
Greg. No, for then we should be collyers."

And *Romeo and Juliet*, 1599, sig. A 3.

Carry your knife even between the paring and the apple.
Cast no dirt into the well that gives you water.
Cast not out thy foul water till thou hast clean.
Cast not the helve after the hatchet.

Cast not thy cradle over thy head.
Cast your cap at the moon. CL.
Cast your staff into the air, and it will fall upon its root.
Castleford women must needs be fair,
because they wash both in Calder and Aire.

Castleford is two and a half miles N. W. of Pontefract (Higson's *MSS. Coll.* No. 23).

Castor was a city when Norwich was none,
and Norwich was built of Castor stone.

Higson's *MSS. Coll.* No. 122.

Cat after kind good mouse hunt. HE.

Letter by F. A. touching the quarrel between Arthur Hall and Melch. Mallerie in 1575-6, repr. of ed. 1580 in *Misc. Antig. Anglic.* 1816, p. 93. "For neuer yet was good Cat out of kinde."—Gascoigne's *Aduentures of Master F. I.* (Works, by Hazlitt, i. 483). The phrase occurs in the interlude of *Nice Wanton*, 1560; and in the *History of Jacob and Esau*, 1568, we have—"Cat after kind will sweet milk lap."

Catch not at the shadow and lose the substance.
Catch that catch may.
Cats eat what hussies spare.
Cats hide their claws.
Censure and scandal are not the same.
Ceremonious friends are so,
as far as compliment will go.
'Ch was bore at Taunton Dean; where should I be bore else?
Somersetshire.

That is a parcel of ground round about Taunton, very pleasant and populous (containing many parishes), and so fruitful, to use their own phrase, with the *zun* and *zoil* alone, that it needs no manuring at all. The peasantry therein are as rude as rich, and so highly conceited of their own country, that they conceive it a disparagement to be born in any other place.—R.

Chains of gold are stronger than chains of iron.
Chance is a dicer.
Change is no robbery. CL.
Change not a clout / till May be out.
Change of fortune is the lot of life.
Change of pasture maketh fat calves. HE.

Wilkins' *Miseries of Enforced Marriage*, 1607 (Hazlitt's Dodsley, ix. 474).

Change of women makes bald knaves. C.
Changing of words is the lighting of hearts.
Charity and pride have different aims, yet both feed the poor.

Charity begins at home first. CL.

Self-love is the measure of our love to our neighbour. Many sentences occur in the ancient Greek and Latin poets to this purpose; as, Omnes

sibi meliùs esse malunt quàm alteri.—Terent. *Andr.* Proximus sum egomet mihi.—*Ibid.* Φιλεῖ δ' ἑαυτὸν μᾶλλον οὐδεὶς οὐδένα, &c. *v.* Erasm. *Adag.* Fa buono à te et tuoi, e poi à gli altri, se tu puoi. *Ital.* Μισῶ σοφιστὴν ὅστις οὐκ ἀντῳσοφός.—R.

Charity excuseth not cheating.
Charon waits for all.
Charre-folks are never paid enough. F.

That is, give them what you will, they are never contented.—R.

Chatting to chiding is not worth a chewet. HE.
Cheapside is the best garden. R. 1670.

A former London saying.

Cheat me in the price, but not in the goods.
Cheek by jowl.

Dekker's *Knight's Coniuring*, 1607, repr. 1842, p. 20.

Cheese, it is a peevish elf;
it digests all things but itself.

This is a translation of that old rhyming Latin verse, Caseus est nequàm, quia digerit omnia sequàm.—R.

Cheshire bred:
strong i' th' arm,
weak i' th' head.

Higson's *MSS. Coll.*, No. 51. Compare *Derbyshire born*, &c.

Cheshire chief of men.

It seems the Chestrians have formerly been renowned for their valour. V. Fuller.—R.

Chickens feed capons.

i.e., As I understand it, chickens come to be capons, and capons were first chickens.

Chickens now-a-days cram the cock.
Children and chicken
must ever be picking. *Cornwall.*

The Spaniards say—

Donne, preti, & polli
Non son mas satolli.

"That is, they must eat often, but little at a time. Often, because the body growing, requires much addition of food; little at a time, for fear of oppressing and extinguishing the natural heat. A little oil nourishes the flame; but a great deal poured on at once, may drown and quench it. A man may carry that by little and little, which, if laid on his back at once, he would sink under. Hence old men, who, in this respect also, I mean by reason of the decay of their spirits and natural heat, do again become children, are advised by physicians to eat often, but little at once."—R. This adage is, I believe, not local. "If I do not continually feede them, as the crow doth her brattes, twentie times in an houre, they will begin to waxe colde."—Gascoigne's *Supposes*, 1566 (Poems, by Hazlitt, i. 242).

Children and fools cannot lie. C.

New Help to Disc., 1721, p. 135. "The Dutch proverb hath it thus: You are not to expect truth from any one but children, or persons drunk or mad. In vino veritas, we know. Enfans et fols sons devins. *Fr.*"—R.

In Lyly's *Endimion*, 1591, Master Constable says: "You know, neighbours, 'tis an old said saw, *Children and fooles speake true.*"

Children and fools have merry lives.
Children are certain cares, but uncertain comforts.
Children are poor men's riches.
Children have wide ears and long tongues.
Children learn to creep ere they can go. HE.
Children pick up words as pigeons peas,
and utter them again as God shall please.
Children suck the mother when they are young and the father when grown up.
Children to bed and the goose to the fire.

"I take it to mean that when the children are in bed, and the work done, the adults of the household are junketing. "The goose hangs high" is a common phrase for mirth and pasting, and indeed I remember being told by a Chinese scholar at Shanghai that the Chinese talk of being "with the pig" when they mean to express festivity. If he had known Elia, I should have thought it too good to be true—but he didn't—and was doubtless honest."—*R. H. Vose.*

Child's pig, but father's bacon.

Parents usually tell their children, This pig or this lamb is thine; but when they come to be grown up and sold, parents themselves take the money for them.—R.

Chipperfield { God help us. / where d'ye think?

Chipperfield, in Herts, is a great cherry-orchard; and in good seasons, the people are very sharp, if asked where from? and say, Chipperfield! Where d'ye think? But in years, when the yield has been poor, their spirits run low, and the reply is, Oh, Chipperfield, God help us!

Choke up, child, the churchyard's nigh.
Choler hates a counsellor.
Choose a horse in Smithfield, and a serving-man in Paul's.

"A man must not make choice of 3 things in 3 places. { Of a wife in Westminster / Of a servant in Paules / Of a horse in Smithfield } lest he choose a queane, a knave, or a jade."

—Robson's *Choice of Change*, 1585 (*Triplicitie of Poetrie*, pt. ii. No. 4).

"*Falst.* Where's Bardolph?

Page. He's gone into Smithfield, to buy your worship a horse.

Falst. I bought him in Paul's, and he'll buy me a horse in Smithfield: if I could get me a wife in the stews, I were manned, horsed, and wived."—*Henry IV.*, part ii. act i. sc. 2.

This part of the present note was communicated to me by my excellent friend, the late Mr. H. Pyne.

"To conclude, they [the school-girls] learn nothing there befitting *Gentlewomen*, but onely to be so *gentle* at last, as commonly they run away with the first *Serving-man* or younger Brother makes *love* unto them: when their parents finde (to their cost) that all their cost was cast away, and their Husbands after a while find too, how to that old

saying of choosing a *Horse in Smithfield*, and a *Serving-man* in *Paul's*, you might well add the choosing a wife out of one of these [village *Schools*], and you shall be fitted all alike."—Flecknoe's *Enigmatical Characters*, 1658, p. 45. As to the great antiquity of Smithfield as a place for the sale of horses, see Fitzstephen's *Account of London*. (*Antiq. Repert.*, 1807, i. 245.) See also an entry in Pepys under December 4, 1668. This proverb is apt to remind us of Cruikshank's *Adventures of a Gentleman in search of a horse*, 1857.

Choose a horse made, and a wife to make. H.
Choose a wife rather by your ear than your eye.
Choose for yourself, and use for yourself. CL.
Choose not a woman nor linen cloth by a candle.

Booke of Mecry Riddles, 1629, No. 18.

Choose not an house near an inn, or in a corner. H.
Choose thy company before thy drink. CL.
Christmas cometh but once a year. C.

Tusser's *Husbandry*, 1604, p. 24. Wither's *Fair Virtue*, 1622, sig. O 4. Probably the original form. But in my *Faiths and Folklore*, 1905, v. *Christmas*, we find a more recent and ample version. Compare *Bounce Buckram*, suprâ.

City gates stand open to the bad as well as the good.
Civility costs nothing.

Biretta in mano non face mai danno. *Ital.*

No hay cosa que menos cuesta, ni valgo mas barato que los buenos comedimentos.—*Span.*

Parole doner et main au bonnet
Ne coute rien et bon est. *Fr.*

Civility is a jewel. W. HAZLITT.
Claw a churl by the arm, and he shiteth in thy hand. C.
Clean hands want no washball.
Cleaning a blot with blotted fingers maketh a greater.
Cleanliness is next to godliness.
Cleveland in the clay
bring in two soles and carry one away. *Yorkshire.*

"Cleveland is that part of Yorkshire which borders upon the Bishopric of Durham, where the ways in winter time are very foul and deep."—R. Compare *All the carts*, &c.

Close sits my shirt, but closer my skin. C.

That is, I love my friends well, but myself better: None so dear to me as I am to myself. Or my body is dearer to me than my goods. Plus près est la chair que la chemise. *Fr.*—R.

Clothe thee in peace: arm thee in war. H.
Clothe thee warm, eat a little, drink enough, and thou shalt live. B. OF M. R.
Clouds, that the sun builds up, darken him.

Non, si malé nunc, et olim sic erit. Hor.—R.

Cloudy mornings turn to clear afternoons. HE.

Clowns are best in their own company, but gentlemen are best everywhere.
Clowns kill each other,
and gentry cleave together. W.
Clun, Clunicky, Clun:
the drunkenest place under the sun.

Spoken of Clun, Salop.

Cobblers and tinkers
are the best ale-drinkers. F.
Cobbler's law; he that takes money must pay the shot.
Cobbler's Monday.

Any day when a respite from work is determined on, from the habit which shoemakers have of looking on Monday as Sunday's brother.

Cock a hoop.

"He maketh hauok, and setteth cocke on the hoope,
He is so laueis, the stooke beginneth to droope."—HEYWOOD.

"Cock-on-hoop; our ancestors called that the cock which we call the spiggot, or perhaps they used such cocks in their vessels as are still retained in water-pipes; the cock being taken out and laid on the hoop of the vessel, they used to drink up the ale as it ran out without intermission (in Staffordshire, now called stunning a barrel of ale), and then they were 'Cock-on-hoop,' *i.e.*, at the height of mirth and jollity: a saying still retained."—Blount's *Dictionary*, 1681, quoted by Brady (*Var. of Lit.* 1826).

Cock sure.

Skelton's *Why come ye not to Court* [circâ 1520]. *Cock* here is, I apprehend, a corruption of *God*, and the phrase was equivalent to, *Sure, by G—*. "By his woundes I feare not, but it is cocke sure now."—*Conflict of Conscience*, 1581, edit. 1851, p. 29.

Cockleshells are going to heaven.

Said when it rains in the sunshine. The French appear to have as an equivalent, "Le diable bat sa femme."

Colchester beef.

Sprats. Comp. *Weavers' Beef*, &c., infrâ.

Cold as a clock.

Lyly's *Euphues*, 1579, repr. Arber, 106.

Cold broth hot again, that lov'd I never;
old love renew'd again, that lov'd I ever.
Cold of complexion, good of condition.
Cold weather and knaves come out of the north.
Come and welcome; go by, and no quarrel.
Come, but come stooping.

Vien, ma vien gobbo. That is, come well loaded, and you shall be welcome.—R.

Come, come! that's a Barney Cassel. *North.*

i.e., That's a good one, an euphemism for a lie. See *N. and Q.*, 3rd S., ii. 232, and compare *Coward, a coward*, &c., and *Barney Cassel*, &c.

Come day, go day.

A listless, improvident person is, in Northamptonshire, according to Miss Baker (*Gloss. in voce*), called a *Come day, go day.*

Come, every one heave a pound. *Somerset.*
Come hither, John my man.

Paston Letters, iii. 91, (Letter of 1473).

Come it early, or come it late,
in May comes the cow-quake.

The cow-quake is a particular kind of spring grass so named.

Come, turn about, Robin Hood.

Wit and Drollery, 1661.

Cometh little good of gathering.

Colkelbie Sow (Hazlitt's *Pop. Poetry of Scotl.*, 1895, i. 185).

Coming events cast their shadows before them.
Command your man, and do it yourself.

Manda y hazlo, y quitarto has de cuydado. *Span.*—R. Mandad y haced, y sereis bien servido.—Collins' *Dict. of Span. Prov.*, 1823, p. 203.

Commend not your wife, wine, nor house.
Common fame, a cunning friar,
are but both a common liar.
Common fame hath a blister on its tongue.
Common fame
is seldom to blame. CL.

A general report is rarely without some ground. No smoke without some fire. Φήμι δ' ἔτις πάμπαν ἀπόλλυται ἥντινα πολλοὶ Λαοὶ φημίξουσι, Θεὸς νύ τίς βαττι καὶ αὐτή. *Hesiod.*—R.

Common Jack. HE.

"I haue bene common Iacke to all that hole flocke.
Whan ought was to doo, I was common hackney."—HEYWOOD.

Common sense is not always true. CL.
Commonly he is not stricken again who laughs when he strikes.
Company in misery makes it light.
Company makes cuckolds.
Comparisons are odious. H.

Heywood's *Woman Kilde with Kindnesse*, 1607, repr. 101. Toda comparacion es odiosa.—*Span.*

"*Foulweather.* A my life a most rich comparison.

Goosecappe. Neuer stirre, if it bee not a richer Caparison, then my Lorde my Cosine wore at tilt, for that was brodred with nothing but mooneshine ith water, and this has Sāmons in it, by heauen a most edible Coparisō.

Rudsbie. O odious thou woodst say, for Cōparisōs are odious.

Foul. So they are indeede Sir *Cut* all but my Lords.

Goos. Bee Cōparisons odious Sir *Cutt.*: what like flowers?

Rud. O asse they be odorous."

Sir Gyles Goosecappe Knight, A Comedie, 1606, sign. G 2.

This solecism has been sometimes ascribed to Mrs. Malaprop; but she, like the author of the *Rivals*, stood sponsor for some things which she did not utter—this among them.

Compliments cost nothing, yet many pay dear for them.
Conceal not the truth from thy physician and lawyer.

Booke of Meery Riddles, 1629, No. 4.

Concealed goodness is a sort of vice.
Conceited goods are quickly spent.

Ale muéble sin raiz, presto se le quiebra ta cerviz. *Span.*--R.

Confess and be hanged. CL.

Marlowe's *Rich Jew of Malta* (written before 1593); Works, ed. 1850 i 311.

Confess, and hang.

The Great Assises Holden in Parnassvs by Apollo and his Assessovrs, &c., 1645, p. 24.

Confess debt, and beg days.
Confessing a fault makes half amends for it.

New Help to Discourse, ed. 1721, p. 134.

Confine your tongue, lest it confine you.
Congleton bears. *Cheshire.*
Congleton rare, Congleton rare,
sold the Bible to pay for a bear.

Higson's MSS. Coll. 170. This, of course, refers to Congleton, in Cheshire; but the *same* charge is laid to another place:

"Clifton-upon-Dunsmore, in Warwickshire,
Sold the Church-Bible to buy a bear."

Conscience cannot be compelled.
Conscience is a cut-throat. CL.
Conscience serveth for a thousand witnesses.

B. of M. R. 1629, No. 33.

Consider not pleasures as they come, but as they go.
Consideration is half conversion.
Constant dropping wears the stone.
Contempt will cause spite to drink of her own poison.
Contempt will sooner kill an injury than revenge.
Contend not about a goat's beard.
Content is all. CL.
Contrary as Wood's dog, that wouldn't go out, nor yet stop at home. *Sussex.*

See *N. and Q.*, Aug. 28, 1880.

Cook-ruffian, able to scald the devil in his feathers.

Cooing and billing,
like Philip and Mary on a shilling.

This saying, which occurs with a considerable variation in *Hudibras*, arose from the Philip and Mary shilling, exhibiting the King and Queen with their effigies in very close juxtaposition. The type was introduced from Spain, where we find it on the coinage of Ferdinand and Isabella. The same design occurs also on the common little medalet of Prince Charles and Henrietta Maria.

Butler's lines are:—

"Still amorous, and fond, and billing,
Like Philip and Mary on a shilling."

Cooks are not to be taught in their own kitchen.
Cool words scald not the tongue.
Corn and horn go together.

i.e., For prices: when corn is cheap, cattle are not dear; and *vice versa*.—R.

Corn in good years is hay; in ill years straw is corn.
Corn is not to be gathered in the blade, but the ear.
Cornwall will bear a shower every day,
and two on Sunday.

This saying holds true more especially of the high lands at St. Minver, &c.

Corruption of the best becomes the worst.
Cotherston cheeses will cover a multitude of sins. *Somerset.*
Cotherston, where they christen calves,
hopple hops, and kneeband spiders.

See *N. and Q.*, 3rd S., ii. 233.

Counsel breaks not the head. H.
Counsel is no command.
Counsel is to be given by the wise, the remedy by the rich.
Counsel must be followed, not praised.
Counsel over cups is crazy.
Count not your chickens before they be hatched. CL.

Ante victoriam ne canas triumphum.—R.

Courage mounteth with occasion.
Courage ought to have eyes as well as arms.
Courage without fortune destroys a man.
Court holy water.

Eau benite de la cour. *Fr.* Fair words and nothing else.—R.

Courting and wooing
brings dallying and doing. C.

The Cheshire folk say, Ossing comes to bossing.

Courts keep no almanacks.
Cousin-germans quite removed.
Cousin Jockey. *Cornwall.*

i.e., A Cornishman. All Cornishmen are jocularly said to be cousins. But the fact is that formerly the practice in this respect all over England

was rather loose and vague, and in the *Plumpton Correspondence*, p. 164. we find a nephew, in a letter to his uncle, subscribing himself his *loving cousin*. See also *ibid.* 163. Thomas Greene of Stratford-on-Avon refers to Shakespear as his cousin; but we do not so far know their relationship; and he does the same with others. To be cousin or first cousin with one is still recognised as a term of equivalent import to great intimacy.

Cover your head by day as much as you will, by night as much as you can.

Cover yourself with honey, and the flies will have at you.

Covet nothing over-much.

Covetous men are condemned to dig in the mines for they know not who.

Covetous men live like drudges to die wretches.

Covetousness, as well as prodigality, brings a man to a morsel of bread.

Qui tout convoite tout perd. *Fr.* And, Qui trop empoigne rien n'estraint. He that grasps at too much, holds fast nothing. The fable of the dog is known, who, catching at the appearance in the water of the shoulder of mutton he had in his mouth, let it drop in, and lost it. Chi troppo abbraccia nulla stringa. *Ital.*—R.

Covetousness breaketh the bag.

MS. Ashmole, 1153.

Covetousness is always filling a bottomless vessel.

Covetousness often starves other vices.

Coward, a coward of Barney Castell,
dare not come out to fight a battel.

Barnard Castle, in Durham, is here pointed at, and the proverb is said to stigmatize the refusal of Sir George Bowes to fight with the rebels during the rising of the North in 1569. See *N. and Q.*, 3rd S., ii. 232.

Cowards are cruel.

Cowling moons.

A Craven proverb. See Hone's *Table-book*, 1721-2.

Crabs breed babs / by the help of good lads.

Country wenches, when they are with child, usually long for crabs: or crabs may signify scolds.—R.

Crack me that nut, quoth Bumsted.

Heywood has *Knak me that nut;* but the rest of the proverb is of more recent growth, seemingly.

Cracknel horns have none.

MS. 15th cent. ap. *Retr. Review*, 3rd S., ii. 309.

Cradle of security, the.

This is mentioned by several of our old writers in a sort of proverbial way, and there was an early drama on the title. See my *Manual of Old Plays*, 1892, p. 53. Perhaps the most ancient reference to the Cradle of Security as a piece is in Greene's *Arbasto*, 1584.

Cradle straws are scarce out of his breech.
Craft against craft makes no living. H.
Craft counting all things brings nothing home.
Crafty men deal in generals.
Crawley, God help us! }
Downton good now. }
Cream-pot [or cupboard] love.

Such as young fellows pretend to dairymaids, to get cream and other good things of them. Some say cupboard love.—R.

Credit is better than ill-won gear.
Credit keeps the crown o' the causeway.
Creditors have better memories than debtors.
Credulity thinks others short-sighted.
Crime may be secret, yet not secure.
Cringing is a gainful accomplishment.
Critics are like brushers of other men's clothes.
Crocker, Cruwys, and Coplestone,
when the Conqueror came, were all at home. *Devonshire.*

He is a right Brittaine, and true native of this Land, and not a Gascoigne come in with the Conqueror, which is the reason they desire to match into his stocke; whereas the Gascoignes of curtisie onely made free denizons, are nothing so regarded for antiquity.—*A Strange Metamorphosis of Man transformed into a Wildernesse. Deciphered in Characters* (Character of the Crab), 1634, sign. G 9.

Crooked carlin, quo' the cripple to his wife.
Crooked without and crabbed within.

The Passionate Morrice, 1593, repr. 86.

Cross a stile and a gate hard by,
you'll be a widow before you die. *Cornw.*
Cross and pile.

The old name of *Heads and Tails* from *pile*, the technical term for the design on the obverse of a coin and the cross which used to occur on the reverse. In an arrangement between the French King and the Count of Saint-Pol in 1337 the latter engaged that his Coinage should differ from the regal types cross and pile.

Crosses are ladders to heaven.
Crowland as courteous as courteous may be,
Thorney the bane of many a good tree,
Ramsey the rich and Peterborough the proud,
Santrey by the way that poor Abbaye—
Gave more alms than all they.
Crows are never the whiter for washing themselves.
Crumb not your bread before you taste your porridge.

Fletcher's *Monsieur Thomas* (Dyce's *B. and F.* vii. 384). But though the phrase is marked as a quotation, and is quoted in common with one or two other known proverbs, I scarcely know whether it ought to find a place here.

Cry you mercy, killed my cat. CL.

This is spoken to them who do one a shrewd turn, and then make satisfaction with asking pardon or crying mercy.—R.

Cuckolds are Christians all the world over.

The story is well known of the old woman, who, hearing a young fellow call his dog a cuckold, said to him, Are you not ashamed to call a dog by a Christian's name?—R.

Cuckolds themselves are the very last that know it.
Cucullus non facit monachum. Twelfth Night.

"It is an old and not unknown Proverbe, *Cucullus non facit monachum.* The Hood maketh not the Clarke."—*Romoouall of certaine Imputations laid upon the Ministers of Deuone: and Cornwall,* 1606, p. 28. The ancient Flemish poet, Jacop van Maerlant (1235-1300) is said to have expressed the view, that the virtue of a priest does not lie in his tonsure. Delepierre, *Sketch of Flemish Literature,* 1860, p. 38.

Cui bono?
Cum grano salis.
Cunning craft is but the ape of wisdom.
Cunning is no burden. C.

It is part of Bias's goods; it will not hinder a man's flight when the enemies are at hand.—R.

Cupar and Jedburgh Justice.

Comp. *First Hang and Draw.*

Custom is a second nature. WALKER (1672).

Mudar costumbre a par de muerte. *Span.*—R.

Custom is the guide of the ignorant.
Custom makes all things easy.
Custom without reason is but an ancient error.
Cut off a dog's tail, and he will be a dog still. B. OF M. R.

The mediæval Latin and old French have this proverb differently: "Ablue, pecte canem, canis est, quia permanet idem;" "Lavez peignez chen, toute vois n'est chien qu' chen."

Cut off the head and tail, and throw the rest away.
Cut, or give me the bill.
Cut them [the nails] on Monday, you cut them for health:
cut them on Tuesday, you cut them for wealth;
cut them on Wednesday, you cut them for news;
cut them on Thursday, a new pair of shoes;
cut them on Friday, you cut them for sorrow;
cut them on Saturday, you see your true love to-morrow;
cut them on Sunday, the devil will be with you all the week.
Cut your coat after your cloth. C.
Cutting out well is better than sewing up well.

DAB! quoth Dawkins, when he hit his wife on the . . .
Comp. *Strike, Dawkins*, &c., infrâ.

Dab! said Daniel, when he . . . in a well. *Berkshire.*
Dainty maketh dearth. SPENSER.
Dally not with money or women. H.
Danger and delight grow on one stock.
Danger is next neighbour to security.
Dangers are overcome by dangers.
Darby's bands.

"If all be too little, both goods and lands,
I know not what will please you, except *Darby's bands.*"
Marriage of Wit and Science (1570), p. 25.

Compare *Father Derby's bands*, infrâ.

Daughters and dead fish are no keeping wares.
David and Chad:
sow peas good or bad.
Davy Jones's locker.

The sea. "This same *Davy Jones*, according to the mythology of sailors, is the fiend that presides over all the evil spirits of the deep, and is often seen in various shapes perching among the rigging on the eve of hurricanes, shipwrecks and other disasters, to which a seafaring life is exposed, warning the devoted wretch of death and woe."—Peregrine Pickle, chap. 13.

Daw's Cross.

Marriage of Wit and Wisdom, circâ 1570, p. 28. "It may please your Worships and Masterships, these infidell premisses considered, and that they have so fully performed all their acts in absurditie, impudence and fooleric, to grant them their absolute graces, to commence at Dawes Crosse."—Nash's *Have with you to Saffron Walden*, 1596, repr. 1869, p. 11.

"I inly greeude to heare him plaine his harmes,
When he infolded Dawes-Crosse in his armes."
Tyros Roring Megge, 1598, sign. A 4.

Daws love one another's prattle.

De bonis male partis vix gaudebit tertius hæres.

Gascoigne's *Posies*, 1575. Harington in his *View of the State of the Church* (*Nugæ Antiquæ*, ii. 231, ed. 1804) puts it differently: "De male *quæsitis* vix *gaudet* tertius hæres;" he terms this "a perilous vearse."

De mortuis nil nisi bonum.

"Mortuis non conviciandum, et de mortuis nil nisi bonum. Namque mortui non mordent, iniquum est ut mordeantur."—R. This is almost as familar as an English proverb. It is the same in effect as the "livor post fata quiescat" of the poet.

Dead as Chelsea.

To get Chelsea; to obtain the benefit of that hospital. "Dead as Chelsea, by G—d!" an exclamation uttered by a grenadier at Fontenoy, on having his leg carried away by a cannon-ball.—*Dictionary of the Vulgar Tongue*, 1788, quoted by Brady (*Var. of Lit.*, 1826.)

Dead as mutton.

A common expression among the lower order of people to denote the certainty of decease, took its rise, most probably, from the circumstance of mutton being only so called after the death of the animal, before called a sheep, has taken place.—Brady's *Varieties of Literature*, 1826, p. 5.

Dead men tell no tales.

But it appears from an Italian tradition reprinted in Hazlitt's *Venetian Republic*, 1900, ii. 763, under the date 1406, that an older form was *Dead men make no wars* (Uomo morto, guerra finia).

Dead mice feel no cold.
Deaf men are quick-eyed.
Deaf men go away with the injury.
Deal, Dover, and Harwich,
the devil gave his daughter in marriage;
and by a codicil of his will,
he added Helveot and the Brill.

This satirical squib is equally applicable to many other seaports.—R.

Dear-bought and far-fetched are dainties for ladies.

See *Far-fetched*, &c., infrà.

Dear bought is the honey that is licked from the thorn, quoth Hendyng.

Rel. Antiq. i. 114. "Nis nan blisse sothes inan thing thet is utewith, thet ne beo to bitter aboht, thet et hunie ther in beoth liked of thornes."—*Old English Homilies*, 13th century, ed. Morris, 1st S., part 2, p. 185

Dear child, it behoveth to learn.

"Leuf child lore byhoveth, quoth Hendyng."—*P. of H.* (*Rel. Ant.*, i 109).

Dearths foreseen come not. H.
Death devours lambs as well as sheep.
Death keeps no calendar.

Death, when it comes, will have no denial.

Walker's *Paræm.*, 1672, p. 35.

Death's day is doom's day.
Death's door.

A person is said to be brought *to death's door* when he nearly loses his life. Lady Fanshawe, in her *Memoirs*, says, under 1652 or thereabout, "that the scurvy brought him [Sir Richard Fanshawe] almost to death's door."

Debt is an evil conscience.
Debt is the worst poverty.
Debtors are liars. H.
Deceit is in haste, but honesty can wait a fair leisure.
Deceit, weeping, spinning, God hath give
to women kindly, while they may live.

This is a paraphrase of the old leonine verse—

Fallere, flere, nere, dedit Deus in muliere.

Deceiving of a deceiver is no knavery.
Decency and decorum are not pride.
Deck a hedgehog, and he will seem a lord. W.

"So said of a base Boure that will ranke himselfe out of his ranke." —W. MS. Rawlinson, c. 86, fol. 31, quoted by Mr. Furnivall (*Babees Book*, &c., 1868).

Deeds are fruits, words are leaves.
Deeds are males, words females are.

Davies, *Sc. of Folly* (1611), p. 147. "I fatti sono maschi, le parole femine." *Ital.*

Deem not my deeds, though thine be, nought;
say what thou wilt, knowest not my thought?

Reliq. Antiq., i. 205 (from a MS. 15th cent.).

Deem the best of every doubt,
till the truth be tried out.
Deepest waters stillest go.

Field's *Amends for Ladies*, 1618. We now say, "Still waters run deep"—a weaker phrase.

Defaming or slandering others is the greatest of all sins.
Defend me and spend me (saith the Irish churl). R.
Delay (or tarrying) hath oft wrought scathe.

Anc. Eng. Rom. of Havelok the Dane, ed. Skeat, line 1352.

Deliberating is not delaying.
Deliver your words not by number but by weight.
Denials make little faults great.
Dependence is a poor trade.

Derbyshire born, and Derbyshire bred,
strong i' the arm, and weak i' the yed.

They say of the Hertfordshire people that if a man falls he'll come to no harm so long as he falls on his head. But the same remark was made about Mr. Commissioner Goodburn of the Court of Bankruptcy.

Desire of glory is the last garment that even wise men put off.

"The last infirmity of noble minds."

Desires are nourished by delays.
Despair hath ruined some, but presumption multitudes.
Desperate cuts must have desperate cures.
Destiny leads the willing, but drags the unwilling.
Destroy the lion while he is but a whelp.
Detraction is a weed that grows only on dunghills.
Deus ex machinâ.

Fully explained in *N. and Q.*, 1st S., ix. 77.

Dexterity comes by experience.
Diamond cut diamond.
Dick a' Tuesday.

A name for the *ignis fatuus* or *Jack O'Lanthorn*. See Hazlitt's *Faiths and Folklore*, 1905, *Will o' the Wisp*.

Dick's as dapper as a cock-wren.
Did you ever before hear an ass play upon a lute?
Diet cures more than the lancet.
Different men have different opinions:
Some like apples, and some like onions.

The Cornish people reconcile this conflict of taste by combining the two. A very favourite pasty in that county is composed of apples and onions.

Different sores must have different salves.
Difficulties give way to diligence.
Difficulty makes desire.
Diffidence is the right eye of prudence.
Ding doun Tantallon:
big a brig to the Ball.

Said of two impossible achievements. Ferrier's *North Berwick*, 1881, p. 35.

Dinners cannot be long where dainties want. C.
Dirt is dirtiest upon the fairest spots.
Dirty Dublin.

A by-name due to the maladorous condition of the Anna Liffey, on which the the city stands.

Dirty hands make clean money.

The converse is equally true.

Dirty troughs will serve dirty sows.
Discreet women have neither eyes nor ears. H.

New Help to Discourse, 1721, p. 134. "La femme de bien n'a ny yeux ny oreilles."—*Fr.*

Discretion is the better part of valour.

Manuche's *Just General*, 1652, dedic.

Diseases are a tax on ill pleasures.
Diseases of the eye are to be cured with the elbow. H.
Disgraces are like cherries: one draws another. H.
Dishing up spurs.

My American correspondent writes:—"I think it is in allusion to the story of certain Freebooters' women-folk serving them their spurs in a pasty, as a hint that the larder was low, and they should 'boot, saddle, and over the Border' to replenish the supply." On this point see my *Cookery Books*, 1886, p. 11.

Disputations leave truth in the middle, and party at both ends.
Diversity of humours / breedeth tumours.
Do all you can to be good, and you'll be so.
Do and undo, the day is long enough. R. 1670.
Do as I say, and not as I do. WALKER (1672).

See *N. and Q.*, 3rd S., xi. 32.

Do as little as you can to repent of.
Do as most men do, and men will speak well of thee.
Do as the friar saith, not as he doeth.
Do as the maids do, say no, and take it.
Do as you would be done by.

Letter of Lettice, Countess of Leicester (about 1600), to Sir Michael Stanhope.

Do good, and then do it again.
Do in the hole as thou wouldst do in the hall.
Do it well, that thou mayst not do it twice.
Do, man, for thyself,
while thou art alive;
for he that does after thy death,
God let him never thrive,
Quoth Tucket.

MS. of the 15th cent. in *Rel. Ant.*, i. 314. Da tua, dum tua sunt. Post mortem, non tua sunt.—*Mediæval Latin.*

Do not all you can; spend not all you have; believe not all you hear; and tell not all you know.
Do not dwell in a city, where a horse does not neigh nor a dog bark.

Somewhat similarly, Cassander, in Lyly's *Euphues and his England*, 1580, says in his last will to his son: "Liue in the Countrey, not in the Court: where neither Grasse will growe, nor Mosse cleaue to thy heeles."

Do not dwell in a city whose governor is a physician.
Do not look upon the vessel, but upon that which it contains.
Do not make fish of one and flesh of another.
Do not make me kiss, and you will not make me sin.
Do not put out your foot farther than you can draw it back again.

This saying I had from the late Sir Robert Hamilton.

Do not speak of secret matters in a field that is full of little hills.
Do not spur a free horse.

Non opus admisso subdere calcar equo. *Ovid.* Caballo que buela, no quiere espuela. *Span.*—R.

Do nothing hastily but catching of fleas.
Do the likeliest and hope the best.
Do well and have well. HE.
Do ye after him that beareth the purse. HE.
Doctor Dodypoll.

A proverbial name for a foolish minister or doctor. Nash's *Have with you to Saffron Walden*, 1596, repr. 1869, p. 13. A drama called *The Wisdome of Doctor Dodypoll* was printed in 1600. "Doctor Dodypoll is more honoured then a good divine."—Clarke's *Parœm.*, 1639, p. 137. See a note in my *Manual of Old English Plays*, 1892, p. 254. This does not seem to be a surname. See Richardson *in v.* "Dodipole or dotipole," "perhaps from dote and pole." Out of four instances given of its use here is one: "But some will say our curate is naught, an ass-head, a *dodipoll*, a lack-latine, and can do nothing" (Latimer, *Third Sermon before K. Edward*). Sterne uses the word in *Tristram Shandy.—Notes and Queries*, March 2, 1878.

Dog-cheap.

A C. Mery talys, undated ed. No. 71, "Of the preste that wolde say two gospels for a grote."

Dogs are hard drove when they eat dogs.

And so of other animals, even wolves. But in Wales relatives will eat or will rob each other for the sake of getting more.

Dogs bark as they are bred.
Dogs barking aloof bite not at hand. C.
Dogs begin in jest and end in earnest.
Dogs gnaw bones because they cannot swallow them.
Dogs i' Owdam, pigs i' Ash'on.

"Teddy Bradley was sent by his master from Oldham with a note and a present of greyhound pups, enclosed in a poke, to a clergyman at Ashton-under-Lyne. He called, of course, at the half-way house to rest his limbs and wet his throttle, some wags the while exchanging the pups for sucking pigs. The clergyman read the note, saw the pigs, took it for an insult, and bundled the messenger out of doors. Teddy again called at the hostelry, to tell his tale and drink his ale, and the wags took the opportunity of exchanging the grunters for whelps. On arriving home, Teddy at once proceeded to tell his master of the strange metamorphosis, and in proof emptied his poke, when out tumbled the pups; whereupon the bewildered messenger swore, 'Dogs i' Owdam, Pigs i' Ash'on.'" I give this rather improbable story as I find it in Mr. Higson's *MSS. Coll.* 202.

Dogs never go into mourning when a horse dies.
Dogs ought to bark before they bite.
Dogs run away with whole shoulders.

Not of mutton, but their own; spoken in derision of a miser's house, —R.

Dogs that bark at a distance never bite.
Dogs that hunt foulest scent the most faults.
Dogs that put up many hares kill none.
Dogs wag their tails not so much to you as your bread.
Dogs will rend swine.
Don Pedro the pedlar.

Stevenson's *Twelve Moneths*, 1661, p. 33.

Doncaster cuts.

i.e., horses. They were held in small estimation.

"In fayth, I set not by the worlde two Dauncester cuttys."
Skelton's *Magnyficence* (circâ 1520).

Don't cry till you are out of the wood.
Don't have thy cloak to make when it begins to rain. D.
Don't hurry, Hopkins.

This seems to be an Americanism. See *N. and Q.*, 3rd S., iii. 211, and *compare As hasty as Hopkins*, &c.

Don't let the plough stand to kill a mouse. D.
Don't measure other people's corn by your own bushel.
Don't sca'd your tongue in other folk's broth. *Irish.*
Don't stand in your own light, like the Mayor of Market-Jew. *Cornw.*
Dorsetshire dorsers.

"Dorsers are peds, or panniers, carried on the backs of horses, on which higlers use to ride, and carry their commodities. It seems this homely, but most useful instrument, was either first found out, or is the most generally used in this county, where fish jobbers bring up their fish in such contrivances, above a hundred miles from Lyme to London." —R. See Miss Baker's *Northampt. Gloss.* art. PED.

Doth your nose swell at that?
Double charging will break even a cannon.
Dover-court, all speakers and no hearers.

Allusive to the uproar which takes place annually at Dover Court, near Harwich, where a court is still held. Ray supposed that Dover in Kent was meant, and his editors have not corrected him. But comp. Davis, *Suppl. Glossary*, 1881, p. 200.

Dover sharks and Deal savages.

In allusion to the rapacity of the boatmen of these two places.

Down came Tit, and away tumbled she arsy versy.
Down-hill push me not:
up-hill whip me not:
on the level spare me not:
in the stable forget me not.

A saying referable to a horse. I had it in Suffolk of a coachman, who when a boy had it from the stud-groom of Lord Stradbroke.

Down the hill goes merrily. CL.
Down with his dust. FULLER 1662.

i.e., with his money. It is told by Fuller in his anecdote of Henry VIII. and the Abbot of Reading. It was used also by Swift according to a received anecdote.

Downton good now!

Compare, *Crawley, God help us!*

Draff is good enough for hogs.

Taylor's *Whipping or Snipping of Abuses*, 1614.

Draff is your errand, but drink ye would. HE.
Draw not your bow till your arrow is fixed.
Drawn wells are seldom dry.
Drawn wells have sweetest water.

Puteus si hauriatur melior evadit. *φρέατα ἀντλούμενα βελτίῳ γίνεται.* Basil. *in Epist. ad Eustachium medicum.* All things, especially men's parts, are improved and advanced by use and exercise. Standing waters are apt to corrupt and putrefy: weapons laid up and disused do contract rust: nay, the very air, if not agitated and broken with the wind, is thought to be unhealthful and pestilential, especially in this our native country, of which it is said, Anglia ventosa, si non ventosa venenosa.—R.

Drift is as bad as unthrift.
Drink and drought come not always together.
Drink in the morning staring,
then all the day be sparing.
Drink less and go home by daylight, quoth Hendyng.

Rel. Ant., i. 116.

Drink off your drink and steal no lambs.
Drink washes off the daub, and discovers the man.
Drink wine, and have the gout; drink none, and have it too.
Drink wine in winter for cold and in summer for heat.
Drinking kindness is drunken friendship.
Drinking water neither makes a man sick, nor in debt, nor his wife a widow.
Drive not a second nail till the first be clinched.
Drive not too many ploughs at once; some will make foul work.
Drive the nail that will go.
Drive thy business; let not that drive thee.

Poor Richard Improved, 1758, apud Arber's *Garner*, iv. 579.

Drop by drop the lake is drained.
Dropping house, and eke smoke, and chiding wives make men fly out of their own house.

Chaucer, *Wif of Bathes Prologe.*

Drought never brought dearth. H.

Referring more particularly to the wheat in heavy soils, which is said scarcely to require any rain from first to last.

Drown not thyself to save a drowning man.
Drowning men will catch at a rush.
Drumming is not the way to catch a hare.

This is a different reading of the satirical phrase, To catch a hare with a tabor. Comp. *You may catch*, &c.

Drunk as a mouse.

Chaucer, *Wif of Bathes Prologe*. Drunk as an ape, is also found. See *Gesta Romanorum*, ed. Madden, p. 408-9, and *Colyn Blobols Testament*, in Hazlitt's *Pop. Poetry*, i. 98. Taylor, in his *Water-Cormorants Complaint*, 1622, has As drunk as a rat.

Drunkards have a fool's tongue and a knave's heart.
Drunken folks seldom take harm. CL.

This is so far from being true, that, on the contrary, of my own observation, I could give divers instances of such as have received very much harm when drunk.—R.

Drunkenness makes some men fools, some beasts, and some devils.
Drunkenness turns a man out of himself, and leaves a beast in his room.
Dry August and warm / doth harvest no harm.
Dry bread at home is better than roast meat abroad.
Dry bread is better with love than a fat capon with fear.
Dry feet, warm head: / bring safe to bed. H.
Dry over head, happy.
Dry your barley band in October,
or you'll always be sober. D.
Ducks fare well in the Thames.
Duke Humphrey's pottage.

Very poor fare. There is a French expression, conveying the exact antithesis: "Potage Duc d'Orléans."

Duke's Place is free for all comers and peers.

Don Quixote, by John Phillips, 1687.

Dulce bellum inexpertis.

Gascoigne's *Posies*, 1575.

Dumb folks get no lands. CL.

The proverb is, The Doumb man no land getith:
What so nat spekith, and with neede is bete,
And thurgh arghnesse his owne self forgetith,
No wondir thogh an othir him forgete.

La Male Regle de T. Hoccleve, l. 433-6, Poems by T. Hoccleve, ed. Mason, 1796, p. 56.

Dumbarton youths.

This is a saying applied in that county to any man less than seventy years of age. I do not know whether the people there are particularly long-lived and vigorous.

Dun in the mire.

Excerpta Historica, 279. Chaucer introduces this into his *Canterbury Tales*, *dun* meaning donkey, quasi *dun-key*. See Brewer's *Dict. of Phrase and Fable*, v. *Donkey*. But comp. Hazlitt's *Faiths and Folklore*, 1905, in v. The phrase is used figuratively in some curious political verses of a satirical and allegorical cast, relating to events in England in 1449.

"And all gooth bacward and doñ is in the myr."

In the *Schole-hous of Women*, 1541, it also appears:

"So ye may haue that ye desire,
Though dun and the pack lye in the mire."

—Hazlitt's *Popular Poetry*, iv. 122. Dun in the Mire is the name of a formerly very popular child's sport, which may be found explained in *Faiths and Folklore*.

Dunmow bacon, and Doncaster daggers,
Monmouth caps, and Lemster wool,
Derby ale and London beer. R. (1670).

Derby ale appears to have been celebrated as early at least as 1692, in which year was published a little tract entitled, *A Dialogue between Claret and Darby Ale*. The piece is anonymous, but was doubtless written by Richard Ames, author of three or four similar productions.

Dun's the mouse.

Romeo and Juliet, 1597; *Commodie of Patient Grissil*, 1603. The editor of the latter conjectures *dumb:* we still say, As quiet as a mouse, but *dun* is an epithet taken simply from the colour. Compare *Awe makes Dun draw*.

Dying is as natural as living.

EACH bird loves to hear himself sing.
Each cross hath its inscription.
Eagles fly alone, but sheep flock together.
Early ripe, early rotten.
Early sharp, that will be thorn.

Interlude of *Nice Wanton*, 1560, ptincip.

Early sow, / early mow. CL.
Early thunder, late hunger. *N. and Q.*

Another version is--

Winter thunder,
Rich man's food and poor man's hunger.

The copy given above is a literal equivalent to the Dutch, Vroege donder, late honger.

Early to bed and early to rise,
makes a man healthy, wealthy and wise. CL.

—— and then it is no maruell though I know him not, for my houre is eight o'clocke, though it is an infallible Rule, Sanat, sanctificat, et ditat, surgere mane.—*A Health to the Gentl. Prof. of Servingmen*, 1598 repr. Roxb. Lib., p. 121). Mr. Birkbeck Terry in *Notes and Queries* observes: "Can any of your correspondents tell me whence the Latin hexameter line is taken? I find it occurring in Fitzherbert's *Book of Husbandry*, 1534 (p. 101, E.D.S., 1882): "At grammer-scole I lerned a verse, that is this. 'Sanat, sanctificat, et ditat surgere mane.' That is to say, Erly rysing maketh a man hole in body, holer in soule, and rycher in goodes." I have several times seen the proverb set down as "Poor Richard's." See Wright's *Domestic Meanness and Sentiments*, 1862, p. 155, where two early rhymes are quoted on this subject. The more complete one is:—

"Lever à cinq, diner à neuf,
Souper à cinq, coucher à neuf,
Fait vivre d'ans nouan et neuf."

Early up, and never the near [nearer]. HE.

Death of Robert Earl of Huntingdon, by Munday and Chettle, 1601 (Hazlitt's Dodsley, viii. 275); Field's *Amends for Ladies*, 1618 (*ibid.* xi. 146).

Earth is the best shelter.

Easterly winds and rain,
bring cockles here from Spain. D.
East or west, / home is best.
Easy it is to bowl down-hill.
Eat a bit before you drink.
Eat an apple on going to bed,
and you'll keep the doctor from earning his bread. *Pembrokeshire.*
Eat at pleasure, / drink by measure.

This is a French proverb. Pain tant qu'il dure, vin à mesure; and they themselves observe it; for no people eat more bread, nor indeed have better to eat; and as for wine, the most of them drink it well diluted, and never to any excess, that I could observe. The Italians have this saying likewise, Pane mentre dura, ma vino à misura.—R.

Eat enough, and it will make you wise.

This is called "an old proverb" in Lyly's *Midas*, printed in 1592, but performed earlier: "*Licio.* He hath laid the plot to be prudent; why 'tis pastie crust, 'Eat enough, and it will make you wise,' an old proverb."

Eat leeks in Lide, and ramsins in May,
and all the year after physitians may play.

Aubrey's *Remains of Gentilism and Judaism.* Lide is *March* from A. S. Ulyd, *i.e.*, loud or blowing. *Ramsins* were a species of garlic formerly much cultivated in gardens, and used in pharmacy.

Eat peas with the king, and cherries with the beggar.
Eat thy meat, and drink thy drink, and stand thy ground, old Harry.
Eat-well is drink-well's brother.
Eat your own side, speckle-back! *New Forest.*

Said of a greedy person.

Eaten bread is forgotten. CL.
Eating and drinking take away one's stomach.

En mangeant l'appetit se perd. To which the French have another seemingly contrary: En mangeant l'appetit vient; parallel to that of ours, One shoulder of mutton drives down another. The Spaniards say, Comer y rascar todo es empezar: To eat and to scratch, a man need but begin.—R.

Ecclesiæ tres sunt quæ servitium male fallunt:
mumblers, skippers, over-leapers, *non bene psallunt.*

Reliquiæ Antiquæ, i. 90, from a MS. of the beginning of the 15th cent.

Efe a aeth ya Glough. *Cheshire.*

i.e., He is become a Clough, a very rich Cheshire family descended from Sir Richard Clough, a merchant in the time of Queen Elizabeth, and a friend of Sir Thomas Gresham. See *Denbigh and its Lordship*, by John Williams, 1860, p. 179, and Miss Costello's *Falls*, &c., *of North Wales*, 1845, p. 39.

Eggs of an hour, fish of ten, bread of a day, wine of a year, a woman of fifteen, and a friend of thirty.

Eighty-eight was Kirby fight,
when never a man was slain;
they ate their meat, and drank their drink,
and so came merrily home again.

This popular rhyme refers to the bloodless march of the Westmoreland men to Kirby Lonsdale, in 1688, on a false report of the threatened descent of a French force on the Yorkshire coast to assist in replacing James II. on the throne. It belongs to the same family as The King of France with twenty thousand men, &c.

Either a man or a mouse.
Either by might or by sleight.
Either make or mar.

Said to have been a favourite sentence with Thomas Cromwell by Cavendish in his *Life of Wolsey*.

Either mend or end. CL.
Either win the horse or lose the saddle.

Aut ter sex aut tres tesseræ. Ἢ τρίς ἓξ ἢ τρεῖς κῦβοι. The ancients used to play with three dice, so that thrice six must needs be the best, and three aces the worst chance. They called three aces simply three dice, because they made no more than the number of the dice. The ace side was left empty, without any spot at all, because to count them was no more than to count the dice. Hereupon this chance was called Jactus inanis, the empty chance.—R.

Eldon Hole wants filling. *Derbyshire.*

"Spoken of a liar. Elden Hole is a deep pit in the Peak of Derbyshire, near Castleton, fathomless the bottom, as they would persuade us. It is without water; and if you cast a stone into it, you may for a considerable time hear it strike against the sides to and again, as it descends, each stroke giving a great report. *Fuller* (1662)."—R.

Empty chambers make foolish maids. H.

Comp. *Bare walls*, &c.

Empty vessels sound most.

The Scripture saith, A fool's voice is known by a multitude of words. None more apt to boast than those who have least real worth; least whereof justly to boast. The deepest streams flow with least noise.

Emulation layeth up a grudge.
England's the paradise of women.

And well it may be called so, as might easily be demonstrated in many particulars, were not all the world already therein satisfied. Hence it hath been said, that if a bridge were made over the narrow seas, all the women in Europe would come over hither. Yet it is worth the noting, that though in no country of the world the men are so fond of, so much governed by, so wedded to their wives, yet hath no language so many proverbial invectives against women.—R.

Enough is as good as a feast. HE.

Gascoigne's *Posies*, 1575. Assez y a, si trop n'y a. *Fr.*—R. This was a saying which had more frequent application, when good living was not so general, and the occasional feast was more apt to tempt to indulgence in excess.

Enquire not what is in another's pot.
Envious heart itself fretteth.

How the Goode Wif, &c., in Hazlitt's *Pop. Poetry*, i.

Envy shoots at others, and wounds herself.
Ere the cat can lick her ear.

Wit and Drollery, 1682, p. 40.

Error is always in haste.
Error, though blind herself, sometimes bringeth forth children that can see.
Errors, in the first concoction, are hardly mended in the second.
Essex full of good housewives:
Middlesex full of strives:
Kentshire hot as fire:
Sussex full of dirt and mire.

Sussex Arch. Coll., i. 104.

Essex lions.

i.e., calves. "This country produceth calves of the fattest, fairest, and finest flesh in England, and consequently in all Europe. Sure it is, that a Cumberland cow may be bought for the price of an Essex calf at the beginning of the year. Let me add, that it argues the goodness of flesh in this county, and that great gain was got formerly by the sale thereof, because that so many stately monuments were erected therein anciently for butchers, inscribed *carnifices* in their epitaphs in Cogshall, Chelmsford, and elsewhere, made with marble inlaid with brass, befitting (saith my author) a more eminent man; whereby it appears that those of that trade have in that county been richer (or at least prouder) than in other places.—R., 1670.

Essex stiles, / Kentish miles,
Norfolk wiles, / many a man beguiles. C. AND CL.

An Essex stile is *a ditch*; a Kentish mile is, I believe, like the Yorkshire *way-bit* and the Scotish "mile and *a bittock*," a mile and a fraction, the fraction not being very clearly defined. As to Norfolk *wiles*, I should say that this expression is to be understood satirically, as Norfolk has never been remarkable for the astuteness of its inhabitants, but quite the contrary. See Wright's *Early Mysteries*, &c., 1838, Pref. xxiii., and p. 91 *et seqq*. But, as Mr. Skeat (edit. of Pegge's *Kenticisms*, &c.) remarks, *Norfolk wiles* are cited seriously by Tusser. From a passage in Dekker's *Knights Conjuring*, 1607, it would seem that there was some old pleasantry (then still remembered) about the length of the miles between Colchester in Essex and Ipswich in Suffolk, for Dekker says: "The miles [from St. Katherines to Cuckolds Haven] are not halfe so long as those betweene Colchester and Ipswich, in England."

Este bueth owne brondes, quoth Hendyng.

P. of H. (*Rel. Antiq.*, i. 111). Pleasant are one's own brands.—*Specimens of Early English*, by Morris and Skeat, 1872, Part 2, p. 38.

Eternity has no grey hairs.
Even a child may beat a man that's bound.
Even a fly hath its spleen.

Etiam formicis sua bilis inest.

Even a pin is good for something.
Even an ass will not fall twice in the same quicksand.
Even an emmet may seek revenge.
Even fools sometimes speak to the purpose.
Even reckoning maketh long friends. HE.
Even sugar itself may spoil a good dish.
Even too much praise is a burden.
Even venture on, as Johnson did on his wife.
Evening orts are good morning fodder. CL.
Evening red, and morning grey,
are sure signs of a fair day:
evening grey and morning red,
sends the poor shepherd home wet to his bed. *East Anglia.*

Forby's *Vocabulary*, 1830, p. 416. But the idea is general.

Evening words are not like to morning. H.
Ever drunk, ever dry. C.

Parthi quo plus bibunt, eo plus sitiunt.—R. Also in *Walker* (1672).

Ever lack evil name.

How the Goode Wif, &c., in Hazl. *P. P.* i.

Ever outcometh evil-spun web, quoth Hendyng.

Reliquiæ Antiquæ, i. 115. See also *Towneley Mysteries*, p. 114.

Ever sick of the slothful guise:
loth to bed, and loth to rise. CL.
Ever since we ware clothes, we know not one another. H.
Ever spare, ever bare. HE.
Ever the higher that thou art,
ever the lower be thy heart.

Reliquiæ Antiquæ, i. 92 (from a MS. 15th cent.)

Evermore light gains make heavy purses.
Every age confutes old errors and begets new.
Every ass loves to hear himself bray.
Every ass thinks himself worthy to stand with the king's horses. CL.
Every bean hath its black. WALKER (1672).

"Vitiis nemo sine nascitur.—*Horat.* πάσησι κορυδάλοισι χρὴ λόφον ἐγγενέθαι. Non est alauda sine cristâ. Omni malo punico inest granum putre. Ogni grano ha la sua semola. Every grain hath its bran. *Ital.*"—R.

Every bee's honey is sweet. H.
Every bird is known by its feathers.
Every bird likes its own nest.

A chescun oysel,
Son nye li semble bel. *Old Fr.*
A tout oiseau,
Son nid semble beau. *Norm.*

Every bird must hatch its own eggs.

Tute hoc intristi: tibi omne est exedendum.—*Terent.* It should seem this Latin proverb is still in use among the Dutch; for Erasmus saith of it, Quæ quidem sententia vel hodie vulgo nostrati in ore est. Faber compedes quas fecit ipse gestet. *Auson.*—R.

Every cake hath its make, but a scrape cake hath two.
Every cock is proud on his own dunghill. HE.

Þet coc is kene on his owene mixenne. *Ancren Riwle*, ed. Morton, p. 141. Every cock is brave, &c. In Cumberland it is said, Every cock is *crouse* [spirited] on his own midden.—*Westmoreland and Cumberland Dial.*, p. 343. Earle, in his character of "An Vp-Start Countrey Knight" (*Microcosmographie*, 1628, No. 17), says: "His land is the dunghill, and he the cocke that crowes ouer it."

Every cook praiseth his own broth.
Every couple is not a pair.
Every day brings a new light.
Every day brings his bread with it. H.
Every day of the week a shower of rain,
and on Sunday twain.
Every day's no yule: cast the cat a castock. D.

The stump of a cabbage, and the proverb means much the same thing as Spare no expense, bring another bottle of *small beer*.—D.

Every dog hath its day.
Every dog is a lion at home.
Every dog is valiant at his own door.
Every English archer beareth under his girdle twenty-four Scots.

Ascham's *Toxophilus*, 1545, edit. Arber, p. 84.

Every extremity is a fault. B. OF M. R.
Every fool can find faults that a great many wise men can't remedy.
Every fox must pay his own skin to the flayer.

Tutte le volpi si truovano in pelliceria. *Ital.* Enfin les renards se trouvent chez le pelletier. *Fr.* The crafty are at length surprised. Thieves most commonly come to the gallows at last.—R.

Every gap hath its bush.
Every good scholar is not a good schoolmaster.
Every groom is king at home. DS.

Groom is here used in the obsolete sense of *man*.

Every heart hath its own ache.
Every herring must hang by its own gill. WALKER.

Every man must give an account for himself.—R.

Every hog his own apple.
Every horse thinks his own pack heaviest.
Every ill man hath his ill day. H.

Every Jack must have his Jyll.

i.e., Juliana. So Chaucer in the *Wif of Bathes Prologe:*

"Noon so gray a goos goth to the lake,
. . . . wol be withouten make."

The French say: "Chaque pot a son couvercle." Lyly (*Midas*, 1592, *apud* Works, 1858, ii. 110) puts this a little differently as to words, but the substance is identical:

"There's no goose so gray in the lake,
That cannot finde a gander to her make."

Mr. Fairholt has printed this as prose; of course it was intended to form a couplet. See Hazlitt's *Popular Poetry*, iv, 205. "Chacun demande sa sorte." Cada hum folga com o seu igual. *Port.*

Every lamb knows its own dam.
Every land has its laugh,
And every corn has its chaff.
Every light has its shadow.
Every light is not the sun.
Every little helps, as the old woman said, when she p— in the sea.
Every maid is undone.
Every man a little beyond himself is a fool.
Every man, as he loveth, quoth the goodman, when he kissed his cow. C.
Every man, as he loveth, quoth the goodman when he kissed his cow. HE.
Every man as his business lies.

The Italians say, Qui fà le fatti suoi, non s'embratta le mani. He who doth his own business, defileth not his hands.—R.

Every man basteth the fat hog. HE.
Every man can rule a shrew save he that hath her. HE.
Every man cannot be vicar of Bowdon. *Cheshire.*

Bowdon [in the vicinity of Manchester], it seems, is one of the greatest livings near Chester; otherwise, doubtless, there are many greater church preferments in Chester.—R. 1670.

Every man cannot hit the nail on the head. C.
Every man cannot speak with the king. CL.
Every man for himself, and God for us all. HE.

Ogni un per se, e Dio per tutti. *Ital.* Cada uno en su casa, y Dios en la de todos. *Span.* Every one in his own house, and God in all of them.—R.

Every man hath a fool in his sleeve. H
Every man hath his faults.

Vitiis nemo sine nascitur. Quisque suos patimur manes.—R.

Every man hath his hobbyhorse.
Every man in his way.
Every man is best known to himself.
Every man is either a fool or a physician to himself. CL.
Every man is not born with a silver spoon in his mouth.

Every man is the son of his own works.
Every man knows his own business best.
Every man must eat a peck of ashes before he dies.
Every man should take his own.

A Midsommer Nights Dreame, 1600.

Every man's house is his castle.

See Mr. Pyne's *England and France in the Fifteenth Century*, 1870, pp. 201-2, where the *Coutumier de-Normandie* is cited for a parallel French saying.

Every man's neighbour is his looking-glass.
Every man's nose will not make a shoeing-horn. WALKER (1672).
Every man to his trade, quoth the boy to the bishop.
Every man will shoot at the enemy, but few will fetch the shafts.
Every man wishes water to his own mill.

Améner eau au moulin; or, Tirer eau en son moulin. *Fr.* Tutti tirano l'acqua al suo molino *Ital.*—R. Ciascun tira l'acqua a suo molin.—Cynthio, *Della Origine delli vulgari Proverbii*, 1527.

Every may-be hath a may-be-not.
Every monkey will have his gambols.
Every monster hath its multitudes.
Every mote doth not blind a man.
Every mother's child or son of them.

"— but the Normannes were sclayn every modir sone —."—*A Chronicle of London*, 1827, under 23 Edw. I. (1294-6). Udall's *Ralph Roister Doister* (1566), ed. 1847, p. 71. Walker's *Paræm.*, 1672, p. 1. A minimo ad maximum.—*Plaut.*

Every one after his fashion. C.
Every one after his own fashion. C.

This seem a sort of various reading of the French, *Chacun à son gout.*

Every one can keep house better than her mother till she trieth.
Every one cannot dwell at Rotherhas. *Herefordshire.*

A delicate seat of the Bodmans in this county.—R.

Every one fastens where there is gain. H.
Every one hath a penny for the new ale-house. F.
Every one is glad to see a knave caught in his own trap.
Every one is kin to the rich man.

Ogni uno e pariente del ricco. *Ital.*—R.

Every one is weary: the poor in seeking, the rich in keeping, the good in learning. H.
Every one is witty for his own purpose. H.
Every one puts his fault on the times. H.

Every one should sweep before his own door.
Every one's censure is first moulded in his own nature.
Every one's faults are not written on his forehead.
Every one stretches his legs according to his coverlet. H.
Every one thinks himself able to advise another.
Every one thinks his sack heaviest. H.
Every path hath a puddle. H.
Every pea hath its vease, and a bean fifteen.

A *veaze*, in Italian, *vescia*, is *crepitus ventris*. So it signifies, pease are flatulent, but beans ten times more.—R.

Every pease must have his case.

Armin's *Nest of Ninnies*, 1608.

Every plummet not for every sound.
Every poor man is counted a fool.
Every potter praises his own pot, and the more if it be broken.
Every question requireth not an answer. B. OF M. R.
Every reed will not make a pipe.
Every scale hath its counterpoise.
Every shoe fits not every foot.

It is therefore an absurd application, Eundem calceum omni pedi induere. Or, Eodem collyrio omnibus mederi.—R.

Every sow deserves not a sack posset.
Every sow to her own trough.

Cada carnero de su pie cuelga. *Span.* Every man should support himself, and not hang upon another.—R.

Every sparrow to its ear of wheat.
Every sprat now-a-days calls itself a herring.
Every tide hath its ebb.
Every time the sheep bleats it loseth a mouthful.
Every tub must stand upon its own bottom.
Every tub smells of the wine it holds.
Every vice fights against nature.
Every why has a wherefore.

Comedy of Errors, (written about 1590), ii. 2.

Every wind bloweth not down the corn. HE.
Every wind is ill to a broken ship. CL.
Everybody's business is nobody's business.

Title of a piece by Defoe, 1725.

Everybody's Monday.

Easter Monday is so called in Wales, and perhaps elsewhere.

Everything hath an ear, and a pitcher has two. CL.
Everything hath an end, and a pudding hath two.

This saying refers to the *poke* or *bag* puddings usual in some parts of the country, like our roly-poly. See Forby's *Vocab.*, 1830, p. 428.

Everything helps, quoth the wren, when she pissed in the sea. C.
Everything is of use to a housekeeper. H.
Everything is the worse for wearing.
Everything is well done that is well taken.

Dugard's *Remonstrance to the Merchant Tailors' Company*, 1661, p. 11.

Everything new is fine. H.
Evil comes to us by ells and goes away by inches.
Evil-gotten good never proveth well. HE.
Evil gotten, worse spent.

Marriage of Wit and Wisdom (circâ 1570), and *Rel. Ant.*, i. 208.

Evil is soon believed.
Evil that cometh out of thy mouth flieth into thy bosom.
Evil to him that evil thinketh.

A mere translation, of course, of Honi soit qui mal y pense. *Paradyce of Daynty Devyses*, 1578, repr. 99. Camden (*Remaines*, 1614) has a different version: "Shame take him that shame thinketh."

Evil weed is soon grown.

"Evyll weed ys sone y-growe."—MS. of the 15th cent., quoted in *Retrosp. Rev.*, 3rd Ser., ii. 309. We now say, Evil weeds grow apace.

Evil will never said well. C.
Evil words corrupt good manners.

Booke in Meeter of Robin Conscience (Hazlitt's *Pop. Poetry*, iii. 241). This was first printed about 1550. In the common translation of the New Testament, the 33rd verse of the 15th chapter of the First Epistle to the Corinthians runs: "Evil communications," &c.

Ex cathedrâ.

With authority, real or supposed.

Ex nihilo nihil fit.
Ex pede Herculem.

Comp. Beloe's *Aulus Gellius*, 1795, i. 3. The editor says that from the difference between the Olympian stadium at Pisa, which was = 600 of the steps or paces of Hercules, and the measurement of others, that of the foot of the hero was to be determined. But this is merely the origin of the proverb which rather implies that from such a foot you may conclude such a man. The idea is usually ascribed to Pythagoras.

Example is better than precept.
Excess of delight palls the appetite.
Excess of obligations may lose a friend.
Expect not fair weather in winter on one night's ice.
Experience is good if not bought too dear.
Experience is sometimes dangerous. B. OF M. R.
Experience is the mistress of fools.

Breton's *Court and Country*, 1618 (Roxb. Lib., repr. 187). "Experientia stultorum magistra. Wise men learn by others' harms, fools by their own, like Epimetheus, ὃς ἐπεί κακὸν ἔχε νόησε. The Spaniards say, La experiencia es madre de la sciencia."—R.

Experience keeps a dear school, but fools learn in no other.
Experience teacheth fools, and he is a great one that will not learn by it.
Experience without learning is better than learning without experience.
Experto crede Roberto.

FACE to face, the truth comes out.
Facilis descensus Averni. VIRGIL.

It is easy to get into a difficulty, but not so easy to emerge from one. "But the best is, Facilis descensus auerni, it's but slipping downe a hill, and you shall fall into the Diuells lappe presently."—Dekker's *Knights Coniuring*, 1607, repr. 1842, p. 26.

Fain play.

A form used by children, when they are playing at a game, and desire release from an awkward position or corner. Comp. *Pax.*

Faint heart never won fair lady. CL. (1639). WALKER (1672).

"Then haue amongste ye once againe,
Faint harts faire ladies neuer win;
I trust ye will consider my payne,
When any good venyson cometh in."

—Ballad by W. Elderton (1569), in *Ancient Ballads and Broadsides*, 1867, p. 12. Whetstone quotes the saying in the *Rock of Regard*, 1576. See Collier's *Bibl. Cat.*, ii. 505; and it is also to be found in Tarlton's *News out of Purgatory* 1589-90]. See Shakespear's Library, iii. 64. In *Ralph Roister Doister* (edit. 1847, p. 11) we have:

"Wowers never speede well that have a false harte."

"Ἀλλ' οἱ γὰρ ἀθυμοῦντες ἄνδρες οὔποτε τρόπαιον ἐστήσαντο.

Suidas ex Eupolide, Timidi nunquam statuére tropæum. Le couard n'aura belle amie. *Fr.* For, Audentes fortuna juvat. A los osados ayuda la fortuna. *Span.*"—R.

Faint praise is disparagement.

So we say commonly, "to damn with faint praise."

Fair and foolish, little and loud;
long and lusty, black and proud;
fat and merry, lean and sad;
pale and pettish, red and bad.

Varchi's *Blazon of Jealousie*, 1615, translated by R. Tofte, p. 34, *note*. He speaks of this as "an olde said saw here in England."

Fair and sluttish, black and proud,
long and lazy, little and loud.

Beauté et folie vont souvent de compagnie. *Fr.* Beauty and folly do often go hand in hand, and are often matched together.—R. *V. infrâ.*

Fair and softly, as lawyers go to heaven.
Fair and softly goes far in a day.

Pas a pas on va bien loin. *Fr.* Chi va piano va sano, e anche lontano *Ital.* He that goes softly, goes sure, and also far.

Fair chieve all where love trucks.
Fair chieve good ale, it makes many folks speak as they think.

Fair chieve is used in the same sense here as Wellfare sometimes is in the South, that is, good speed, good success have it, I commend it. It shall have my good wish, or good word. In vino veritas.—R.

Fair faces need no paint.
Fair fall nothing once by the year!

It may sometimes be better to have nothing than something. So said the poor man, who in a bitter snowy morning could lie still in his warm bed; whereas his neighbours, who had sheep and other cattle, were fain to get up betimes, and go abroad, to look after and secure them.—R.

Fair fall truth and daylight!
Fair feathers make fair fowls.

Fair clothes, ornaments, and dresses, set off persons, and make them appear handsome, which if stripped of them, would seem but plainly and homely. God makes, and apparel shapes. I panni rifanno le stanghe.

Vesti una colonna
e par una donna. *Ital.*—R.

Fair in the cradle, / foul on the saddle. CL.

Applicable to a donkey.

Fair is not fair, but that which pleaseth. H.

Stubbes' *Anatomie of Abuses*, 1583, ed. Furnivall, p. 32; Ben Jonson, *Cynthia's Revels*, act iv. sc. 1; Marston and Webster, *Malcontent*, 1604, v. 2; Dekker, *Satiromastix*, i. 204, &c., &c. Non e bello quel' ch' e bello, ma è bello quel che piace. *Ital.*—R.

Fair play's a jewel; don't pull my hair.
Fair words and foul play cheat both young and old.
Fair words and wicked deeds deceive wise men and fools.
B. OF M. R.
Fair words break no bone,
but foul words many a one.

See Cotgrave v. *Escorcher.*

Fair words butter no parsnips. CL.

Buttered parsnips appear to have been an early dish.

Fair words fill not the belly, nor mind always.
Fair words hurt not the mouth. C.
Fair words make fools fain [glad]. HE.

Title of a ballad licensed to Thomas Colwell in 1565-6; *Summoning of Every Man* (circâ 1530), in Hazlitt's Dodsley, i. 117; Scogin's *Jests* (1565)

in *Old English Jest Books*, ii.; *Paradyce of Daynty Deuyses*, 1578, repr. 14; *Marriage of Wit and Science* (Shakesp. Soc. ed. p. 74), *circâ* 1570. In a rare tract called *An Answer in Action to a Portingal Pearle*, 8o, 1570, sign. A 5 *verso*, the writer says: "The Prouerbe is, 'Faire *workes* make fooles faine or glad.'"—Douce's paroles obligent les fols. *Fr.*

Fair words make me look to my purse. H.
Fair words slake wrath.

How the Goode Wif, &c., in Hazlitt's *Pop. Poetry*, i.; *Booke of Meery Riddles*, 1629, No. 97 (slightly differing).

Faith, I'm in a wood.

Rowlands' *Knave of Spades*, 1612, repr. 112. Tantamount, of course, to an expression of perplexity.

Faith sees by the ears.
Fall back, fall edge.
Fame is a magnifying glass.
Fame is a thin shadow of eternity.
Fame is but the breath of the people.

Popularis aura.

Fame is in the keeping of the mob.
Fame, like a river, is narrowest at its source and broadest afar off.
Familiarity engendereth contempt.

Marshall's *Compendious Treatise in Metre*, &c., 1554, Preface (Hazlitt's *Fugitive Tracts*, 1875, 1st Series).

Fancy flees afore the wind.
Fancy may bolt bran and think it flour.
Fancy may kill or cure.
Fancy surpasses beauty.
Far-fetched and dear-bought is good for ladies.

This is the title of a drama licensed for the press 22d July, 1566, but not at present known.

"*Niece.* Ay, marry, sir, this was a rich conceit, indeed.
Pompey. And far-fetched; therefore good for you, lady."

Wit at Several Weapons (Dyce's *Beaumont and Fletcher*, iv. 31).

See also Lyly's *Euphues*, 1579, repr. Arber, p. 93; Latimer's *Remains*, 1845, p. 108; Stafford's *Examination*, 1581 (repr. p. 106); Puttenham's *Art of English Poesie*, 1589, p. 193; *Tell Troths New Yeares Gift*, 1593, repr. p. 6. "We. . . . had hardly a mess of rather ripe peas out from Holland, which were dainties for ladies, they came so far, and cost so dear." See Lysons' *E. of L.*, 1792, i. 28.

Far folks fare well, and fair children die.

Vache de loin a lait assez. *Fr.* People are apt to boast of the good and wealthy condition of their far-off friends, and to commend their dead children.—R.

Far from court, far from care. WALKER (1672).

"Dormit secure, cui non est functio curæ."—*Mediæval Latin.*

Far from eye, far from heart, quoth Hendyng.

Reliq. Antiquæ, i. 114. This is the original, it seems, of the better-known saying, Out of sight, out of mind.

Far from thy kin cast thee,
wrath not thy neighbour next thee;
in a good corn country rest thee,
and sit down, Robin, and rest thee.

MS. Lansd. 762, temp. Hen. V. in *Rel. Ant.*, i. 233.

Farewell and be hanged: friends must part.

The first part is in *Sir Thomas More*, a play, *circâ* 1590, ed. Dyce, p. 52.

Farewell, field-fare!

"In Chaucer is a curious proverb: Farewel felde fare! [Farewell, fieldfare!] It has never been explained. It seems to mean much the same as Farewell and be hanged, or Farewell, without regret. May it not mean that, as the fieldfare flies north, and leaves England at the approach of summer, Englishmen see them depart without regret? There is a proverbial expression in *P. Plowman*, ed. Wright (p. 204): Farewel, Phippe, which seems to mean much the same. *Phippe* is short for *Philip*. The sense of the passage shews that, Farewel Phippe = the deuce cares. Wright misprints *and* for *quod*. His MS. has, Farewel, Phippe, *quod* Fauntelte."—*Note by the Rev. W. W. Skeat.* In *Notes and Queries* for Feb. 20, 1869, W. P. P. writes: "Farewell feldefare. I rather wonder to find this in Tyrwhitt's list of expressions not understood by him in his Chaucer Glossary. Even without reference to the contexts which he cites, it seems to me obvious that this is a valediction, probably proverbial, to anything which, like the wild and migratory fieldfare, has taken flight, and is not likely to be recovered. In the *Romaunt of the Rose* it is applied to summer friends; in *Troilus*, to something still more fugitive and irrecoverable, viz., that which has been destroyed by fire." See Jennings' *Obs. on W. Country Dial.* 31. "This expression," he says, "is occasionally heard. It means, I apprehend, that, as the fieldfares disappear at a particular season, *the season is over, the bird is flown.*" But I agree with Mr. Skeat. The fieldfare leaves us about May. He rarely builds here.

Farewell, forty pence!
Jack Noble is dead. CL.

Day's *Blind-Beggar of Bednal Green*, 1659, ed. Bullen, 114.

Compare *To bring a shilling to ninepence.* "Farewell, forty pence," also occurs in Haughton's *Englishmen for my Money*, written before 1598. The noble was equivalent to six shillings and eightpence, and forty pence was therefore the value of the half-noble. This saying seems to allude to the possessor of a noble, who has just spent the remaining moiety.

Farewell frost;
nothing got is nothing lost.
Fast and loose.

Davenport's *City Nightcap*, 1639 (Hazlitt's Dodsley, xiii. 174).

Fast and loose is no possession. CL.

Fast bind, fast find. HE.

Scogin's *Jests* (1565), *ubi suprâ;* Rowlands' *Paire of Spy-Knaues* (1619), sign. C 3.

"Fast bind, fast find:
A proverb never stale in thrifty mind."
Merchant of Venice, 1600, ii. 5.

Fastolf's buckram men.

The name given to the seven senior divines at Magdalen College, Oxford, who used to receive a (silver) penny a week each of the benefaction of Sir John Fastolf from his lands in Norfolk and Suffolk. See Hearne's *Diary*, 1869, ii. 129. The originators of the saying possibly identified Fastolf with Shakespear's character.

Fat drops fall from fat flesh.
Fat housekeepers make lean executors.

The Italians say: Grassa cucina magro testamento.

Fat paunches make lean pates.

Some say, Full bellies make empty skulls. Pinguis venter gignit sensum tenuem. This Hierom mentions in one of his Epistles as a Greek proverb. The Greek is more elegant. Παχεῖα γαστὴρ λεπτὸν οὐ τίκτει νόον.—R.

Fat sorrow is better than lean sorrow.

Better have a rich husband and a sorrowful life, than a poor husband and a sorrowful life with him; spoken to encourage a maid to marry a rich man, though ill conditioned. Duelos con pan son ménos. *Span.*—R. My father always said: Better be rich and miserable than poor and miserable.

Fate leads the willing, but drives the stubborn.
Father Derby's bands.

In Gascoigne's time (he died in 1577), this seems to have been a cant term for imprisonment, from the name perhaps of the keeper of one of the city counters, or else for the clutches of an usurer. See the *Steele Glas*, 1576 (Works by Hazlitt, ii. 203).

Father's own son.

A boy who closely resembles his father in character. Fletcher's *Monsieur Thomas*, 1639, was revised about 1660 under this title.

Faults are thick, where love is thin.
Faults that are rich are fair.
Faversham oysters.

Skeat's ed. of Pegge's *Kenticisms*, 89. Faversham had succeeded Richborough in this respect, and now Whitstable has superseded that.

Fear and shame / much sin doth tame.

Booke of Robin Conscience (circâ 1550), in Hazlitt's *Pop. Poetry*, iii 246.

Fear is stronger than love.
Fear keeps the garden better than the gardener. H.
Fear may force a man to cast beyond the moon. HE.

Fear not the loss of the bell more than the loss of the steeple.
Feared men be fearful. CL.
Fears are divided in the midst. H.
Feasting makes no friendship.
Feastings are the physicians' harvest-Christmas. CL.
Feather by feather the goose is plucked.
February fill dyke, be it black or be it white;
but if it be white, it's the better to like.

Pluye de Februier vaut egout de fumier. *Fr.*

"Fevrier de tous les mois,
Le plus court et le moins courtois."
Harl. MS. 4043, F 1, 16th cent. (*Rel. Ant.*, ii. 10).

"Fevrier remplit les fosses: Mars les seche."

"Fevrier qui donne neige.
Bel eté nous pleige." *Normandy.*

"Snow brings a double advantage: it not only preserves the corn from the bitterness of the frost and cold, but enriches the ground by reason of the nitrous salt which it is supposed to contain. I have observed the Alps, and other high mountains, covered all the winter with snow, soon after it is melted, to become like a garden, so full of luxuriant plants and variety of flowers. It is worth the noting, that mountainous plants are for the most part larger than those of the same *genus* which grow in lower grounds; and that these snowy mountains afford greater variety of *species* than plain countries."—R.

February makes a bridge, and March breaks it. H.
February sil lew. *South Wilts.*

i.e., seldom warm. See Thoms' *Anecdotes and Traditions*, 1839, p. 85.

February sowlegrove. *South Wilts.*
Februeer / doth cut and shear. D.
Feed a pig, and you'll have a hog.
Feed by measure and defy the physician. HE.
Feeling hath no fellow.
Felicity eats up circumspection.
Felicity lies much in fancy.
Festina lentè.

This is almost an English saying. It has its analogues in Greek, Italian, French, etc. See Beloe's *Aulus Gellius*, ii. 218.

Fetters of gold are still fetters, and silken cords pinch.
Few are fit to be entrusted with themselves.
Few lawyers die well. C.
Few leaves and bad fruit.
Few men and much meat make a feast. CL.
Few physicians live well. C.
Few words are best.

Poche parole è buon regimento.—*Ital.* A fool's voice is known by a multitude of words. Nature hath furnished man with two ears and but one tongue, to signify he must hear twice as much as he speaks.—R. This is the title of an early ballad reprinted by Collier (Roxburgh Ballads, 1847, p. 97).

Few words, many deeds.
Few words the wise suffice.

Verbum sap.

Fiat justitita: ruat cœlum.
Fiddler's fare.

Meat and drink, like the old woman's in the nursery rhyme. See *The Dumb Knight*, 1608 (Hazlitt's Dodsley, x. 169).

Fie upon hens, quoth the fox, because he could not reach them.

Assi dixo la zorra a las uvas, no pudiendo las alcanzar que no estavan maduras. *Span.*—R.

Fields have eyes, and woods have ears. HE.

Bois ont oreilles, et champs œillets. *Fr.*—R.

Some hear and see him whom he heareth and seeth not;
For fields have eyes, and woods have ears, ye wot.—HEYWOOD

In a MS. 15th cent., ap. *Retr. Rev.*, 3rd S., ii. 309, there is this preferable version:

Feld hath eye, wood hath ere.

Fight dog, fight bear.

"Ne depugnes in alieno negotio."—R. "Let them shift it; as they fell out, so let them fall in." *Walker*, 1672. Compare, *Pull Devil*, &c.

Fill the cup, fill.

This appears to be introduced as a current popular saying in the *Jests of the Widow Edyth*, 1525. I quote from the ed. of 1573:

"That night they made mery, with fyl ye cup, fil,
And on the morrow they ride forth at their will."

Fill what you will,
and drink what you fill. F.
Find a sluggard without a scuse,
and find a hare without a meuse.

"A *muse* or *mewse*," says Miss Baker, "is an ancient term still in use for the beaten track of a hare through a fence."

"Take a hare without a meuse,
And a knave without excuse,
And hang them."—HOWELL.

Greene in his *Thieves falling out*, &c., first printed before Sept. 1592, says:

"'Tis as hard to find a hare without a muse,
As a woman without excuse."

"Vias novit quibus effugit Eucrates. This Eucrates was a miller in Athens, who, getting share in the government, was very cunning in finding out shifts and pretences to excuse himself from doing his duty. The Italians say: In un hora nasce un fongo; when they would intimate that an excuse is easily found."—R.

Fine a poor man sixpence, and not a bottle of wine.
Fine as the crusado.

Gascoigne's *Supposes*, 1566 (Works by Hazlitt, i. 228). The crusado here mentioned was, I suppose, the Portuguese gold coin, so called from

having a double cross on one side. It was equal in size and (probably) value to the old French gold *écu*, which preceded the *louis d'or*. The writer of a tract called *A Skeltonical Salutation*, 1589, speaks as if the crusado was also current in Spain; perhaps it was likewise so in the Netherlands when Gascoigne was there in 1572.

Fine cloth is never out of fashion.
Fine clothes oftentimes hide a base descent.
Fine clothes wear soonest out of fashion.
Fine dressing is a foul house swept before the doors. L.
Fine feathers make fine birds.
Fine words dress ill deeds. H.
Finer than fivepence.

Grim the Collier of Croydon (Hazlitt's Dodsley, viii. 414).

Fire and flax differ. DS.
Fire and water be good servants, but bad masters. CL.
Fire in flax will smoke.
Fire is not to be quenched with tow.
Fire, quoth the fox, when he made water on the ice.

He saw it smoked, and thought there would be fire ere long. This is spoken in derision to those which have great expectation from some fond design or undertaking, which is not likely to succeed.—R.

First born : first fed. CL.
First canting, then wooing,
then dallying, then doing.
First come, first served. C.

Ante molam primus qui venit, non molat imus.—*Mediæval Latin.* In *Lancashire Legends*, 1873, p. 3, it is said that Sir John Townley appropriated the majority of the seats in Whalley Church on the principle of "first come, first served," as he thought that this would make the proud wives of Whalley come early to church.

First comes David, next comes Chad,
and then comes Winneral as though he was mad,
white or black,
on old house thack.

See *Notes and Queries*, 1st S., i. 349. St. Winwaloe's Day is the 3rd March; it is here called Winneral, the eastern corruption of it; but in the North of England, where the proverb is also known, they say *Winnold*.

First cousins may marry,
Second cousins can't;
third cousins will marry;
fourth cousins won't. *S. Devon.*
First creep, then go.
First deserve, and then desire. C.
First hang and draw,
then hear the cause by Lydford law.

A Devonshire saying of remote antiquity. Browne has a facetious poem on the subject in Lansdowne MS. 777. An incomplete copy is in *Wit and Drollery*, 1682, and in Prince's *Worthies of Devon*, 1701.

It is alluded to in Langland's poem on the *Deposition of Richard II.* (Camd. Soc. 19):

"Now be the lawe of Lydfford, in londe ne in water,
Thilke lewde ladde ou3te evyll to thryve."

See Lysons, *M. Br. Devonshire*, 512, where it is stated that the lords of the manor of Tiverton had formerly the power of capital punishment. There are similar sayings applied to two other places: Cupar Justice and Jedburgh Justice.

"Lidford is a little and poor (but ancient) corporation in this county [Devon] with very large privileges, where a court of Stannaries was formerly kept. This libellous proverb would suggest unto us, as the townsmen thereof (generally mean persons) were unable to manage their own liberties with necessary discretion, administering preposterous and preproperous justice."—R. There is a parallel Scotish saying, "Jedburgh justice," which seems to have arisen out of the system of Lynch law pursued by the early rulers of Scotland toward the mosstroopers.

First learn, / then discern.

Lottery of 1567 (Kempe's *Loseley* MSS. 207).

First rise, after low,
foretells a sharp below.

This is in reference to the barometer.

Fish and swine
live in water, and die in wine. R.

This, however, seems to be merely the French: "Poisson, poret, et cochon, vit en l'eau, et meurt en vin."

Fish are not to be caught with a bird-call.
Fish is cast away that is cast into dry pools. HE.
Fish make no broth.
Fish marreth water, and flesh mendeth it. B. OF M. R.
Fish must swim.

Gothamite Tales (1565), ed. 1630, No. 20.

Fish must swim thrice.

Once in the water, a second time in the sauce, and a third time in wine in the stomach.—R.

Thence to *Retford*, fish I fed on,
And to th' adage I had red on,
With carouses I did trimme me,
That my fish might swim within me,
As they had done being living,
And ith' River nimbly diving.
—*Barnabæ Itinerarium* (1638), sign. R 5.

Fish will not enter the net, but rather turn back. W.
Fishes follow the bait.

In Mayne's *City Match*, 1639 (Hazlitt's Dodsley, xiii. 256), Warehouse says: "Can your fish speak, friends? *The proverb says* they're mute." I have not yet met with the proverb itself.

Five score's a hundred of men, money, and pins:
six score's a hundred of all other things.

"Nails, quills, and eggs are still sold at six score to the hundred. The Stat. Hen. III. *De Mensuris*, and the Stat. 31 Edw. III. st. ii. A.D. 1357, *de alecio vendendo*, ordained that a hundred of herrings should be accounted by six score."—*Stat. of the Realm*, quoted in *Teesdale Glossary*, 1849, 111. This is what is still known as the long hundred; but in herrings 132 commonly go to the hundred. *Alecium* comprised herring, sardine, and anchovy.

Flagranti delicto.

i.e., In the very act. To be taken in the act of committing an offence.

Flatterers haunt not cottages.
Flattery sits in the parlour when plain dealing is kicked out of doors.
Flesh never stands so high but a dog will venture his legs.
Flies go to lean horses. B. OF M. R.
Flight towards preferment will be but slow without some golden feathers.
Fling down the nests and the rooks will be gone.
Flitting of forms makes mailings dear. D.
Fly pride, says the peacock.

Comedy of Errors, iv. 3.

Fly that pleasure which paineth afterward.

B. of M. R., 1629, No. 29.

Fly the pleasure which bites to-morrow. H.
Fogge's feast.

An old story of an entertainment where everything went wrong. Skeat's ed. of Pegge's *Kenticisms*, 96.

Folkestone washerwomen.

The white clouds which commonly bring rain. Skeat's ed. of Pegge's *Kenticisms*, 89.

Follow love and it will flee:
flee love and it will follow thee.

This was wont to be said of glory: Sequentem fugit, fugientem sequitur. Just like a shadow.—R.

Follow pleasure, and then will pleasure flee;
flee pleasure, and pleasure will follow thee. HE.
Follow the river and you will get to sea.
Follow truth too close at the heels: 'twill strike out your teeth.
Folly and learning often dwell together.
Folly, as well as wisdom, is justified by its children.
Folly grows without watering. H.

Gli pazzi crescono senza inaffiarli. *Ital.*—R.

Folly is a bony dog.

Folly is the product of all countries.
Folly is wise
in her own eyes. B. OF M. R.
Folly it is to spurn against a prick. HE.
Folly tolls the bell, and a number long to hear it rung out.

See Armin's *Nest of Ninnies*, 1608.

Folly without fault
is as a radish without salt.

See Armin's *Nest of Ninnies*, 1608.

Fond pride of dress is sure a very curse;
ere fancy you consult, consult your purse.
Fool, at 'em!

See *Tales and Jests of Mr. Hugh Peters*, 1660, sign. A 4. "I remember he [Peters] was once in company with some ladies, and extreme bashful; whereupon a gentleman reproved him in this wise, *Fool at'em;* and ever since sprung up that proverbial word, *Fool, a-tum*" (*sic*).—Epistle Dedicatory.

Foolish fear doubleth danger.
Foolish pity / spoils a city.
Foolish tongues talk by the dozen. H.
Fools are all the world over, as he said that shoo'd the goose.
Fools are pleased with their own blunders.
Fools are wise men in the affairs of women.
Fools build houses, and wise men live in them. BACON.

Optimum est alienâ frui insaniâ.—*Cato.*

Fools fat and foul make thick doings for the devil's diet.

See Armin's *Nest of Ninnies*, 1608.

Fools give, to please all but their own. H.
Fools haste is no speed.
Fools have fortune.

Googe's *Eglogs*, 1563; *Witts Recreations*, 1640, repr. 155. The Scots say, Fools are aye fortunate.

> "*Good morrow, fool*, quoth I: *no sir*, quoth he.
> *Call me not fool, till heaven hath sent me fortune.*"
> —Jaques in *As You Like it.*

Fools lade out all the water, and wise men take the fish.
Fools laugh at their own sport.
Fools live poor to die rich.
Fools make feasts, and wise men eat them.

Les fols font la fête et les sages le mangent. *Fr.* The same almost word for word. So in the Spanish, Los locos hazen los banquetes, y los sabios los comen.—R.

Fools no Latin know.
Fools refuse favours.
Fools set far trysts.

Fools set stools for wise men to stumble at.
Fools should not see half-done work.
Fools tie knots, and wise men loose them.
Fools will be meddling.
Fools will not part with their bauble for all Lombard Street. F.
Footman's inn.

Apparently old slang for gaol. See *The Penniles Parliament of Threadbare Poets*, 1608, repr. 1842, p. 48.

Foppish dressing tells the world the outside is the best of the puppet.
For a flying enemy make a silver bridge.
For a good morrow.

Said of the former propensity of the Welsh to take offence, as they would quarrel if one wished another good morrow. When one market-woman meets a second, she often seems to shake her fists at her; it is meant for a greeting, but looks like an invitation to fight.

For a little land,
take a fool by the hand. CL.
For age and want save while you may:
no morning sun lasts a whole day.
For all the loves.

Gammer Gurton's Needle, 1575 (Hazlitt's Dodsley, iii. 254).

For all the world.

Still's *Gammer Gurton's Needle*, (1566), iii. 2.

For company, as Kit went to Canterbury.

Skeat's ed. of Pegge's *Kenticisms*, 86; and see the note.

For every evil under the sun,
there is a remedy, or there is none:
if there be one, try and find it;
if there be none, never mind it.
For fashion's sake, as dogs go to church.

But the Highland shepherde take their dogs with them to the kirk, and the animals lie down very quietly till the congregation rises. It has been proved by experience that they judge from that that the business is over. A Romanist is said to have had a dog, who imitated his master by fasting on Fridays.

For his death there is many a wet eye in Groby pool. *Leicestershire.*

He is so little respected that no one laments his loss.—R.

For ill do well, / then fear not hell.
For mad words deaf ears.
For my own pleasure, as the man said when he struck his wife.
For my part, burn the kiln boldly. CL.

For my peck of malt set the kiln on fire.

"This is used in Cheshire and the neighbouring counties. They mean by it, I am little concerned in the thing mentioned: I care not much, come on it what will."—R. But it occurs in Walker's *Paræm.*, 1672, p. 14.

For one good turn another doth itch; claw my elbow, &c.
For the least choice the wolf took the sheep. W.
For the long lane or perhaps for Long Lane [Smithfield].

An expression used of anything borrowed without much intention of repayment or restoration. Long Lane was one of the haunts of the old clothes and other second-hand dealers.

For the rose the thorn is often plucked.

Per la rosa spesso il spin se coglie. *Ital.*—R.

For want of a nail the shoe is lost;
for want of a shoe the horse is lost;
for want of a horse the rider is lost. H.
For want of company
welcome trumpery! *East Anglia.*
For washing his hands,
none sells his lands. H.
For whom does the blind man's wife paint herself?

La muger del ciego, para quien se afeyta. *Span.*

Forbear not sowing because of birds. H.
Forbearance [or sufferance] is no quittance. HE.

Arden of Faversham, 1592, ed. Bullen, 36; T. Heywood's *Second Part of Q. Elizabeth's Troubles*, 1606, repr. 151; Thoresby's *Correspondence*, 1683.

Forbid a fool a thing, and that he'll do.
Forbidden fruit is sweet.
Force without forecast is of little avail.
Fordwich trout.

Skeat's ed. of Pegge's *Kenticisms*, 89-90, and see the long and curious note.

Forecast is better than work-hard.
Foremost take up hindmost.

See John Chamberlain's *Letters*, edit. Bruce, p. 21.

Forewarn'd, fore-armed.

A mere translation of the Latin, Præmonitus, præmunitus. *Arden of Faversham*, 1592, ed. 1887, p. 25.

Forgive and forget.
Forsake not the market for the toll. C.
Fortune can take from us nothing but what she gave us.
Fortune favours fools.

Or fools have the best luck. Fortuna favet fatuis. 'Tis but equal,

Nature having not that Fortune should do so.—R. The saying is quoted in the *Tales and Jests of Mr. Hugh Peters*, 1660, Dedic.

Fortune favours the brave.
Fortune follows every one to his end.

Langland's *Poem on the Deposition of Richard II.* (Camd. Soc., p. 13). The reading in the original is:

"Fortune ffolwith ech fode till his ende."

Fortune gives her hand to a bold man.
Fortune helps them that help themselves.
Fortune is like the market, where, if you bide your time, the price will fall.
Fortune is variant, ever turning her wheel; he is wise that bewares before he harm feel.

Caxton's ed. of Lydgate's *Stans Puer ad Mensam, ad finem.*

Fortune knocks once at least at every man's gate.
Fortune wearies with carrying one and the same man always.
Forty, save one, the age of Roden's colt.
Forward wedlock soon brings a man to his nightcap.

Taming of a Shrew, 1594.

Foul in the cradle,
proveth fair in the saddle. C.
Foul water as soon as fair will quench hot fire. HE.
Four eyes see more than two.

MS. Ashmole, 1153.

Four farthings and a thimble
make a tailor's pocket jingle.
Four rogues and a blackguard.

The Four Georges and William IV. S. T. Coleridge used to call the last "the Blackguard King." There is a copy of satirical verses upon the four personages of the former name, and praying that we may be spared from any more. But time has wrought a change.

Foxes dig not their holes.
Foxes prey farthest from their earths.
Foxes, when sleeping, have nothing fall into their mouths. R.

A regnard endormi rien ne cheut en la gueule.—*Fr.*

Foxes, when they cannot reach the grapes, say they are not ripe.

"He discommends costly clothes, as the foxe did the grapes."—*The Rich Cabinet*, by T. G., 1616, fol. 34 *verso*.

France is a meadow that cuts thrice a year. H.
Fraud and deceit are always in haste.

Free of her lips, / free of her hips.
French leave.

i.e., No leave at all.

French of Stratford-at-Bow.

R. Morris's ed. of Chaucer, N.D., i. 115, where it seems to be thought that this was a saying in the poet's time for no French at all, and Ferne's *Blazon of Gentry*, 1586, is quoted in support of such a view.

Frenchmen sin in lechery,
and Englishmen in envy.

Robert of Brunne. "If any one wants to see a justification of the former half of the proverb quoted by Roberd of Brunne,

Frenche men synne yn lecherye
and Englys men yn enuye,

let him read the astounding revelation made of the state of the early French mind by the tales in the 3rd and 4th vols. of Barbazan's Fabliaux, ed. 1808."—Mr. Furnivall's Notes to Wright's *Chast Wife*, 1865.

Fresh fish and new come guests smell in three days. R. (1670).

Walker's *Paræm.*, 1672, p. 20. "L'hoste et le poisson passé trois jours puent. *Fr.* Piscis nequam est nisi recens.—*Plaut.* Ordinary friends are welcome at first, but we soon grow weary of them."—R.

Friars observant spare their own and eat other men's. B. OF M. R.

Friday in the week / is seldom a leek.

i.e., alike. So Chaucer:

"Selde is the Friday all the weke y—like."

Friday night's dream
on the Saturday told,
is sure to come true,
be it never so old.
Friday's hair and Sunday's horn,
goes to the D'ule on Monday morn.
Friday's moon,
come when it will, comes too soon.
Friendless are the dead, quoth Hendyng.

Rel. Ant., i. 116.

Friends are like fiddlestrings, they must not be screwed too tight.
Friends fail fliers.
Friends may meet,
but mountains never greet.

Mons cum monte non miscebitur: pares cum paribus. Two haughty persons will seldom agree together. Deux hommes se rencontrent bien, mais jamais deux montagnes. *Fr.*—R.

Friendship consists not in saying, What's the best news?

Friendship increases in visiting friends, but more in visiting them seldom.
Friendship is not to be bought at a fair.
Friendship that flames goes out in a flash.
Frindsbury clubs. *Kent.*

Skeat's ed. of Pegge's *Kenticisms*, 90-91. See Hazlitt's *Faiths and Folklore*, 1905, v. *Frindsbury.*

From a bad paymaster get what you can.
From a choleric man withdraw a little; from him that says nothing, for ever. H.
From Berwick to Dover
three hundred miles over.

One can hardly allow Ray's explanation to stand here, as he says that this is "parallel to the Scriptural expression, From Dan to Beersheba." Surely not. It is rather so to the other saying: From Cornwall to John o' Groats.

From Blacon Point to Hilbree,
the squirrel might leap from tree to tree. *Cheshire.*

Pennant, speaking of the neighbourhood of Tre-Mostyn, observes, "The sea, or the estuary of the Dee, lies at a small distance to the left, a verdant marsh intervening. The Hundred of Wiral, a portion of Cheshire, is seen on the other side; a hilly tract, woodless and dreary, chequered with corn-lands and black heaths, yet formerly so well cloathed, as to occasion this proverbial distich." &c.—Pennant's *Tours in Wales*, ed. 1810, i. 29. Mr. Higson, in his *MSS. Coll.* for Droylsden, &c., has a version in which *Birchen-Haven* is substituted for Blacon-Point.

From fame to infamy is a beaten road.
From hand to mouth.
From hearing comes wisdom; from speaking, repentance.
From Hull, from Halifax, from Hell [Elland:]
from all these three good Lord deliver us.

Taylor's *Very Merry, Wherry Ferry Voyage*, 1623; *Endymion, or The Man in the Moon*, 8vo, 1653. "The woollen manufacture was erected here (Halifax, Yorkshire), about the year 1480, when King Henry VII. caused an act to pass prohibiting the exportation of unwrought wool, and to encourage foreign manufacturers to settle in England; several of whom coming over, established different manufactures of cloths in different parts of the kingdom: as that of bays at Colchester; says at Sudbury; broad cloth in Wilts. and other counties; and the trade of kerseys and narrow cloth at this place and other adjacent towns: and as at the time when this trade began, nothing was more frequent than for young workmen to leave their cloths out all night upon tenters, which gave an opportunity for the idle fellows to steal them, a severe law was made against stealing cloth, which gave the power of life and death into the hands of the magistrates of Halifax. But this law was extended to no other crime; and the conditions of it, as I have said, intimate as much, for the power was not given to the magistrates to give sentence unless in one of these three plain cases:

"1. *Hand Napping;* that is, when the criminal was taken in the very fact.

"2. *Buck Bearing;* that is, when the cloth was found upon him.

"3. *Tongue Confessing,* which needs no explanation.

"The fact likewise was to be committed within the liberties or precincts of the forest of Hardwick; and the value of the goods stolen was to be above thirteenpence half-penny."—*Tour in England and Wales*, 1742,

quoted in Brady's *Varieties of Literature*, 1826, p. 4. Elland, the "Hell" of the saying, is within a walk of Halifax, and is another of the places where a gibbet was erected.

From Lincoln Heath { God help un, ! / where should un'?

This is the same class of saying as Chipperfield, Where d'ye think? and several others scattered through these pages. Lincoln Heath, like Chipperfield, was celebrated for its cherries.

From our ancestors come our names, but from our virtues our honours.

From pillar to post (or post to pillar).

Vox Populi, Vox Dei (1547), in Hazlitt's *Popular Poetry*, ii. 274. *Appius and Virginia*, 1575, Hazlitt's Dodsley, xii. 374.

From saving / comes having.

From the crown of the head to the sole of the foot.

Middleton's *A Mad World my Masters*, 1608, edit. 1640, sign. B 2; Walker's *Paræm.*, 1672.

From th' eggs to th' apples. CL.

From the ire of the Drummonds, the pride of the Græmes, the greed of the Campbells, and the wind of the Murrays, Good Lord, deliver us.

Dean Ramsay's *Reminiscences*, 1871, p. 157.

From [whipping] post to pillory. CL.

Whether the phrase, From *pillar* to post, is a corruption of this, or an independent saying, it is difficult to say, more especially as From post to pillar is in Heywood, 1562.

From words to deeds is a great space. B. OF M. R.

Frost and fraud both end in foul.

Camden's *Remaines*, 1614, p. 306 (differently). "A saying ordinary in the mouth of Sir Thomas Egerton, Lord Chancellor."—R.

Frosty nights, and hot sunny days,
Set the corn-fields all in a blaze.

They have a tendency to forward the ripening of the "white crops."

Frugality is an estate alone.

Fruit ripens not well in the shade.

Full bellies make empty skulls.

Full guts neither run well nor fight well.

Full of courtesy and full of craft.

"Chi te fa piu carezza che non vuole, o ingannato t' ha, o inganner te vuole. *Ital.* He that makes more of you than you desire or expect, either he hath cozened you, or intends to do it."—R.

Full of fun and fooster, like Mooney's goose.

Full pigeons find cherries bitter. W.

Furniture and mane make the horse sell.

Further than the wall he cannot go. HE.

GADDING gossips shall dine on the pot-lid.
Game is cheaper in the market than in the fields and woods.

Does this allude to the cost of preserving game, which makes that shot by private sportsmen so dear?

Gaming, women, and wine,
while they laugh, they make men pine. H.
Garlands are not for every brow.
Gather thistles, / expect prickles.
Gear is easier gain'd than guided.
Geese with geese, and women with women.
Generally we love ourselves more than we hate others.
Gentlemen and rich men are venison in heaven.

I pray God the olde prouerbe be not found true, that gentlemen and riche men are venison in Heauen (that is) very rare and daintie to haue them come thither.—Northbrooke's *Treatise against Dauncing* (1577), ed. 1843, p. 22.

Gentry by blood is bodily gentry.
Gentry sent to market will not buy one bushel of corn.
Gervase the gentle, Stanhope the stout,
Marcham the lion, and Sutton the lout.

Four Northamptonshire knights. See Mrs. Palliser's *Historic Devices*, &c., 1870, p. 337.

Get thy spindle and thy distaff ready, and God will send the flax.
Get what you can, and what you get hold,
'tis the stone that will turn all your lead into gold.
Getting out well is a quarter of the journey.
Ghosts never appear on Christmas Eve. D.

So says Shakespear; and the truth thereof few *now-a-days* will call in question. Grose observes, too, that those born on Christmas Day *cannot* see spirits.—D.

Giff Gaff was a good fellow. CL.

Giff-gaff is one good turn for another.—R.

Gifts make beggars bold.

Gimmingham, Trimmingham, Knapton, and Trunch,
North Repps and South Repps are all of a bunch. *Norfolk.*

These are names of parishes lying close together.—R.

Gip! quoth Gilbert to his mare.
Gip with an ill rubbing, quoth Badger, when his mare kicked.

Gip = Gee-up; Badger = pedlar.

Give a child his will,
and a whelp his fill,
and neither will thrive.

Give a child till he crave,
and a dog till his tail wave,
and you shall have a fair dog and a foul knave.

Give a clown your finger, and he will take your hand. H.

Give a dog an ill name and hang him.

So in *Nobody and Somebody* (1606), sign. B 4:—

"*Clowne.* Oh Maister, you are halfe hangd.
Nobod. Hangd, why man?
Clowne. Because you haue an ill name."

I suppose the story of the Quaker to be founded on this, rather than to be the origin of it. When the animal ran at the Quaker, the latter said, "I will not beat thee, I will give thee an ill name," and he cried out, *mad dog, mad dog!* Whereupon they all ran after him and killed him.

Give a dog an ill name, and his work is done.

Give a dog roast, and beat him with the spit. C.

Give a loaf and beg a shive.

Give a man fortune and cast him into the sea.

Give a poor man sixpence, and not a bottle of wine.

Give a thief rope enough, and he'll hang himself.

Give a thing,
and take a thing,
to wear the devil's gold ring.

Cotgrave's *Dict.*, ed. 1632, art. *Retirer;* Killigrew's *Parson's Wedding*, 1664 (Hazlitt's Dodsley, xiv. 463). See Prior's *Hans Carvel.* There are other versions as:

"Give a thing and take again,
And you shall ride in hell's wain."

See Halliwell's *Pop. Rhymes*, &c., 1849, p. 181-2. "Plato mentions this as a child's proverb in his time: Τῶν ὀρθῶς δοθέντων ἀφαίρεσις οὐκ ἔστι: which with us also continues a proverb among children to this day."—R.

Give a woman luck, and cast her into the sea.

Rowley's *Woman never Vext*, 1632 (Hazlitt's Dodsley, xii). "Give a man *luck* and throw him into the sea," was the title of a drama no longer known (under such a title), licensed to Richard Olive, 23rd July, 1600. See Hazlitt's *Manual of Old Plays*, 1892, p. 96.

Give a Yorkshireman a halter, and he'll find a horse.
Give advice to all, but be security for none.
Give and spend, / and God will send.
Give cob a hat and a pair of shoes, and he'll last for ever.
S. Devon.

Provide a stone foundation and a slate coping for a cob [mud] wall.—SHELLY.

Give gave is a good fellow. C.

Comp. *Giff Gaff.*

Give him an inch, and he'll take an ell.

"Give me an inch to-day, I'll give thee an ell to-morrow, and wede to hell together." Armin's *Nest of Ninnies*, 1608. "Give an inch, and you will take an ell."—*Camden.*

Give him his due, though he were the devil. CL.
Give him the other half egg and burst him.
Give losers leave to talk. H.

Taylor's *Arrant Thiefe*, 1622. "I, but I can giue the loser leaue to speake."—*First Part of the Contention between Lancaster and York*, 1594. "I will giue loosers leaue to talke."—Nash's *Pierce Penilesse*, 1592.

Give neither counsel nor salt till you are asked for it.
Give not St. Peter so much, to leave St. Paul nothing. H.
Give the devil his due.

Nash's *Have with you to Saffron Walden*, 1596, repr. 1869, p. 37.

Give the piper a penny to play, and twopence to leave off.
Given is dead, and Restored is nought. B. OF M. R.

"Selde cometh lone lahynde home, quoth Hendyng." *Reliq. Antiq.*, i. 113.

Giving much to the poor / doth increase a man's store. H.

The Scriptural maxim.

Glasses and lasses are brittle ware.
Glowing coals sparkle oft.

When the mind is heated with any passion, it will often break out in words and expressions. *Psalm* xxxix. 1.—R.

Gluttony kills more than the sword. H.
Gnaw the bone which is fallen to thy lot.
Go and be hanged! CL.
Go day, come day, God send Sunday.

Journal of Thomas Isham of Lamport, Northamptonshire, 1671-3, ed. Rye, p. 18. It seems to be significant of a solicitude to get through working days and enjoy that of rest. Comp. *Comiday.*

Go down the ladder when thou marriest a wife; go up when thou choosest a friend.
Go farther and fare worse.

Go fiddle for shives / among old wives.
Go fiddle-meddle with your old shoes. CL.
Go forward and fall, / go backward and mar all. CL.

A fronte precipitium, a tergo lupi.—R.

Go here away, go there away, quoth Madge Whitworth when she rode the mare in the tedder.
Go in God's name! so ride no witches.
Go into the country to hear what news in town.
Go it, cripples; crutches are cheap.
Go pipe at Padley, there's a peascod feast.

Some have it, Go pipe at Colston, &c. It is spoken in derision to people that busy themselves about matters of no concernment.—R.

Go steal horse, and you'll die without being sick.
Go to another door, for this will not be opened.
Go to Battersea to be cut for the simples.

People not over-burthened with wit are recommended to go to Battersea to be cut for the simples. In former times the London apothecaries used to make a summer excursion to Battersea, to see the medicinal herbs, called simples, cut at the proper season, which the market gardeners in that neighbourhood were distinguished for cultivating.—R.

Go to bed with the lamb, and rise with the lark. CL.
Go to Bungay to get new-bottomed. *E. Anglia.*

In allusion to the fortunes acquired there by persons unsuccessful elsewhere. The late Mr. H. Stopes, an East-Anglian, told me that there is another saying: "Go to Bungay on a pig,"—equivalent to a mandate to go to Jericho. Mr. S. supposed this to be the origin of the proverb, "To go to Putney on a pig," but the two may have been coexistent, or it may have been applied to any place, to which people did not care to go themselves.

Go to the end of the rainbow, and you'll find a crock of money. *Sussex.*

Cooper's *Sussex Vocab.*, 2nd ed., p. 40. Current, says Mr. Cooper, in Surrey, Kent, and Suffolk, as well as Sussex.

Goats are not sold at every fair.
God bless the Duke of Argyll!

Said of the Duke, who set up posts for his cattle to rub themselves against, but which were also found useful by the Highlanders afflicted with the itch.

God comes to see without a bell. HE.
God cometh with leaden feet, but striketh with iron hands.
God defend me from the still water, and I'll keep myself from the rough.
God deliver me from a man of one book.
God deprives him of bread who likes not his drink.
God hath done his part.

Harman's *Caveat for Comen Cursetors*, 1567.

God hath often a great share in a little house.

God heals, and the physician hath the thanks. H.
God help the fool, quoth Pedley.

This Pedley was a natural fool himself, and yet had usually this expression in his mouth. Indeed, none are more ready to pity the folly of others, than those who have but a small measure of wit themselves.—R.

God help the rich: the poor can beg.
God helps them that help themselves.

Poor Richard for 1733, quoted in Arber's *Garner*, vi. 579.

God is a good man.

Quoted, apparently as a proverbial saying, in Wever's *Lusty Juventus*, (*circâ* 1550), Hazlitt's Dodsley, ii. 73, and by Shakespear in *Much Ado about Nothing*, 1600, where the expression is put into the mouth of Dogberry. The passage in *Lusty Juventus* runs:—

"*Hypocrisy.* Tush, what he will say, I know right well,
He will say that God is a good man.
He can make him no better, and say the best he can."

There is a proverb in German in the same terms, which is understood to convey that God does not concern himself with what goes on, but lets matters take their course; and perhaps our saying may bear a similar interpretation. Comp. the Editor's volume: "Man considered in Relation to God and a Church," 1905.

God is always at leisure to do good to those that ask it.
God is at the end when we think he's furthest off it. H.
God is in the ambry [aumery]. HE.
God is where he was. HE.

Spoken to encourage people in distress.—R.

God keep me from the man that hath but one thing to mind.
God knows well which are the best pilgrims.

A quien Dios quiére, bien la casa la sabe. *Span.*—R.

God made you an honester man than your father.
God makes, and apparel shapes; but money makes the man.

Pecunia vir. Χρήματα ἀνὴρ. Tanti quantum habeas fis.—*Horat.* The Spaniards say, El dinero hace al hombre entero.—R.

God never sendeth mouth but he sendeth meat. HE.

This proverb is much in the mouth of poor people, who get children, but take no care to maintain them.—R. Some one suggested, that God unfortunately sent the children in one direction and the meat in another.

God reaches us good things by our own hands.
God send us of our own, when rich men go to dinner. CL.
God send you joy, for sorrow will come fast enough. CL.
God send you more wit, and me more money.
God sendeth cold after clothes. HE.

After clothes, *i.e.*, according to the people's clothes. Dieu donne le froid selon le drap. *Fr.*—R.

God sendeth fortune to fools. HE.

The Tragedie of Solyman and Perseda, 1599, ap. Hawkins, ii. 236.

God sends corn, and the devil mars the sack.
God sends good luck, and God sends bad. CL.
God sends meat, and the Devil sends cooks.

B. Rich's *New Description of Ireland*, 1610, cl. 7.

God sends the shrewd cow short horns. H.

Much Adoe about Nothing, 1600 (differently).

God sent meat and the devil sent cooks.

Lingua, 1607, v. 7; Taylor's Works, 1630, ii. 85.

God stays long, but strikes at last.
God strikes not with both hands, for to the sea he made havens, and to rivers fords. H.
Godalming rabbits.

The deception practised by a Mrs. Tofts, who pretended to be delivered of rabbits, rendered the inhabitants subject to this term of reproach. There is another appellation equally obnoxious to the townspeople, viz., Godalmin cats.—R.

Godamercy horse! HE.

According to the compiler of *Tarlton's Jests*, first published probably soon after that celebrated comedian's death in the autumn of 1588, this saying arose from an adventure between Tarlton and Banks, the proprietor of the celebrated performing horse *Marocco*. See *Old English Jest Books*, ii. 217., and Heywood's *Royal King and Loyal Subject*, 1637, repr. 60. The expression, *Godamercy*, seems to have become so common, as to be a byeword. See Ellis's *Orig. Letters*, 1st S., iii. 230. In *Roxburghe Ballads*, ed. Collier, p. 29, we have *Gramercy horse!* which appears to be of equivalent import. The following quotation seems to shew that the phrase was employed at the time as a mere exclamation without any special meaning:

"Well, I will trie a friend (said he): it was his chest he ment.
So fetch'd the money presently: tother sees angels shine;
Now Godamercy horse! quoth he: thy credit's more than mine."

Hvmors Looking Glasse, by S. Rowlands, 1608, repr. 1869, p. 8.

The looseness of sense with which this phrase was used is farther illustrated by a passage in Bastard's *Chrestoleros*, 1598, p. 44.

"But our *Elisa* liues, and keepes her crowne,
Godamercy Pope, for he would pull her downe."

Godfathers oft give their blessing in a clout. DS.

See *Faiths and Folklore*, 1905, 114, 278.

God's grace and Pilling Moss are boundless. *Lanc.*

Comp. *Once a wood*, etc., infrâ.

God's help is nearer than the fair even.
God's lambs will play. *E. Anglia.*

Forby's *Vocab.*, 1830, p. 432

God's mill grinds slow, but sure. H.

In *Notes and Queries*, there was a correspondence relative to this saying, illustrating its antiquity and wide diffusion. See the No. for April 27, 1872.

Goes much water by the mill the miller knows not. C.
Gold goes in at any gate except heaven's.

Philip, Alexander's father, was reported to say, that he did not doubt to take any castle or citadel, let the ascent be never so steep and difficult, if he could but drive up an ass laden with gold to the gate. Monnoye fait tout. *Fr.*—R.

Golden dreams make men wake hungry.
Gone is the goose that the great egg did lay.
Good ale is meat, and drink, and cloth.

Walker's *Paræm.*, 1672, p. 25

Good and quickly seldom meet. H.
Good at a distance is better than evil at hand.
Good bargains are pickpockets.
Good beginning maketh good ending, quoth Hendyng.

Reliq. Antiq., i. 109. See *Handb. of E. E. Lit.*, art. *Solomon.*

Good blood makes poor pudding without groats or suet.

χρήματα ἄνηρ. Nobility is nothing but ancient riches: and money is the idol the world adores.—R.

Good cheap yields ill, quoth Hendyng.
Good clothes open all doors.
Good cob, a good hat, and shoes, and heart, last for ever. *Devonshire.*

Cob is the concrete of sand and pebbles, of which the Devonshire cottages are built.

Good counsel never comes too late.

For, if good, it must suit the time when it is given.—R.

Good enough is never ought.
Good even, good Robin Hood.

Skelton's *Why come ye not to Court* (circâ 1520). Works by Dyce, ii. 32. Used of one who pays an involuntary civility.

Good finds good. H.
Good following the way where the old fox goes. CL.
Good for the liver may be bad for the spleen.
Good goose, don't bite.
Good health / is above wealth.
Good horses can't be of a bad colour.
Good husbandry is good divinity.
Good is good, but better carrieth it. H.
Good is the *mora* (delay) that makes all sure [-a.] H.
Good is to be sought out, and evil attended. H.

Good jests bite like lambs, not like dogs.
Good kail is half a meal.
Good land: evil way. H.
Good language cures great sores.
Good laws are the Philosopher's stone. *Draxe.*
Good laws proceed from bad manners.
Good looks are good cheap. CL.
Good luck comes by cuffing.

A punadas entran las buenas hadas. *i.e.*, A man must exert himself, and take pains to succeed.—R.

Good luck for a grey horse. *Leeds.*

See *Dial. of Leeds*, 1862, p. 316.

Good luck lies in odd numbers.

Merry Wives of Windsor, 1602.

Good luck reaches farther than long arms.
Good manners to except my Lord Mayor of London.

This is a corrective of such whose expressions are of the largest size, and too general in their extent.—R.

Good meat men may pick from a goose's eye.

Taylor's *Goose*, 1621.

Good men are a public good.
Good mother, child good.

Ratis Raving, Book iii. line 253.

Good name is gold-worth.

How the Goode Wif, &c., in Hazlitt's *Pop. Poetry*, i.

Good neighbours and true friends are two things.
Good news may be told at any time, but ill in the morning. H.
Good night, Nicholas!

See Ellis's *Orig. Letters*, 2nd S., iv. 121. A later version is: "Good night, Nicholas; the moon's in bed." The saying may have some connection with children going to bed: St. Nicholas was the children's patron saint.

Good night, Tom-a-lin!

"But if the kyng once frowne on him, then good night, Tomaline." This is introduced into *Damon and Pithias*, 1571, Hazlitt's Dodsley, iv, in the sense of "it's all over with you then."

Good October, a strong blast, / to blow hog acorn and mast.

Acorn and mast or *akermast* time is from September to November, during which the country people have free pannage for their hogs in many places.

Good reasons said, and evil understood,
are roses thrown to hogs, and not so good. W.

Good riding at two anchors, men have told,
for if one fail, the other may hold. HE.

Duabus anchoris fultus. Ἐπὶ δυοῖν ὁρμεῖν.—*Aristid.* Ἀγαθὰι δὲ πέλονται ἐν χειμερίᾳ νυκτὶ θοᾶς ἐκ νηὸς ἀπεσκίμφθαι δὺ ἄτκυραι —*Pindar.* 'Tis good in a stormy or winter night to have two anchors to cast out of a ship.—R.

Good service is a great enchantment. H.
Good swimmers at length are drowned. H.
Good take heed / doth surely speed.
Good that comes too late is good as nothing.
Good, though long stayed for, is good.
Good to begin well, better to end well.
Good to fetch a sick man sorrow and a dead man woe.
Cheshire.
Good to send on a dead body's errand

Tu saresti ben da maudar per la morte. *Ital.*—R.

Good ware makes quick markets.
Good ware need seek no chapman.
Good ware will off.

Walker's *Paræm.*, 1672, p. 16. Compare *Pleasing ware*, &c. "Mercantia che piace è mezza venduta. *Ital.* Proba merx facilè emptorem reperit. *Plaut. Pœn.*"—R.

Good ware will sell itself.
Good weight and measure / is heaven's treasure.
Good wine needs no bush.

A bon vin il ne faut pas d'enseigne.—*Cotgrave*, 1611. A bon bere il ne faut pas de bouchon. *Fr.* "Al buon vino non bisogna frasca. *Ital.* Vino vendibili hederâ suspensâ nihil est opus. El vino bueno no ha menester pregonero. *Span.*"—R. *As you like it*, Epilogue. Said to be a saying in use among the ancients. See Michel and Fournier, *Les Hotelleries*, 1859. "The good wyne needeth none Iuye garland."—Gascoigne's *Glasse of Governement*, 1575 (Poems, by Hazlitt, ii. 9). Braithwaite refers to this:

> "Good wine no Bush it needs, as I suppose,
> Let Bacchus Bush bee Barnabees rich Nose.
> No Bush, no Garland needs of Cypresse greene,
> Barnabees Nose may for a Bush be seene!"
> *Barnabæ Itinerarium*, 1638, sign. F 3.

The association of the bush with wine is seen in the *bush house*. A bush is hung out at the top of mines as an indication that they are at work. In the *City Press* for January, 1889, appeared the following, which must be taken for what it is worth: "A new explanation of the proverb 'Good wine needs no bush' is proposed by Mr. R. R. Sharpe, D.C.L., record clerk in the Town Clerk's office, London. Bush appears to have been a term for a spray of rosemary or other herb which was laid in the bottom of a drinking cup by publicans, 'either to give a particular flavour to the beverage, or, as was probably more often the case, in order to disguise the inferior quality of the wine.' He cites a confession by Alice de Caustone to Mayor Adam de Bury, in the reign of Edward III., in which she acknowledges that she was in the habit of filling the bottom of her quart measure with one and a half inches of picche and laying thereon rosemary in similitudinem arboris, 'so as to look like a bush in the sight of the common people.'"

Good wits jump.
Good words and ill deeds deceive wise and fools. DS.
Good words and no deeds / are rushes and reeds.
Good words cost no more than bad.
Good words cost nought. C.

Palavras na custad dinheiro. *Port.*—R.

Good words fill not a sack.

The Italians say, Belle parole non pascon i gatti.—R.

Good words quench more than a bucket of water. H.
Good works will never save you, but you cannot be saved without them.
Goods are theirs that enjoy them. H.
Gooid brade, botter and sheese,
is gooid Halifax, and gooid Frieze.

Mr. Higson's *MSS. Coll. for Droylsden*, &c.

Goose and gander and gosling are three sounds, but one thing.
Goslings lead the geese to water.
Gossiping and lying go together.
Gossips are frogs: they drink and talk. H.

Another version is: Gossips and frogs drink and talk.

Grace will last, / favour will blast.
Grain by grain the hen fills her belly.
Grained like a Wellcombe woman.

Wellcombe is about three miles from Morwenstow, in Cornwall. The women there are remarkably dark. See Gould's *Life of Hawker*, p. 140.

Gramercy, Monsieur le Harrault.

This seems to have been current in England in the time of Queen Elizabeth in a proverbial sense. I find it in the *English Courtier and the Countrey Gentleman*, 1586, sign. G:—"The same guise their good wiues vse in the Countrey: for a ritch Lawyers wife, or the wife of a lustye younge Francklin, that is lately become a Gentlewoman, (Gra mercé, Monser le Harrault) will make no ceremony I warrant you to sit downe and take place before any poore Gentlewoman." The meaning evidently is, that the lady in either case had become so without any application to Heralds' College. There is, I think, no reference to this saying in the second and enlarged edition of *Livre des Proverbes Français*, par M. Le Roux de Lincy, 1859.

Grandfather's servants are never good.
Grantham gruel, nine grits and a gallon of water.

See *N. and Q.*, 3rd S., ii. 233.

Grass grows not upon the highway.
Grass never grows / when the wind blows. D.
Gray's Inn for walks, Lincoln's Inn for a wall,
the Inner Temple for a garden, and the Middle for a hall.

Grease a fat sow on the tail.
Great A and a bull's foot.

See Lower's *Curiosities of Heraldry*, 1845, p. 98. Apparently allusive to dissimilar things compared.

Great almsgiving / lessens no man's living. H.
Great and good are seldom the same.
Great barkers are no biters. C.

This is applicable to those who, in their speeches or actions, multiply what is superfluous, or at best less necessary, either wholly omitting or less regarding, the essentials thereof.—R.

Great birth is a very poor dish at table.
Great boast / and small roast. HE.

"Grands vanteurs petits faiseurs. *Fr.* Βριάρεος φαίνεται ὢν λαγώς. Briareus esse apparet cùm sit lepus. And θρασὺς πρὸ ἔργω ἐκ πολλοῦ κακός. Grandes atoardas, tudo nada. *Port.*"—R.

Great bodies move slowly.
Great braggers little doers.

Walker's *Paræm.*, 1672, p. 35. "Del dicho al hecho hay gran trecho. *Span.*"—R.

Great businesses turn on a little pin. H.
Great cry and little wool, as the fellow said when he shore his hogs. WALKER (1672).

The first part is in Butler's *Hudibras*, 1663. Another version is: Great cry and little wool, quoth the devil when he sheared his hogs. "We have here a new play of humors in very great request, and I was drawn alonge to it by the common applause, but my opinion of it is (as the fellow saide of the shearing of the hogges) that there was a great crie for so litle wolle."—*John Chamberlain to Dudley Carleton*, June 12, 1597 (J. C.'s *Letters*, Camd. Soc., p. 4). St. Andrew is the patron saint of the pig, and one of the London parishes is St. Andrew Shear-Hog. But in some places *Hog* stands for a sheep of a certain age. "Assai romor è poco lana. *Ital.* Asinum tondes. Parturiunt montes, &c. Chico baque, y gran caida. *Span.*"—R.

Great doings at Gregory's; heat the oven twice for a custard. F.
Great engines turn on small pivots.
Great gain makes work easy.
Great gifts are for great men.
Great head and small neck / is the beginning of a geck. W.
Great hopes make great men.
Great marks are soonest hit.
Great men's faults are never small. CL.
Great pain and little gain will make a man soon weary. CL.
Great ships require deep waters.
Great spenders / are bad lenders.
Great strokes make not sweet music. H.

Great talkers are like leaky pitchers, everything runs out of them.
Great trees keep down the little ones.
Great vices, as well as great virtues, make men famous.
Great weights may hang on small wires.

Tutte le grande facende si fanno di poco cosa. *Ital.*—R.

Greedy are the godless, quoth Hendyng.

P. of H. (*Reliq. Antiq.*, i. 111).

Green-goose fair.

In *Wily Beguiled*, 1606, "to go to Greengoose fair" seems to be used as a phrase in the sense of a man leaving his wife in search of another and younger mistress. There is a small tract called "The Three Merry Wives of Green-goose Fair," 1694.

Green wood makes a hot fire.
Greenwich geese.

i.e., Greenwich pensioners. See Brady's *Varieties of Literature*, p. 53.

Gregory's plum-tree.

i.e., the gallows. "I make no question," says Corporal Dammee, "but if thou hadst thy desert, thou hadst been nooz'd many yeares agoe at Gregories Plumtree."—*The Brothers of the Blade*, 1641, p. 2.

Grey and green make the worse medley.

Turpe senex miles, turpe senilis amor. *Ovid.* An old letcher is compared to an onion or leek, which hath a white head but a green tail.—R.

Grey hairs are death's blossoms.
Grief pent up will burst the heart.
Grind with every wind.
Guess twice and guess worse.

Gascoigne's Works, by Hazlitt, ii. 42.

Guests that come by daylight are best received.

Huésped con sol ha honor. *Span.*—R.

Guilt is always jealous.
Gup, quean, gup!

Gestys of the Widow Edyth, 1525 (*Old Engl. Jest-Books*, iii. 36). It appears to be employed proverbially. *Gup* = *Go up;* as *Cup* = *Come up.*

HAB or nab [or hob nob]. HE.
Hackney mistress, hackney maid. WALKER.
Οποῖα ἡ δέσποινα τοῖαι καὶ θεραπαινίδες. Cic. Epist. Att. 5. Qualis hera tales pedissequæ. *Et,* τὰς δεποίνας αἱ κύνες μεμούμεναι. Catulæ dominam imitantur. Videas autem (inquit Erasmus) et Melitæas, opulentarum mulierum delicias, fastum, lasciviam totamque ferè morum imaginem reddere. Qual es la cabra, tal es la hija que la mama. *Span.* De mauvais œuf.—R.

Had I fish, is good without mustard. CL.
Had I revenged every wrong,
I had not worn my skirts so long.
Had I wist was a fool. CL.

Breton's *Crossing of Proverbs,* 1616.

Had you the world on your chessboard, you could not fit all to your mind. H.
Haggard hawks mislike an empty hand.

Gascoigne's *Posies,* 1575.

Hail / brings frost in the tail.
Hail, fellow, well-met!

Rowlands' *Knave of Harts,* 1612. "Where diddest thou learne that being forbidden to be bold, thou shouldest growe impudent? or being suffered to be familiar thou shouldest waxe haile fellowe?"—Lyly's *Euph. and his Engl.,* 1580, repr. 1868, p. 371. It is also cited in Nash's Address before Greene's *Menaphon,* 1589, *et alibi.*

Half a loaf is better than no bread. HE.

Appius and Virginia, 1575, Hazlitt's Dodsley, xii. 375.

Half an acre is good land.

A half-acre seems to have been formerly understood in the sense of the average man's accommodation for a cow, attached to his cottage. See *Gammer Gurton's Needle,* 1575, i. 2. It was the prototype of our Three acres and a cow.

Half an hour's hanging hinders five miles' riding.

Half the world knows not how the other half lies. H.
Half-warned, half-armed. HE.
Half-witted folks speak much and say little.
Hampshire hog [*i.e.*, man].

See the story in "Jests, New and Old."

"Now to the sign of *Fish* let's jog,
There to find out a *Hampshire Hog*,
A Man whom none can lay a fault on,
The pink of courtesie at Alton."

—*Vade Mecum for Malt-worms* (1720), part i. p. 50. The *Fish* here alluded to was a tavern or beer-shop with that sign in Strand Lane. The *Hampshire Hog* is still known as a tavern sign. There is a house of that name at Hammersmith.

Hampshire hog: / Berkshire dog:
Yorkshire bite: / London white.

Higson's *MSS. Coll.*, No. 123.

Hampshire ground requires every day in the week a shower of rain,
and on Sunday twain.
Hand and glove.

In a metrical epistle to his correspondent Dibdin, July 14, 1826, C. Lamb says:

"Pray seek 'em out and give my love to 'em,
You'll find you'll soon be hand and glove to 'em."

Hand over head, as men took the covenant.
Handle nothing by candlelight, for by a candle a goat is like a gentlewoman. W.
Handsome is that handsome does.

"Loke who that is most vertuous alway,
Privé and pert, and most eutendeth ay
To do the gentil deeds that he can,
Take him for the grettest gentil man."—
Chaucer, *Wife of Bath's Tale*, 257-60.

Hang a dog on a crab tree, and he will never love verjuice.

This is a ludicrous and nugatory saying; for a dog once hanged is past loving or hating. But generally men and beasts shun those things by or for which they have smarted. Ἐν οἷς ἄν ἀτυχήσῃ ἄνθρωπος τόποις τούτοις ἥκιστα πλησιάζων ἥδεται. Amphis in Ampelurgo apud Stobæum.

Et mea cymba semel vastâ percussa procellâ
Illum quo læsa est, horret adire locum. *Ovid.*—R.

Hang him that hath no shifts. CL.
Hang him that hath no shift, and him that hath one too many.
Hang not all your bells upon one horse.
Hang yourself for a pastime.
Hanged hay never dōes [fattens] cattle. *Cheshire.*

Hanging and wiving go by destiny.

" Truely some men there be,
That liue alway in great honour,
And say: it gooeth by destenye
To hang or wed: bothe haue but one houre."

—*Schole-hous of Women*, 1541 (Hazlitt's *Pop. Poetry*, iv. 116). T. Heywood, in his *If You Know Not Me*, &c., 1605, says: " Every one to his fortune, as men go to hanging." It is the same as the Scotish adage, " Hanging gangs by hap;" but that polite nation has agreed to omit the other portion perhaps, as implying an incivility to the fair sex. The saying is found in *Tom Tyler and his Wife*, 1661, and elsewhere.

Hangman's wages.

Thirteenpence halfpenny. Has this any connection with the minimum amount for which a man could be hanged by Halifax law? Comp. a paper in Pegg's *Curialia*, 1818, p. 331, and see Hazlitt's *Faiths and Folklore*, 1905, in v.

Hap and halfpenny goods enough. CL.

Ventura te dé Dios hijo, que saber poco te basta. *Span. i.e.*, Good luck is enough, though a man hath not a penny left him. Fortune often raises a man more than merit.—R.

Hap good, hap ill.

Drayton's *Muses Elizium*, 1630, p. 24. *i.e.*, whatever betides, under any circumstances.

Happy as a king.

History of Guy Earl of Warwick, 1661.

Happy-go-lucky.

Miss Baker (*Northampt. Gloss*, 1854, p. 308) gives " Happy-*by*-lucky " as another form of this expression. It seems, in either shape, to be a somewhat loose and ill-conceived phrase for *at a venture* or *at all hazards*, as Jamieson has it.

" The Red coats cried, ' Shall we fall on in order, or happy-go-lucky?' "—*Relation of Sir T. Morgan's Progress in France and Flanders*, &c. (1658), 1699, apud Arber's *English Garner*, iv. 641.

Happy is he that is happy in his children.
Happy is he that serveth the happy.
Happy is he who hath sown his wild oats betimes.
Happy is he whose friends were born before him.

Who hath Rem non labore parandam sed relictam.—R.

Happy is that wooing / that is not long a-doing.
Happy is the bride the sun shines on, and the corpse the rain rains on.

If it should happen to rain while the corpse is carried to church, it is reckoned to bode well to the deceased, whose bier is wet with the dew of heaven.—*Pennant's MSS.*

While that others do divine,
Blest is the bride on whom the sun doth shine.

Herrick's *Hesp.*, p. 152. D.

Happy is the child whose father goeth to the devil.

Latimer's *Third Sermon before Edward VI.*, 1549, repr. Arber, 97. Allusively to the accumulation of a fortune by some unscrupulous means.

Happy man, happy cavel.
Happy man, happy dole. HE.

Hazlitt's Dodsley, iv. 21. In *Grim the Collier of Croydon*, 1662, but written before 1600, the phrase is *Happy man be his dole*, and the same form occurs in Shakespear's *Henry IV.*, Part 1, ii. 3. Comp. Davis, *Suppl. Gloss.*, 1881, p. 272, and *Blessed is he*, &c. suprâ.

Happy men shall have many friends.
Hard fare makes hungry bellies.
Hard with hard never made any good wall. B. OF M. R.

Duro con duro non fa mai buon muro. *Ital.* Though I have seen, at Ariminum, in Italy, an ancient Roman bridge made of hewn stone, laid together without any mortar or cement.—R. Ray might have seen the same thing in many other places.

Hardwick Hall, / more in window than wall.

Higson's *MSS. Coll.*, 140. Hardwick Hall, the seat of the Duke of Devonshire, was one of the mansions erected by the celebrated "Bess of Hardwick." See the *Builder*, Sept. 23, 1865.

Hares may pull dead lions by the beard.

Nash's *Strange Newes*, 1592, repr. Collier, 22; *The Spanish Tragedy*, by T. Kyd, licensed in 1592 (Hawkins, ii. 14); Randolph's *Jealous Lovers*, 1632, ed. 1634, sign. H 2.

Harm watch, harm catch.

Taylor's *Wit and Mirth*, 1629; Rowlands' *Knave of Spades*, &c. [1612], repr. 105. In Cornwall they say, No harm watch, no harm catch.

Harrow hell and scum the devil.
Harry's children of Leigh, never an one like another.
Harvest comes not every day, though it comes every year.
Harvest ears, thick of hearing. HE.
Haste and wisdom are things far different. HE.
Haste comes not alone. H.
Haste makes waste, and waste makes want, and want makes strife between the goodman and his wife.

The first part is in Heywood's Works, 1562, chap. ii.; in Gascoigne's *Posies*, 1575 (Works, by Hazlitt, i. 70), and in Camden's *Remaines*, 1614, p. 306.

Haste trips up its own heels.
Hasty climbers have sudden falls.

Those that rise suddenly from a mean condition to a great estate or dignity, do often fall more suddenly, as I might instance in many court favourites: and there is reason for it, because such a speedy advancement is apt to beget pride, and consequently folly, in them, and envy in others, which must needs precipitate them. Sudden changes to extraordinary good or bad fortune, are apt to turn men's brains. A cader va chi troppo alto sale. *Ital.* Nacen le álas a la hormiga, para que se pierda mas ayna. *Span.*—R.

Hasty gamesters oversee themselves.
Hasty glory goes out in a snuff.
Hasty love is soon hot and soon cold.

Marriage of Wit and Science, circâ 1570.

Hasty people will never make good midwives.
Hatred is blind as well as love.
Have a horse of thine own, and thou mayst borrow another's.
Have a place for everything, and have everything in its place.
Have among you, blind harpers. HE.

Title of a tract by Martin Parker, printed in 1641. It was evidently proverbial in some sense more than a century before. A sort of expression which, I suppose, may have originated in throwing money to be scrambled for among two or more of the blind harpers, who formerly abounded in all parts of the country. Blindness seems to have been almost a professional characteristic. The meaning of the sentence, at a later period, and in those passages of our dramatists and popular writers where it occurs, was apparently, Here's for you! Look out for yourselves! But the older phrase appears to have been simply, *Have with ye* = our *Get along with ye*. See Rowley's *Search for Money*, 1609, repr. 1840, p. 6, &c.

Have at the plum-tree!

Apparently an old and obsolete saying in reference to an amour with a woman, plum-tree importing either the womb or the *quoniam*, as Chaucer calls it.

Have at thee, Black Hartforth,
but have a care o' Bonny Gilling.

See Halliwell's *Popular Rhymes*, 1849, p. 196.

Have but few friends, though much acquaintance.
Have not thy cloak to make when it begins to rain.
He a soldier, and know not onion-seed from gunpowder!
He answers with monosyllables, as Tarlton did one who outate him at an ordinary.

This jest does not seem to be in *Tarlton's Jests*, 1638; it was perhaps derived from some earlier and lost impression, which contained matter not in those now extant, or from oral tradition.

He bears misery best that hides it most.
He bears poverty very ill who is ashamed of it.
He beats about the bush.
He becomes it as well as a cow doth a cart-saddle. CL.
He begins to die that quits his desires. H.
He begs a blessing of a wooden god.
He begs at them that borrowed at him.
He bellows like a bull, but is as weak as a bull-rush. CL.
He bestows his gifts as broom doth honey. CL.

Broom is so far from sweet, that it is very bitter.—R.

He bides as fast as a cat bound to a saucer.

He blushes like a black dog. CL.

An allusion to this saying appears to be intended in *The Three Ladies of London*, 1584, Hazlitt's Dodsley, vi. 293.

He bought the fox-skin for threepence, and sold the tail for a shilling.

He brings up a raven.

Compare *He hath brought*, &c.

He builds cages fit for oxen to keep birds in.

Disproportionable.—R.

He calls for a shoeing-horn to help on his gloves.

He came in hosed and shod.

He was born to a good estate. He came into the world as a bee into the hive; or into a house, or into a trade or employment.—R.

He came safe from the East Indies and was drowned in the Thames. F.

He can give little to his servant that licks his [own] knife. H.

He can hold the cat to the sun.

He can ill pipe that lacketh his upper lip. HE.

In forno caldo non può crescer herba. *Ital.*—R.

He can never be God's martyr that is the devil's servant.

He can swim without bladders.

He cannot be good that knows not why he is good.

He cannot fare well, but he must cry roast meat. WALKER.

He cannot hear on that ear.

He cannot hold a horn in his mouth but blow it. WALKER.

He cannot say B to a battledore.

That is, I suppose, he cannot go so far as that letter in his hornbook. Humphrey King's *Halfpennyworth of Wit*, 1613, dedic.

He cannot say *shoo* to a goose. CL.

Shoo reduplicated is the common expression for driving poultry before one, and the same might be applicable to geese. Skelton uses the phrase, To *shoe* the goose, in a different way; but possibly he may have had an eye to the other signification. Compare *To cry bo*, &c.

He cannot speak well that cannot hold his tongue.

He cannot tell where to turn his nose.

"The prouerbe is true in you, I suppose—
He cannot tell where to turne his nose."—
Ballad *circâ* 1570 (*Anc. Ballads and Broadsides*, 1867, p. 211).

He capers like a fly in a tar-box.

He cares not whose child cry, so his laugh.

He carries fire in one hand and water in the other.

Alterâ manu fert aquam, alterâ ignem. Τῇ μὲν ὕδωρ φερεῖ, &c. *Plutarch.* Il porte le feu et l'eau. *Fr.* Alterâ manu fert lapidem, alterâ panem ostentat. *Plaut.*—R.

He carries too big a gun for me.
He carries well to whom it weighs not. H.
He catches the wind with a net.
He changes a fly into an elephant.
He chastises the dead.
He claps the dish at a wrong man's door.
He claws it as Clayton clawed the pudding, when he ate bag and all. F.
He cleaves the clouds.
He commands enough that obeyeth a wise man.
He complains wrongfully of the sea, that twice suffers shipwreck. H.
He could drown you in a spoonful of water. *Irish.*
He could eat my heart with garlic.

That is, he hates me mortally.—R.

He could e'en eat my heart without salt.
He could have sung well before he broke his left shoulder with whistling.
He covers me with his wings and bites me with his bill.
He cries wine and sells vinegar.
He cuts beyond the moon, that hath pissed on a nettle. C.
He danceth well to whom Fortune pipeth. B. OF M. R.
He dares not for his ears.
He dares not show his head.
He demands tribute of the dead.
He deserves not sweet that will not taste of sour.
He deserves the whetstone.
He did me as much good as if he had fouled my pottage.
He dies like a beast who has done no good while he lived.
He digs his grave with his teeth.

i.e., He kills himself with over-eating.

He digs the well at the river.
He doats on his midden, and thinks it the moon. *Irish.*

The rubbish heap at the door.—HARDMAN.

He does as the blind man when he casts his staff.
He does Bounty an injury who shows her so much as to be laughed at.
He does not know a B from a battledore.

John Halle, in his *Historiall Expostulation against the beastlye Abusers both of Chyrurgerie and Physyke* (1565), speaks of one Maister Wynkfeld, who was apprehended at Maidstone. He says, "This beastlye

beguyler" had "no learnyng in the world, nor could read Englishe, and as I suppose, knew not a letter, or a b from a bateldore." It has been suggested to me that this saying may have had its rise in our early illustrated Primers, where B stood for a Battledore, like A for Apple-Pie, &c.; but I think this rather questionable, as no children's books of early date appear to have been found constructed on this principle.

He does not know a B from a bull's foot.
He does not know A from a gable. *E. Anglia.*
He does not know a hawk from a hernshaw. SHAKESPEAR.

Hamlet, 1604, ii. 2. Hernshaw, corrupted from Heronshaw, which is corrupted from Fr. *heronçeau*. The forms *heron-sew* and *hern-sew* are also met with; but it seems to be merely a question of pronunciation. We evidently get the word ready-compounded from the French.

He does well, but none knows [it] but himself. CL.
He doth a good turn that delivers his house from a fool and a drunkard. W.
He doth much that doth a thing well.
He doth sail into Cornwall without a bark.

This is an Italian proverb, where it passes for a description (or derision rather) of such a man as is wronged by his wife's disloyalty. The wit of consists in the allusion to the word Horn.—R.

He drank till he gave up his halfpenny.

i.e., vomited.

He draws water with a sieve.
He drives a subtle trade.

A play on *shuttle* is probably intended.

He dwells far from neighbours who is fain to praise himself.

Or hath ill neighbours. "Proprio laus sordet in ore. Let another man praise thee, and and not thine own mouth; a stranger, and not thine own lips."—R.

He eats in plate, but will die in irons.
He fans with a feather.
He fasts enough that has a bad meal.
He fasts enough whose wife scolds all dinner-time.
He feeds like a boar in a frank.
He feeds like a freeholder of Macclesfield who hath neither corn nor hay at Michaelmas.

Maxfield is a market-town and borough of good account in this county [Cheshire], where they drive a great trade of making and selling buttons. When this came to be a proverb, it should seem the inhabitants were poorer, or worse husbandmen, than now they are.—R.

He fights well that fleeth well, quoth Hendyng.

P. of H. (*Reliq. Antiq.*, i. 111).

He findeth that surely bindeth.

Bale's *Kynge Johan*, circâ 1540, ed. Collier, p. 74.

He fisheth something that catcheth one. W.

He frets like gumm'd taffety.
He gaineth enough whom fortune loseth. B. OF M. R.
He gave him a thing of nothing to hang upon his sleeve.
He gets by that, as Dickons did by his distress. CL.
He getteth a great deal of credit who payeth but a small debt.
He gives one knock on the iron and two on the anvil.
He gives straw to his dog and bones to his ass.
He giveth twice / that gives in a trice.

That is, of course, the Latin, Bis dat qui cito dat. The Italians say:
Dono molto aspettato,
E venduto, non donato.—R.

He goes a great voyage that goes to the bottom of the sea.
He goes down the wind.

Pepys' *Diary*, January 25, 1662-3.

He goes far that never turns.

Heywood's *Second Part of Q. Elizabeth's Troubles*, 1606, repr. 148. "As Stephen the foole of Huntington was wont to saye, Time teacheth experience, far he goes that never returnes, and very simple is he that dayly swalloweth flies, and will not learn to keep hys lippes together."—*Account of the Quarrel between Arthur Hall and M. Mallerie* (1575-6). repr. from ed. 1580, in *Misc. Antiq. Anglic.*, 1816. The more correct form might seem to be, not *turns*, but *returns;* for compare the Latin, *Longè vadit, qui nunquam redit.*

He goes not out of his way that goes to a good inn. H.
He goes on his last legs.
He got a knock in the cradle.
He got out of the muxy, / and fell into the pucksy.

i.e., He got out of the dunghill, and fell into the slough.

He grants enough that says nothing. W.
He grows like a cow's tail. WALKER (1672).
He grows warm in harness. W.

Said of an angry man (thus in phrase) showing his passion too sudden. —W.

He guides the honey ill,
that may not lick his fill. W.
He had a finger in the pie when he burnt his nail off.
He had as good eat his nails.
He had better put his horns in his pocket than blow them.

Referring to a cuckold.

He had enough to keep the wolf from the door.
He had need rise betimes who would please everybody.
He has a bee in his head

Notes and Queries, 1st S., iv. 308. The Scots say, *in his bonnet*. It is said of one who has a project in his thoughts, or who is fanciful. To be *full of bees*, is to be drunk, and is also Scotish.

"Whoso hath such bees as your maister in hys head."—*Ralph Roister Doister*. The saying is in *Damon and Pithias*, 1571, Hazlitt's Dodsley, iii. ibid. iv.

He has a brazen face.
He has a fair forehead to graff on.
He has a fox in his tail.

i.e., He is drunk, or *foxed*, as the common expression was. "They kindly thanked Miles for his song, and so sent him home with a Foxe in his Tayle."—*Famous Historie of Fryer Bacon*, 1627.

He has a good estate, but that the right owner keeps it from him.
He has a great fancy to marry that goes to the devil for a wife.
He has a hole under his nose that all his money runs into.
He has a mouth for every matter.
He has a saddle for every horse.
He has a worm in his brain.
He has an eye behind him. WALKER (1672).

In occipito quoque oculos habet. *Plaut.*—W.

He has an ill look among lambs.
He has as many tricks as { a dancing bear. / a lawyer.
He has been out a hawking for butterflies.
He has been seeking the placket.
He has been sworn at Highgate.

It's a custom at Highgate, that all who go through,
Must be sworn on the horns, sir, and so, sir, must you;
Bring the horns, shut the door—now, sir, off with your hat;
And when you again come, pray don't forget that.

This rhyme refers to the ludicrous ceremony which a traveller describes as still prevalent in 1752. See my edition of *A Journey through England in* 1752 (1869), p. 81, and *Note;* and Hone's *Every-Day Book*, ii. 73.

Lysons (*Environs of London*, 1st edit., iii. 78) observes: "The custom of imposing a burlesque nugatory oath upon all strangers, upon their first visit to Highgate, is well known; how or when it originated, I have not been able to learn. A pair of horns, upon which the oath is administered, is kept in every inn, but is now seldom produced; for the custom, I am informed, has been for some years on the decline [1795]." He adds a note explaining the nature of the oath—"Not to eat brown bread when you can get white, unless you like the other better; not to kiss the maid when you can kiss her mistress, unless you like the other better, &c."

He has brought a brush.

i.e., run away.—*N. and Q.*

He has brought his pack to a foot-speed.
He has but a short Lent that must pay money at Easter.
He has but sorry food that feeds upon the faults of others.
He has cried himself diver.
He has deserved a cushion.

i.e., he has gotten a boy.—R.

He has eaten many a Christmas-pie. CL.

He has eaten sparrow-dumpling. *Cornwall.*

Said of one who is peevish and quarrelsome.

He has eaten up the pot and asks for the pipkin.
He has feathered his nest: he may flee when he likes.
He has found a last for his shoe.

He has given him { leg-bail. / the bag to hold.

i.e., decamped.—R.

He has gone over Assfordy bridge backwards. *Leicestershire.*

Spoken of one that is past learning.—R.

He has gone to Jericho.

Jericho, near Chelmsford, in Essex, a manor and palace once belonging to Henry VIII., is the locality here intended, according to some; but I confess that I incline rather to the more classic *Land of Jericho*, a much more distant journey, and involving a more complete answer to any one inquiring after another. A portion of Durham Cathedral is analogously christened *Galilee*. *Jericho* was a nickname for Blackmore Priory, a member of the Manor of Fingreth, Mr. Edward Peacock, citing the *Athenæum* for Nov. 14, 1874, observes:

"The following early use of the expression 'Go to Jericho' has, we believe, never been hitherto noticed:—

'If the Upper House, and the Lower House
Were in a ship together,
And all the base Committées, they were in another;
And both the ships were botomlesse,
And sayling on the Mayne;
Let them all goe to Jericho,
And n'ere be seen againe.'

These verses occur in the *Mercurius Aulicus* for March 23-30, 1648, the well-known Royalist paper of the time."

He has good blood in him, but wants groats to it.

That is, good parentage, if he had but wealth. Groats are great oatmeal, of which good housewives are wont to make black puddings.—R. But perhaps there is a double entendre, groats also standing for money.

He has got a dish.
He has got a piece of bread and cheese in his head.
He has got his jag. *E. Anglia.*

As much drink as he can carry.—Forby.

He has got the fiddle, but not the stick.

i.e., the books, but not the learning to make use of them, or the like.—R.

He has gotten the whip-hand o' wind.
He has great need of a wife that marries mamma's darling.
He has guts in his brains.

The *anfractus* of the brain, looked upon when the *dura mater* is taken off, do much resemble guts.—R. Aver il cervel sopra la beretta. To have his brains on the outside of his cap. *Ital.*

He has laid a stone at my door. *E. Anglia.*

i.e., he has cut me.

He has Lathom and Knowsley.

Notes and Queries, 2nd S., v. 211. Said of a person who has more than enough.

He has lined his cap well for the rain.

New Custome, 1573 act iii. sc. 1. He has taken good precautions against any contingencies.

He has made a hole in his manners.
He has made a younger brother of him.
He has made many a white hedge black [with] stolen linen. CL.
He has more business than English ovens at Christmas. *Ital.*
He has more hair than wit.

See Heywood's *Challenge for Beauty*, 1636, Dilke's *O. P.*, vi. 347.

He has more items than a dancing bear. *S. Devon.*

Items = fancies or crotchets.

He has more wit in his head than Samson had in both his shoulders.
He has most share in the wedding that lies with the bride.
He has none of his chairs at home. *Lanc.*

i.e., he is wrong in his head. *N. and Q.*, 3rd S., viii. 494.

He has not lost all who has one cast left.
He has one face to God and another to the devil.
He has outrun the constable.
He has pissed his tallow.

This is spoken of bucks who grow lean after rutting time, or may be applied to men.—R.

He has riches enough who needs neither borrow nor flatter.
He has shot the cat.
He has shut up his shop windows.
He has studied at Whittington's College.

Confined in Newgate which, according to Maitland, was rebuilt in 1423 under the will of Sir Richard Whittington. In Newgate there is a room called Tangiers, which gives to the person confined in it the name of *Tangerine*.—R.

He has swallowed a spider.
He has taken my horse and left me the tether. WALKER.
He has the best end of the string.
He has the greatest blind-side who thinks he has none.
He has the Newcastle burr in his throat.
He has to do with one who understands trap.

He has touched him on the quick.
He has two stomachs to eat and one to work.

The Spaniards say, Al hacer temblar y al comer sudar. To quake at doing and sweat at eating.—R.

He hath a cloak for his knavery.

The Italians say, Ha mantello d'ogni acqua. Applied to one who can adapt himself to any circumstances.—R.

He hath a colt's tooth yet in his old head.
He hath a conscience like a cheverel's skin, that will stretch. —*Somerset.*
He hath a face of brass. WALKER.
He hath a good hold of the cat that holds him by the skin. W.

Ἀπ' οὐρᾶς τὴν ἔγχελυν ἔχεις.—R.

He hath a good judgment that relieth not wholly on his own.
He hath a good muck-hill at his door.
He hath a good nose to make a poor man's sow.

Il servit bonne truie a pauvre homme. *Fr.*—R.

He hath a good office, he must needs thrive.
He [the gamester] hath a spring in his elbow.
He hath been in the sun to-day, his face looks roasted.
He hath brought his hogs to a Banbury market. CL.

In the later collections, "to a fair market." I conclude that the meaning of Clarke's version, which is probably the original and genuine one, is, that the man brought his hogs to a market where hogs were not sold.

He hath brought up a bird to pick out his own eyes. CL.

Κριὸς τροφεῖα ἀπέτισε. Tal nutre il corvo che gli cavera poi gli occhi.—R.

He hath but one fault: he is nought. HE.
He hath conquered well that hath made his enemies fly.
He hath eaten a horse, and the tail hangs out of his mouth.
He hath eaten the hen's rump.

Ha mangiato il cul della gallina. *Ital.* Said of a person who is full of talk.—R.

He hath enough to keep the wolf from the door.

That is, to satisfie his hunger, *latrantem stomachum.*—R. 1670. Comp. *To Keep,* &c.

He hath escaped a scouring.
He hath good cards to show for it.
He hath good cellarage.
He hath good skill in horse-flesh to buy a goose to ride on.

He hath great need of a fool that plays the fool himself. H.
He hath left his purse in his other breeches.
He hath made a good progress in a business that hath thought well of it beforehand.
He hath more faults than hairs, and more wealth than faults.
He hath more wit in his little finger than thou in thy whole body.
He hath never a cross to bless himself withal. WALKER.

i.e., no money, which hath usually a cross on the reverse side.—R.

He hath no ink in his pen.

A coarse adage, or figure of speech, which is intended to convey physical impotence. One of the stories in the Jest-Books turns upon it. In a legal suit for divorce the husband, holding a pen, observed: "I have no ink in my pen," whereupon the lady returned: "That is my case." My American correspondent writes: "*Plume* is French argot for penis. The filthy 'pierreuses' and 'manuelles' who prowl about the garrison-towns at night always address the passenger with an offer 'tailler la plume d'Usien.'" *Pen* is in the English phrase abbreviated from *Penis*.

He hath no mean portion of virtue that loveth it in another.
He hath no more brains than a burbolt. WALKER.
He hath played a wily trick, and beguiled himself.
He hath shot his fry. CL.
He hath showed them a fair pair of legs.
He hath some wit, but a fool hath the guidance of it.
He hath sown his wild oats. CL.
He hath stolen a roll out of the brewer's basket.
He hath swallowed a stake, he cannot bow.
He hath the sun on his face. CL.
He hath tied a knot with his tongue that he cannot untie with all his teeth.

Matrimony.—R.

He hath two strings to his bow. WALKER.
He hath well fished, and caught a frog. HE.
He hath windmills in his head. CL.
He hath wisdom at will,
that brags not of his skill. W.
He helps little that helpeth not himself. B. OF M. R.
He holds a looking-glass to a mole.
He holds the serpent by the tail.
He hopes to see a goose graze on your head. CL.

That is, of course, to see you in your grave.

He invites future injuries who rewards past ones.
He is a bench-whistler. DS.

Hee's a Beuch-whistler. That is but an ynche.
Whistling an Hunts-vp in the Kings Bench.—DAVIES, 1611.

He is a fool that makes a wedge of his fist. H.

Compare, *A white wall*, &c.

He is a fool that thinks not that another thinks. H.
He is a good orator who convinces himself.
He is a happy man who is warned by another man's deeds.

MS. of the 15th cent. quoted in *Retrosp. Review*, 3rd S., ii. 309. It is, in fact, little more than the Latin *Felix quem faciunt aliena pericula cautum.*

He is a hot shot in a mustard-pot, when both his heels stand right up.
He is a lion in a good cause.
He is a lord for a year and a day,
and she is a lady for ever and aye.

This is said of the Lord Mayor of York and his spouse; the latter, it is suggested, never renounces at heart the fugitive dignity conferred on her husband for the year of his mayorality.—*Higson's MSS. Coll.*, No. 24.

He is a nonsuch.
He is a representative of Barkshire.

Jocularly, he is afflicted with a cough. *Fuller* (1662).—R.

He is a slave of the greatest slave who serveth nothing but himself.
He is a Walberswick whisperer; you may hear him over to Southwold. *E. Anglia.*

These two places are about a mile apart. See Forby's *Vocab.*, p. 430.

He is able to buy an abbey.
He is above his enemies that despises their injuries.
He is an ill guest that never drinks to his host.
He is arrested by the bailiff of Mershland. *Norfolk.*

That is, clapped on the back by an ague, which is incident to strangers at first coming into this low, fenny, and unwholesome country.—R.

He is as hot as Dick's pepper-box.

According to Chaffers (*Hist. of Porcelain*, &c., 3rd edit., 543), this saying originated with Mr. Richard Chaffers, the eminent Liverpool potter.

He is as hot as if he had a bellyful of wasps and salamanders.
He is as much out of his element as an eel in a sand-bag.
He is at forced put.
He is at his wit's end.
He is better fed than nurtur'd.
He is better with a rake than a fork.

Most men are better with a rake than a fork: more apt to pull in and scrape up, than to give out and communicate.—R.

He is blind enough who sees not through the holes of a sieve.

He is blind that eats marrow, but he is blinder that lets him.

He is building a bridge over the sea.

He is burnt to the socket.

He is dagged.

He is driving his hogs over Swarston Bridge. *Derbyshire.*

This is a saying used in Derbyshire when a man snores in his sleep.—R. We say now generally, He is driving pigs to market.

He is driving turkeys to market.

i.e., He cannot walk straight.

He is either a god or a painter, for he makes faces.

See *Mery Tales and Quicke Answeres* (circâ 1540), ed. 1864, p. 106.

He is erecting broken ports.

He is false by nature that has a black head and a red beard.

He is fool enough himself who will bray against another ass.

He is free of Fumbler's hall.

Spoken of a man that cannot get his wife with child.—R. See *Handb. of E. E. Liter.*, art. *Fumbler's Hall*, for the title of a tract on this subject.

He is free with his horse that never had one, quoth Hendyng.

Rel. Antiq., i. 114.

He is going into the peas-field.

i.e., falling asleep.—R.

He is going to grass with his teeth upwards.

i.e., He is going to be buried.—R.

He is gone up Johnson's end. *Worcestershire.*

i.e., He has sunk into poverty.

He is good as long as he's pleased, and so is the devil.

He is got in his boots.

i.e., He is very drunk, or has been at a drinking-bout. Kennett's *Paroch. Antiq.* ed. 1818, *Glossary*, v. *Bothagium.*

He is grey before he is good.

He is happy can beware by others' harms. C.

Merely the Latin: "Fœlix quam faciunt alime periculà cautum."

He is happy that knoweth not himself to be otherwise.

He is [or was] heart of oak. WALKER.

He is idle that might be better employed.

He is ignoble that disgraces his brave ancestors by a vicious life.

He is in [or on] a merry pin.

"It was an ancient kind of Dutch artificial drunkenness; the cup, commonly of wood, had a pin about the middle of it, and he was accounted the man who could nick the pin, by drinking even to it; whereas to go above or beneath was a forfeiture. This device was, of old, the cause of so much debauchery in England, that one of the constitutions of a Synod held at Westminster, in the year 1102, was to this effect: that priests should not go to publick drinkings, 'nec ad pinnas bibant,' nor drink *at pins;* and King Edgar made a law that none should drink *below the pin.*"—Blount's *Glossographia*, 1681, quoted by Brady. Fuller, in the third book of his *Ch. Hist.*, gives a somewhat similar explanation. See Hazlitt's *Faiths and Folklore*, 1905, p. 492. Cowper, in *John Gilpin*, has:

"—— the calender, right glad to find
His friend in merry pin ——."

And in his *Ex Otio Negotium*, 1656, p. 229, R. Fletcher writes:

"Thus, then, began the merry din,
For as it was thought they were all on the pin;
O what kissing and clipping was there!"

He is in great danger who, being sick, thinks himself well.
He is in his own clothes. *E. Anglia.*

"Let him do as he pleases; I fear him not."—*Forby.*

He is in ill case that gives example to another. B. OF M. R.
He is in the cloth market.

i.e., in bed.—R.

He is lifeless that is faultless. HE.
He is like a bell, that will answer every pull.
He is like a dog on a cat.
He is like a silvered pin, / fair without but foul within.
He is like a Waterford merchant, up to the eyes in business.
He is making clothes for fishes.
He is making ropes of sand.
He is my friend that grindeth at my mill.

That shows me real kindness. The Italians say, Colui é il mio zio che vuole il bene mio.—R.

He is my friend that succoureth me, not he that pitieth me.
He is never alone that is in the company of noble thoughts.
He is never likely to have a good thing cheap that is afraid to ask a price.

Il n'aura jamais bon marché qui ne le demande pas.—*Fr.*

He is no great heir that inherits not his ancestors' virtues.
He is no man's enemy but his own. CL.
He is none of the Hastings.

Spoken of a slow person. There is an equivoque in the word Hastings which is the name of a great family in Leicestershire, which were Earls of Huntingdon. They had a fair house at Ashby de la Zouch, now much ruined.—R. 1670.

He is not a merchant bare / that hath money's worth or ware.

He is not a wise man who cannot play the fool on occasion.
He is not drunk gratis who pays his reason for his shot.
He is not fit for riches who is afraid to use them.
He is not fit to carry guts to a bear.
He is not free that draws his chain. H.
He is not good himself who speaks well of everybody alike.
He is not laughed at that laughs at himself first.
He is not poor that hath little, but he that desireth much. H.
He is on the ground.
He is on the high ropes.

i.e., conceited and insolent.—R.

He is one-and-thirty.
He is one that will not lose his cap in a crowd.
He is only fit for Ruffians' hall.

West Smithfield (now the horse-market) was formerly called (says the Continuer of Stowe's Annals) Ruffians'-hall, where ruffians met casually, and otherwise, to try the masteries with sword and buckler. Fuller remarks that a ruffian is the same with a swaggerer; so called, because endeavouring to make that side to swag or weigh down whereon he engageth.—R. 1670.

He is paced like an alderman.
He is pleased with gourds, and his wife with cucumbers.

This may have a hidden meaning of a not very delicate nature.

He is ploughing a rock.
He is poor indeed that can promise nothing.
He is proper that hath proper conditions. C.
He is put to bed with a shovel.
He is quite beside the book.

Mightily mistaken.—Walker's *Paræm.*, 1672, p. 31.

He is ready to leap over nine hedges.
He is rich enough that wants nothing. H.
He is rich that is satisfied.
He is run off his legs.
He is sillier than a crab, that has all his brains in his belly.
He is so hungry that he could eat a horse behind the saddle.
He is so suspicious that he can't be got at without a stalking-horse.
He is so wary that he sleeps like a hare with his eyes open.
He is sowing on the sand.
He is teaching a pig to play on a flute.
He is teaching an old woman to dance.
He is teaching iron to swim.
He is the best gentleman that is the son of his own deserts.
He is the son of a bachelor.

i.e., a bastard.—R.

He is the wretch that does the injury, not he that endures it
He is top-heavy.
He is up to snuff.
He is wise enough that can keep himself warm.
He is wise that hath wit enough for his own affairs.
He is wise that is ware in time.
He keeps his road well enough who gets rid of bad company.
He kills a man that saves not his life when he can.
He knocks boldly at the gate,
that brings good news in thereat. W.
He knoweth enough that knoweth nothing, if so be he know how to hold his peace. B. OF M. R.
He knows best what good is that has endured evil.
He knows how many blue beans go to make five.

Said of a shrewd, calculating person. Saber cuantas son cinco.—*Span.*

He knows how to carry the dead cock home. *Derbyshire.*

Said of any one who bears defeat bravely. A correspondent of *Notes and Queries* says:— I never hear this saying now, but can remember when it was in common use in the Derbyshire village where I was born. It was said of lads and men who, when defeated in any of the games, trials of strength, or fights, knew how to bear defeat manfully. If loss or defeat was sustained bravely, some one would out with the expression, "He knows how to carry the dead cock home!" Many will at once surmise, and rightly, that this saying was the outcome of the pastime of cock-fighting, once the highest and most exciting of amusements among the labouring men and lads, especially at Shrovetide, but also on other occasions when time could be spared for the sport. One village champion cock would be pitted against that of another, money and reputation being staked.

He knows not whether his shoes go awry.
He knows nothing about Diss. *Cambr.*

The late Mr. C. H. Cooper (*N. and Q.*, 1st S., vi. 303) thought that this saying originated in the M. of A.'s Disses, *i.e.*, Disputations, and had no topographical bearing.

He knows one point more than the devil. HE.
He knows on which side his bread is buttered.
He knows tin. *Cornw.*
He laid his legs on his neck.

i.e.. As we should say, He took to his heels. *Tarlton's Jests*, 1638 (*Old English Jest-Books*, ii. 248).

He laugheth that winneth. HE.
He laughs ill that laughs himself to death.
He leaps into a deep river to avoid a shallow brook.
He leaps like a Belle giant or devil of Mount Sorrel. *Leicestershire.*

"In the neighbourhood of Mountsorrel," says Peck, "the country people have a story of a giant or devil, named Bell, who once, in a merry vein, took three prodigious leaps, which they thus describe: At a place, thence ever after called Mountsorrel, he mounted the sorrel horse, and

leaped a mile, to a place, from it since named Oneleap, now corrupted to Wanlip: thence he leaped another mile, to a village called Burst-all, from the bursting of both himself, his girths, and his horse: the third leap was also a mile; but the violence of the exertion and shock killed him, and he was there buried; and the place has ever since been denominated *Bell's Grave*, or *Bell-grave;*" intending thereby to ridicule those who deal in the marvellous; or, in other words, draw the long bow.—R.

He lies as fast as a horse can trot.
He lieth by the wall. *S. Devon.*

i.e., He is dead.

He lighted upon a lime twig.
He lives long that lives till all are weary of him.
He lives longest that is awake most hours.
He lives under the sign of the cat's foot.

He is henpecked: his wife scratches him.—R.

He lives unsafely that looks too near on things. H.
He liveth long that liveth well.
He loathes the spring-head, and drinks the foul stream.
He looks as angry as if he were vexed.
He looks as if he had neither won nor lost.

He stands as if he were moped, in a brown study, unconcerned.—R.

He looks as if he lived on Tewkesbury mustard. *Gloucest.*

Tewkesbury is a fair market-town in this county [Gloucestershire], noted for the mustard-balls made there, and sent into other parts. This is spoken partly of such who always have a sad, severe, and terrific countenance. Si ecastor hic homo sinapi victitet, non censeam tam tristem esse posse. Plaut. *in Trucul.* Partly of such as are snappish, captious, and prone to take exceptions.—R.

He looks as though he had sucked his dam through a hurdle.
He looks like a dog under a door.
He looks like a Lochaber axe.
He looks like a sow saddled.
He looks like a tooth-drawer.

i.e., very thin and meagre.—R. Dentists, in the reign of Elizabeth (according to Chettle's account) did not enjoy a particularly good character. *Kind Harts Dreame* (1592), Percy Soc. repr. 28.

"*Dion.* Here is a fellow has some fire in 's veins:
The outlandish prince looks like a toothdrawer."

—*Philaster, or Love lies a-bleeding*, 1620 (Dyce's *Beaum. and Fl.*, i. 216.)

The men who traversed the country in the olden time, selling pills, drawing teeth, &c., enjoyed an indifferent reputation. Even persons of good position resorted to them: for we find in the *Private Correspondence of Jane Lady Cornwallis*, 1842, p. 99, a letter from Nathaniel Bacon, attributed to 1624, in which he observes: "For this last week I suffered more payne in my teeth then euer, & this night I slept not one hower, & am goinge to the mountebanck at Bury to draw them out."

See a note in my Dodsley, xii. 139.

He looks like a wild cat out of a bush.
He looks not well to himself that looks not ever. H.

He looks one way and rows another.
He loses his thanks who promiseth and delayeth. WALKER.

Gratia ab officio, quod mora tardat, abest.—R.

He loses many a good bit that strives with his betters.
He loseth indeed that loseth at last.
He loves bacon well that licks the sow.
He loves mutton well, that dips his bread in the wool.
He loves not at all that knows when to make an end.

Ford's *Virtus Rediviva*, &c., 1661, sign. K 8 *verso*.

He loves roast meat well that licks the spit.
He loves you as a ferret does a rabbit.
He loveth well sheep's flesh that wets his bread in the wool. HE.
He makes a feint at the lungs, but lays his stroke on the head.
He makes a rod for his own breech.
He makes an ill song who has ne'er a tongue.
He makes arrows of all sorts of wood.
He makes Dun draw. CL.
He may be heard where he is not seen.
He may be in my Paternoster indeed,
but be sure he shall never come in my Creed. HE.
He may be trusted with a house full of millstones.
He may e'en go write to his friends.

We say it of a man when all his hopes are gone.—R. Il est reduit aux abois. *Fr.*

He may find fault, but let him mend it if he can.
He may freely receive courtesies that knows how to requite them.
He may go hang himself in his own garters.
He may go well afoot, who holds his horse in his hand. MONTAIGNE.
He may hope for the best that's prepared for the worst.
He may ill run that cannot go. HE.
He may make a will upon his nail.
He may remove Mort-stone. *Devonshire.*

There is a bay in this county called Mort Bay; but the harbour in the entrance thereof is stopped with a huge rock, called Mortstone; and the people merrily say, none can remove it but such as are masters of their wives. *Fuller* (1662).—R.

He may whet his knife on the threshold of the Fleet.

The Fleet is a place notoriously known for a prison, so called from Fleetbrook running by it, to which many are committed for their contempts, and more for their debts. The proverb is applicable to such who never owed ought: or having run into debt, have crept out of it, so that now they may triumphare in hostico, defy danger and arrest, &c.—R. 1670.

He measures a twig.
He must be a sad fellow that nobody can please.
He must go to Tiverton and ask Mr. Able.

The meaning I take to be that at some former time a gull was sent to Tiverton by some wag to get a piece of impossible information from whomever he might find there *able* to give it to him.

He must have iron nails that scratcheth with a bear.
He must have leave to speak who cannot hold his tongue.
He must needs go whom the devil doth drive. HE.

Triall of Treasure, 1567, edit. 1849, p. 41; *Autobiography of Sir John Bramston*, Camd. Soc., p. 359.

He must needs swim that is held up by the chin.

Scogin's Jests, 1626 (*Old Engl. Jest-Books*, ii.) "Celui peut hardiment nager à qui l'on soûtient le menton. *Fr.*"—R.

He must stoop that hath a low door.
He must take a house in Turnagain Lane.

This, in old records, is called Wind-again Lane, and lieth in the parish of St. Sepulchre's [St. Pulcher] going down to Fleet-ditch, having no exit at one end. It is spoken of and to those who take prodigal or other vicious and destructive courses.—R. 1670.

He must tell you a tale and find you ears. HE.
He needs little advice that is lucky.
He never broke his hour that kept his day.
He never lies but when the holly's green. D.
He never was good, neither egg nor bird.
He numbers the waves.
He opens the door with an axe.
He paints the dead.
He paves the meadows.
He pays him with pen-powder. CL.

Calamoboas.—Clarke's *Parœm.*, 1639, p. 58.

He pins his faith upon another man's sleeve.
He plays well that wins. H.
He plays you as fair as if he picked your pocket.
He ploughs the air.
He prates like a parrot.
He prates like an apothecary. CL.
He preaches well that lives well.
He preacheth patience that never knew pain.
He promiseth like a merchant, but pays like a man of war. CL.
He promiseth mountains and performeth molehills. B. OF M. R.
He pulls with a long rope that waits for another's death. H.
He put a fine feather in his cap.

i.e., "Honour without profit," notes Ray; but at present we use the phrase, To have, or put, a feather in one's cap, as a metaphor for gaining credit or laurels by anything, rather than in the sense of empty honour.

He puts a hat on an hen.
He puts a rope to the eye of a needle.
He quits his place well that leaves his friend there. H.
He refuseth the bribe, but putteth forth his hand.
He remembers his ancestors, but forgets to feed his children.
He repents as much as the mare, who killed the dog.

Said to have originated in the Welsh legend of Beddgelert.

He rises o'er early that is hanged ere noon.
He roars like the great Tregeagle. *East Cornwall.*

Said of a screaming child. See Hazlitt's *Faiths and Folklore*, 1905, p 596.

He roasts snow in a furnace.
He rode sure indeed that never caught a fall.
He runneth far that never turneth again. HE.
He says anything but his prayers, and those he whistles.
He scaped hemp, but deserved a wooden halter.
He scratches his head with one finger.
He seeks water in the sea.
He seeks wool on an ass.
He seemeth wise with whom all things thrive.
He sees an inch afore his nose.
He sendeth to the East Indies for Kentish pippins.
He serves the poor with a thump on the back with a stone.
He set my house on fire only to roast his eggs.
He sets the fox to keep his geese.

Dyke's *English Proverbs* (1709), p. 45.

He shall be presented at Halagaver court. *Cornw.*

This is a jocular and imaginary court, wherewith men make merriment to themselves, resenting such persons who go slovenly in their attire; where judgment in formal terms is given against them, and executed more to the scorn than hurt of the persons.—R.

He shall have enough to do who studies to please fools.
He shall have the king's horse.
He shoots like a crow-keeper.

Forby (*Vocab.* 1830, *in voce*) says: "A boy employed to scare crows from new-sown land. Lear, in his madness, says, 'That fellow handles his bow like a crow-keeper.' Besides lustily whooping, he carries an old gun, from which he cracks a little powder, and sometimes puts in a few stones, but seldom hits, and still seldomer kills a crow. In Shakespear's time, it seems, that the crow-keeper carried a bow, and doubtless handled it with as much awkwardness and as little success as the modern boy manages his gun. Heywood has a pleasantry in his *Epigrams*, 1562, at the expense of the name itself, which conveys precisely what the crow-*keeper* is not. I may add the following passage from *Certain Discourses written by Sir John Smythe, Knight, concerning the formes and effects of diuers sorts of weapons*, 1590, sign. G 2: "—such quick and hastie Harquebuziers doo worke no other effect but spend powder, match & shot, and heate their peeces oftentimes to their owne mischiefes: and therefore (in troth) *are more meete to scare Crowes in a corne field.*" In the *Privy Purse Expenses of Henry VII.* under Oct. 1, 1494, occurs: "To the crow-

taker, and for saying of two masses, . . . 2/-" an odd juxtaposition. Again, on the 20th May, 1505, "To hym, that waches the crowes, 3/4."

He should be a baker by his bow-legs.
He should wear iron shoon that bides his neighbour's death.
He shows all his wit at once.
He shrinks in the wetting.
He signifies no more than a blind cat in a barn.
He sits not sure that sits too high.
He sits up by moonshine, and lies abed in sunshine.
He skips like hail on a pack-saddle.
He sleeps as dogs do when wives sift meal.
He smelleth best that doth of nothing smell.

Lingua, 1607, iv. 3.

He sneaks as if he would creep into his mouth.
He speaks bear-garden.

That is, such rude and uncivil, or sordid and dirty, language, as the rabble that frequent those sports are wont to use.—R. 1670.

He speaks of things more ancient than chaos.
He speaks one word nonsense, and two that have nothing in them.
He spent Michaelmas rent in Midsummer moon. CL.
He spills unspoken to.
He spits out secrets like hot custard.
He spoke of a fox; but, when all came to all, it was but a fern-brake. CL.
He sprinkles incense on a dunghill.
He stands in great need that borrows the cat's dish. CL.
He stands like Mumphazard, who was hanged for saying nothing. *Cheshire.*
He stands not surely that never slips. H.
He stinks like a physician.

Nash's *Summers Last Will and Testament*, 1600 (Dodsley's *O. P.*, ed. Hazlitt, viii.)

He stole a goose and stuck down a feather. HE.

Recompensyng former loytryng lyfe loose,
As dyd the pure penytent that stale a goose
And stack downe a fether.—*Heywood*, 1562.

He strikes with a straw.
He struck at Tib, and down fell Tom. CL.
He sups ill who eats up all at dinner.
He takes a spear to kill a fly.
He takes in good counsel like cold porridge.
He takes oil to extinguish the fire.
He takes the bull by the horns.
He takes the spring from the year.
He teaches me to be good that does me good.
He teacheth ill that teacheth all.

He tells me my way and don't know his own.
He that all men will please / shall never find ease. CL.
He that always complains is never pitied.
He that always fears dangers always feels it.
He that any good would win, / at his mouth must first begin. CL.
He that asketh a courtesy promiseth a kindness.
He that asketh faintly beggeth a denial.

Qui timidè rogat, negare docet.

He that banquets every day never makes a good meal.
He that beareth a torch shadoweth himself to give light to others.
He that bestoweth but a bone on thee would not have thee die.
He that bites on every weed may light on poison.
He that blames would buy. H.
He that blows in the dust fills his eyes with it. H.
He that boasteth of himself affronteth his company.
He that borrows must pay again with shame or loss.

Shame, if he returns not as much as he borrowed; loss, if more; and it is very hard to cut the hair.—R.

He that bringeth a present findeth the door open.
He that brings good news knocks hard. H.
He that brings up his son to nothing breeds a thief.
He that builds a house by the highway side, it is either too high or too low.

Chi fabrica la casa in piazza, ô che è troppo alta ô troppo bassa. *Ital.* —R.

He that builds castles in the air will soon have no land.
He that burns his house warms himself for once. H.
He that burns most shines most. H.
He that buyeth dear, and taketh up on credit, shall ever sell to his loss. B. OF M. R.
He that buyeth magistracy must sell justice.
He that buys a house ready-wrought,
hath many a tile and pin for nought. CL.

Il faut acheter maison faite et femme à faire. *Fr.*—R.

He that buys and lies shall feel it in his purse.
He that buys and sells is called a merchant.
He that buys land, buys many stones;
he that buys flesh, buys many bones;
he that buys eggs, buys many shells;
but he that buys good ale, buys nothing else.
He that buys lawn before he can fold it,
shall repent him before he hath sold it. CL. and R. 1670.
He that by the plough would thrive
himself must either hold or drive.

He that can make a fire well can end a quarrel. H.
He that can quietly endure overcometh.

B. of M. R., 1629, No. 28. Vincit qui patitur.

He that can reply calmly to an angry man is too hard for him.
He that can stay, obtains. H.
He that cannot abide a bad market deserves not a good one.
He that cannot beat his horse beats the saddle. B. OF M. R.
He that cannot pay, / let him pray.
He that can't ride a gentle horse must not attempt to back a mad colt.
He that casteth all doubts shall never be resolved.
He that chastiseth one amendeth many.
He that cheateth in small things is a fool, but in great things is a rogue.
He that comes after, sees with more eyes than his own.
He that comes every day shall have a cocknay,
and he that comes but now and then shall have a fat hen. DS.
He that comes of a hen must scrape. H.
He that cometh last maketh all fast. C.

Le dernier ferme la porte, ou la laisse ouverte. *Fr.*—R.

He that cometh last to the pot is soonest wrath. HE.
He that commandeth well shall be obeyed well.
He that commits a fault thinks every one speaks of it. H.
He that contemplates on his bed hath a day without a night.
He that could know what would be dear,
need be a merchant but one year. HE.

Such a merchant was the philosopher Thales, of whom it is reported, that, to make proof that it was in the power of a philosopher to be rich if he pleased, he, foreseeing a future dearth of olives the year following, bought up, at easy rates, all that kind of fruit then in men's hands.—R.

He that crabs without cause shall meat without mends.
He that dallies with his enemy gives him leave to kill him.
He that dares not venture must not complain of ill luck.
He that deals in the world needs four sieves. H.
He that desires but little has no need of much.
He that despises shame wants a bridle.
He that died half a year ago is as dead as Adam.
He that dies pays all debts.
He that does anything for the public is accounted to do it for nobody.
He that does not love a woman sucked a sow.
He that does not speak truth to me does not believe me when I speak truth.
He that does what he should not shall feel what he would not. H.

He that does you a very ill turn will never forgive you.

Odisse quem læseris.

He that doeth his own business hurteth not his hand.
He that doth amiss may do well. B. OF M. R.
He that doth good for praise only meriteth but a puff of wind.
He that doth lend / doth lose his friend.

See the very curious ballad, "I had both Monie and a Friend," printed by Dr. Rimbault, in his *Little Book of Songs and Ballads*, 1851, p. 42. "Qui prete aux amis perd au double. *Fr.* He that lends to his friend loseth double; *i.e.*, both money and friend."—R.

He that doth most at once, doth least.
He that doth not rob makes not a robe or garment. B. OF M. R.
He that doth not what he ought,
that haps to him which he never thought. B. OF M. R.
He that doth nothing doth ever amiss. B. OF M. R.
He that doth well wearieth not himself.
He that doth what he will, doth not what he ought. H.
He that drinks not wine after salad is in danger of being sick.
He that eats and leaves, covers his table twice. *MS. Ashmole*, 1153.
He that eats most porridge shall have most meat.
He that eats the hard must eat the ripe. H.
He that eats the king's goose shall be choked with the feathers. R. 1670.
He that eats till he is sick must fast till he is well.
He that eats well and drinks well should do his duty well.
He that eats with the devil hath need of a long spoon.

Quoted by Chaucer in the *Squieres Tale*, by Marlowe in the *Rich Jew of Malta*, and by Shakespear in the *Tempest*, act ii. sc. 2, where Stephano says of Calibran, "This is a devil and no monster; I will leave him: *I have no long spoon.*" It also occurs in the *Comedy of Errors* and in Kempe's *Nine Daies Wonder*, 1600. "Who *dips* with the devil, he had need of a long spoon."—*Appius and Virginia*, 1575, Dodsley, 1825, xii. 348. In Overbury's *Characters*, appended to the Wife, edit. 1628, sign. O 3 *verso*, a Jesuit is said to be "a larger Spoone for a Traytour to feed with the Deuill, then any other Order."

He that endureth is not overcome. H.
He that falls into the dirt, the longer he stays there the fouler he is. H.
He that falls to-day may be up again to-morrow.
He that feareth every bush must never go a birding.
He that fears danger in time seldom feels it.
He that feasteth a flatterer and a slanderer dineth with two devils.
He that feeds upon charity has a cold dinner and no supper.

He that fights and runs away may live to fight another day.

Compare, *He fights well*, &c.

He that flings dirt at another dirtieth himself most.
He that follows nature is never out of his way.
He that follows truth too near the heels shall have dirt thrown in his face. WALKER.
He that forsakes measure, measure forsakes him.
He that for the new way leaveth the old way,
is oftentimes found to go astray. B. OF M. R.
He that gapeth until he be fed,
well may he gape until he be dead. CL.

Nay, he that gapeth till he be fed,
Maie fortune to fast and famishe for honger.
Heywood, 1562.

C'est folie de beer contre un four. *Fr.*—R.

He that gets an estate will probably never spend it.
He that gets forgets, but he that wants thinks on.
He that gets money before he gets wit,
will be but a short while master of it.
He that gets out of debt grows rich. H.
He that gives himself leave to play with his neighbour's fame may soon play it away.
He that gives his goods before he be dead,
take up a mallet and knock him on the head.

This is illustrated by a story in *Mery Tales and Quicke Answeres* (circâ 1540), No. 103.

A tablet attached to the outer wall in the centre of the almshouses built at Leominster for four widows by Mrs. Hester Clark in 1735 is a figure of a man wearing a cocked hat, and originally holding in his right hand a hatchet. The hatchet is now suspended from the wall, the hand having fallen away. Beneath is a distich slightly varying from the one given in the text:—

"He that gives away all before he is dead
Let 'em take this hatchet and knock him on ye head."

Possibly we have here a memorial of some forgotten local episode.

He that gives his heart will not deny his money.
He that gives thee a capon, give him the leg and the wing. H.
He that gives time to resolve, gives time to deny, and warning to prevent.
He that gives to a grateful man puts out to usury.
He that gives to be seen will relieve none in the dark.
He that giveth customarily to the vulgar buyeth trouble.
He that giveth me a little doeth by me well, quoth Hendyng.

Reliq. Antiq., i. 112.

He that giveth to a good man selleth well.
He that goes a borrowing / goes a sorrowing.
He that goes a great way for a wife is either cheated or means to cheat.

He that goes and comes maketh a good voyage. B. OF M. R.
He that goes barefoot must not plant thorns. H.

This is the same as the Italian: Che semina spine non vada discalzo.

He that goes softly goes safely. WALKER.
He that goes the contrary way must go over it twice.
He that goes to bed thirsty rises healthy.

I look upon this as a very good observation, and should advise all persons not to go to bed with their stomachs full of wine, beer, or any other liquor. For (as the ingenious Doctor Lower observes) nothing can be more injurious to the brain; of which he gives a most rational and true account, which take in his words. "Cum enim propter proclivem corporis situm urina à renibus secreta non ità facilè & promptè uti cùm erecti sumus in vesicam per ureteres delabatur. Cùmque vesicæ cervix ex proclivi situ urinæ pondere non adeò gravetur; atque spiritibus per somnum in cerebrum aggregatis & quiescentibus, vesica oneris ejus sensum non ità percipiat, sed officii quasi oblita ea copiâ urinæ aliquando distenditur, ut majori recipiendæ spatium vix detur inde fit ut propter impeditum per renes & ureteres urinæ decursum in totum corpus regurgitet, & nisi diarrhœa proximo mane succedat, aut nocturno sudore evacuetur, in cerebrum deponi debet." *Tract. de Corde*, co. ii. p. 141. Qui couche avec la soif se leve avec la santè.—R. But it is merely a weak form of our *Early to bed*, &c.

He that goes to church with an ill intention goes to God's house on the devil's errand.
He that goes to marry likes to know whether he shall have a chimney to his house. *Cornw.*

He does not know whether his future wife will be in a position to bear him children. In early French facetious literature a chimney stands for a woman's private part.

He that goeth out with often loss,
at last comes home by weeping cross. R.

This is quoted in Gosson's *Schoole of Abuse*, 1579. It also occurs in Randolph's *Hey for Honesty*, 1651, *Argument*. "He [the impious man] has this Paradoxical custome to repair to, a Hot-house in the midst of summer (as if he would practise Hell here on Earth), and that not to heat him, but quench his Flames; but alas it often proves too hot for him, and he is Scorcht, and by a Hellish fire, too, and comes home by Weeping Crosse."—*Juvenilia Sacra*, by P. B., 1664, p. 46.

Weeping Cross here meant in a figurative sense. See my *Faiths and Folklore*, 1905, p. 627. But a place so called is in Staffordshire the seat of the Salt family: and the term doubtless originated in the wayside crosses erected in so many places for devotional purposes.

He that grasps at too much holds nothing fast.
He that gropes in the dark finds what he would not.
He that handles a nettle tenderly is soonest stung.

If you grasp one firmly, it is less likely to sting you.

He that handles pitch shall foul his fingers.
He that handles thorns shall prick his fingers.

See *He that goes*, &c.

He that has a great nose thinks everybody is speaking of it.

He that has a store of bread may beg his milk merrily.
He that has an hundred and one, and owes an hundred and two, the Lord have mercy upon him.
He that has but four and spends five, has no need of a purse.
He that has but one eye must take heed how he lose it. CL.
He that has but one eye sees the better for it.

Better than he would do without it: a ridiculous saying.—R.

He that has but one hog makes him fat, and he that has but one son makes him a fool.
He that has led a wicked life is afraid of his own memory.
He that has lost his credit is dead to the world.
He that has most time has none to lose.
He that has neither horse nor cart cannot always load. W.
He that has no children knows not what is love.
He that has no fools, knaves, or beggars in his family was begot by a flash of lightning.
He that has no head needs no hat.

Qui n'a point de tête n'a que faire de chaperon. *Fr.*—R.

He that has no modesty has all the town for his own.
He that has no silver in his purse should have silver on his tongue.
He that has nothing is frighted at nothing.
He that has nothing to spare must not keep a dog.
He that has patience has fat thrushes for a farthing. H.

Alaventure tout vient apoint qui peut Atendre.—Motto on an early French printer's device.

He that has the worst cause makes the most noise.
He that hath a fellow-ruler hath an over-ruler.
He that hath a fox for his mate hath need of a net at his girdle. H.
He that hath a good harvest may be content with some thistles. CL.
He that hath a good master,
and cannot keep him;
he that hath a good servant,
and not content with him;
he that hath such conditions,
that no man loveth him,
may well know others,
but few men will know him.

Rhodes, *Boke of Nurture*, 1577, ed. Furnivall, 108.

He that hath a good neighbour hath a good morrow;
he that hath a shrewd wife hath much sorrow;
he that fast spendeth must need borrow,
but when he must pay again, then is all the sorrow.

MS. of the 15th century in *Rel. Antiq.*, i. 316.

He that hath a good spear, let him try it. B. OF M. R.
He that hath a head of wax must not walk in the sun. H.
He that hath a mouth of his own must not say to another, Blow. H.
He that hath a trade hath an estate.

Poor Richard Improved, 1758, by B. Franklin.

He that hath a white horse and a fair wife never wants trouble.
He that hath a wife and children must not sit with his fingers in his mouth.
He that hath a wife and children wants not business. H.
He that hath an ill name is half hanged. HE.

The Spaniards say, Quien la fama ha perdida, muerto anda en vida.—R. The Italians have the expression, Huomo assaltato e mezzo preso.

He that hath been bitten by a serpent is afraid of a rope.
He that hath but little, he shall have less:
he that hath right nought, right nought shall possess. HE.

This is merely, of course, a paraphrase of the familiar Scriptural passage.

He that hath children, all his morsels are not his own. H.
He that hath done so much hurt he can do no more, may sit down and rest him. CL.
He that hath eaten a bear-pie will always smell of the garden.
He that hath good corn may be content with some thistles.
He that hath horns in his bosom, let him not put them on his head. H.
He that hath it, and will not keep it;
He that wants it, and will not seek it;
He that drinks, and is not dry,
shall want money as well as I.
He that hath little is the less dirty. H.
He that hath love in his breast hath spurs at his heels.
He that hath many irons in the fire some of them will cool.
He that hath money in his purse cannot want a head for his shoulders.
He that hath more smocks than shirts at a bucking had need be a man of good forelooking. CHAUCER.

More smocks than shirts, i.e., more daughters than sons. *Bucking* = washing.

He that hath no children doth bring them up well. B. OF M. R.
He that hath no head needs no hat.
He that hath no heart hath legs. B. OF M. R.
He that hath no honey in his pot, let him have it in his mouth. H.
He that hath no ill fortune is troubled with good. H.

He that hath no money needeth no purse.
He that hath no wife beateth her oft. B. OF M. R.
He that hath not a house must lie in the yard.

Lyly's *Endimion*, 1591 (Works, 1858, i. 53).

He that hath not the craft, let him shut up shop. H.
He that hath nothing is not contented.
He that hath not served knoweth not how to command. B. OF M. R.
He that hath once got the fame of an early riser may sleep till noon.

Howell's *Letters*, ed. 1754, 332; letter dated 3 Aug. 1634. There are other versions.

He that hath one foot in the straw hath another in the spital [hospital]. H.
He that hath one of his family hanged may not say to his neighbour, Hang up this fish. C.
He that hath plenty of good shall have more. C.

The Scriptural maxim.

He that hath shipped the devil must make the best of him.
He that hath some land must have some labour.

No sweet without some sweat; without pains, no gains.—R.

He that hath the spice may season as he list. H.
He that hath the world at will seems wise. B. OF M. R.
He that hath time, and looketh for more, loseth time.
He that hath time hath life. B. OF M. R.

Nash's *Have with you to Saffron Walden*, 1596, repr. 1869, p. 51. We sometimes find the sentence reversed: He that hath life, &c. Chi ha tempo ha vita. *Ital.*

He that hears much, and speaketh not all,
shall be welcome both in bower and hall.

Parla poco, ascoltai assai e non fallirai. *Ital.*—R.

He that helpeth the evil hurteth the good.
He that hides can find.
He that hires one garden eats birds: he that hires more than one will be eaten by the birds.
He that hires the horse must ride before.
He that hoardeth up money taketh pains for other men.
He that hopes no good fears no ill.
He that hunts two hares oft loseth both. B. OF M. R.
He that hurts another hurts himself. B. OF M. R.
He that hurts robin or wren,
will never prosper, boy nor man. *Cornw.*
He that in his purse lacks money,
has in his mouth much need of honey.

He that in youth no virtue useth,
in age all honour him refuseth.

Reliquiæ Antiquiæ, vol i. p. 92 (from a MS. of the 15th cent.)

He that is a blab / is a scab.

A Spanish shrug will sometimes shift off a lie as well as a louse.—R.

He that is a wise man by day is no fool by night.
He that is afraid of every grass, must not piss in a meadow. C.
He that is afraid of the leaves must not come into the wood. CL.
He that is angry is seldom at ease.
He that is angry without a cause must be pleased without amends.
He that is at low ebb at Newgate may soon be afloat at Tyburn.
He that is born to be hanged shall never be drowned. C.
He that is busy is tempted but by one devil: he that is idle, by a legion.
He that is content with his poverty is wonderfully rich. W.
He that is fallen cannot help him that is down. H.
He that is fit for the chapel is meet for the field.

Precise Discipline, therefore, is the ordinarie course of honorable warfare: whereby the Prouerbe (no lesse wise then it is olde) is also profitable, as it is most true.—*The Defence of Militarie Profession*, by Geffrey Gates, 1579, sign. E 3.

He that is fit to drink wine must have sugar on his beard, his eyes in his pockets, and his feet in his hands.

Gratiæ Ludentes. Iests from the Vniversitie. By H. L. 1638, p. 172, where it is cited as *a proverb*.

He that is full abhorreth the honeycomb.

Scot's *Perfite Platforme of a Hoppe Garden*, ed. 1576, sign. A 4.

He that is giddy thinks the world turns round.
He that is heady is ruled by a fool.
He that is in poverty is still in suspicion. B. OF M. R.
He that is innocent may well be confident.
He that is known to have no money has neither friends nor credit.
He that is mann'd with boys and horsed with colts, shall have his meat eaten and his work undone. CL.
He that is master of himself will soon be master of others.
He that is needy when he is married shall be rich when he is buried.
He that is not handsome at twenty, nor strong at thirty, nor rich at forty, nor wise at fifty, will never be handsome, strong, rich, or wise. H.
He that is not sensible of his loss has lost nothing.

He that is proud of his fine clothes gets his reputation from his tailor.

He that is silent gathers stones.

Quien callar piedras apañá. *Span.* If a man says little, he thinks the more.—R.

He that is suffered to do more than is fitting will do more than is lawful.

He that is surety for another is never sure himself.

He that is thrown would ever wrestle.

He that is too proud to ask is too good to receive.

He that is too secure is not safe.

He that is uneasy at every little pain is never without some ache.

He that is warm thinks all so. H.

He that is well sheltered is a fool if he stirs out into the rain.

He that is won with a nut may be lost with an apple. HE.

He that keeps another man's dog shall have nothing left him but the line. CL.

This is the Greek proverb. Ὃς κύνα τρέφει ξένον τούτῳ μόνον λῖνος μένει. The meaning is, that he who bestows a benefit upon an ungrateful person loses his cost. For if a dog break loose, he presently gets him home to his former master, leaving the cord he was tied with.—R.

He that killeth a man when he is drunk shall be hanged when he is sober. HE.

He that kills himself with working must be buried under the gallows.

He that kisseth his wife in the market-place shall have enough to teach him.

He that knoweth when he hath enough is no fool. HE.

He that knows little soon repeats it.

He that knows not how to hold his tongue, knows not how to talk.

He that knows nothing doubts nothing. H.

He that labours and thrives spins gold. H.

Quien ara y cria, oro hila. *Span.*

He that laughs alone will be sport in company.

He that [or who] leaveth surety, and leaneth unto chance, when fools pipe, he may dance. HE.

He that leaves the highway for a short cut commonly goes about.

He that lets his fish escape, may cast his net often, yet never catch it again.

He that lets his horse drink at every lake,
and his wife go to every wake,
shall never be without a whore and a jade. R.

He that lies too long abed, his estate feels it. H.

He that lies with the dogs riseth with fleas. H.

Chi con can dorme con pulce si leva. *Ital.* Qui se couche avec les chiens se leve avec des puces. *Fr.* Quien con perros se echa, con pulgas se levanta. *Span.*—R.

He that lieth upon the ground can fall no lower.
He that lippens to boden ploughs, his hand will lie ley.
He that listens for what people say of him shall never have peace.
He that lives always at home, sees nothing but home.

Breton's *Court and Country*, 1618 (Roxb. Lib., repr. 184).

He that lives ill, fear follows him. H.
He that lives longest, must fetch his wood farthest. CL.
He that lives most, dies most. H.
He that lives not well one year, sorrows for it seven.
He that lives on hope has but a slender diet.
He that lives on hope, will die fasting.

Poor Richard Improved, 1758, by B. Franklin.

He that lives well is learned enough. H.
He that lives well, sees afar off. H.
He that lives with the Muses shall die in the straw.
He that liveth in hope danceth without a fiddle.
He that looks for a requital, serves himself, not me.
He that looks not before, will find himself behind. H.
He that loseth his due gets not thanks. H.
He that loseth his wife and sixpence, hath lost a tester. R. 1670.
He that loseth is merchant as well as he that gains. H.

He is a marchaunt without money or ware;
Byd that marchaunt be couerd, he is bare.

Heywood, 1562.

He that loves glass without a G, / take away L, and that is he.
He that loves noise must buy a pig.

Quien quiere ruido, compre un cochino. *Span.*—R.

He that loves the tree, loves the branch. H.
He that makes himself an ass, must not take it ill if men ride him.
He that makes himself a sheep shall be eaten by the wolf. CL.

Chi pecora si fa il lupo la mangia. *Ital.* Qui se fait brebis le loup le mange. *Fr.* He that is gentle, and puts up with affronts and injuries, shall be sure to be loaden. Veterem ferendo injuriam invitas novam.—*Terent.* Post folia cadunt arbores.—*Plaut.* The Spaniards say, Hazéos miel, y comeros han moscas.—R.

He that makes his bed ill, lies there. H.
He that makes one basket may make a hundred.
He that makes the shoe can't tan the leather.

He that maketh a fire of straw hath much smoke, and but little warmth.
He that maketh at Christmas a dog his larder,
and in March a sow his gardiner,
and in May a fool a keeper of wise counsel,
he shall never have good larder, fair garden, nor well-kept counsel.

MS. Lansd. 762, temp. Hen. V., in *Reliq. Antiq.*, i. 223.

He that marries a widow and three children marries four thieves.

New Help to Discourse, 1721, p. 133. This appears to be Spanish.

He that marries ere he be wise, will die ere he thrive.
He that may, and will not,
he then that would shall not:
he that would and cannot,
may repent, and sigh not.

Rhodes' *Boke of Nurture*, ed. 1577, repr. Furnivall, p. 107. See Gower's *Confessio Amantis*, ed. 1857, ii. 52:—

But what maiden, &c.

In *The Baffled Knight*, &c. (Percy's *Rel.*, 1812, ii. 280), we have:

A flower there is, that shineth bright,
Some call it mary-gold-a;
He that wold not, when he might,
He shall not, when he wold-a.

He that measureth not himself, is measured. H.
He that measureth oil shall anoint his fingers.

Qui mesure l'huile il s'enoint les mains. *Fr.*—R.

He that mischief hatcheth, mischief catcheth. C.
He that much hath, much behoveth.

Dives and Pauper, 1493, cap. 4, p. 94.

He that never climbed, never fell. HE.
He that nothing questioneth nothing learneth.
He that once deceives is ever suspected. H.
He that once hits is ever bending. H.
He that overfeeds his senses feasteth his enemies.
He that owes nothing, if he makes not mouths at us, is courteous. H.
He that passeth a judgment as he runs, overtaketh repentance.
He that passeth a winter's day, escapes an enemy.
He that payeth beforehand shall have his work ill done.
He that pays last never pays twice.
He that pities another remembers himself. H.
He that plants trees loves others besides himself.

He that plays for more than he sees, forfeits his eyes to the king. C. AND CL.

Another form is: He that wipeth his nose, and hath it not, forfeits his face to the king.

He that plays his money ought not to value it. H.
He that praiseth bestows a favour; he that detracts commits a robbery.
He that praiseth publicly will slander privately.
He that preacheth up war, when it might well be avoided, is the devil's chaplain.
He that prepares for ill, gives the blow a meeting, and breaks its stroke.
He that pryeth into the clouds may be struck with a thunder-bolt.
He that reckons without his host, must reckon again.
He that regards not a penny will lavish a pound.
He that repairs not a part builds all. H.
He that requites a benefit pays a great debt.
He that resolves to deal with none but honest men, must leave off dealing.
He that returns a good for evil obtains the victory.
He that rewards flattery, begs it.
He that rides ere he be ready wants some o' his gear.
He that rideth into the Hundred of Hoo,
besides pilfering seamen, shall find dirt enou'.

Skeat's ed. of Pegge's *Kenticisms*, 92, 3.

He that riseth first is first dressed. H.
He that riseth late must trot all day.

Poor Richard Improved, 1758, by B. Franklin, *apud* Arber's *Garner*, iv. 579.

He that runs fast will not run long.
He that runs fastest gets most ground.
He that runs fastest gets the ring. SHAKESPEAR.
He that runs in the dark may well stumble.
He that scoffs at the crooked had need go very upright himself.
He that seeks mots, gets mots.
He that seeks to beguile is overta'en in his will.
He that seeks trouble never misses. H.
He that sends a fool expects one. H.
He that sends a fool means to follow him. H.
He that serves everybody is paid by nobody.
He that shames let him be shent.
He that showeth his wealth to a thief is the cause of his own pillage.
He that shows a passion, tells his enemy where he may hit him.

He that shows his purse, longs to be rid of it.
He that shoots always right forfeits his arrow.
He that shoots oft, at last shall hit the mark.

More's *Utopia*, 1516, transl. by R. Robinson, 1551, ed. Arber, p. 52.

He that sings on Friday will weep on Sunday. H.
He that sits to work in the market-place shall have many teachers.
He that sitteth well thinketh ill. B. OF M. R.
He that sleepeth, biteth nobody.

Mery Tales and Quick Answers, No. 36.

He that soon deemeth, soon shall repent.

This is called "a common proverb" in a MS. treating of the subject (14th century), in a private library. But it seems to be little more than a translation from the Latin.

He that sows in the highway tires his oxen and loseth his corn.
He that sows thistles shall reap prickles.
He that sows trusts in God. H.
He that spares when he is young, may spend when he is old.
He that speaks lavishly, shall hear as knavishly.

Qui pergit ea quæ vult dicere, ea quæ non vult audiet. *Terent.*—R.

He that speaks me fair and loves me not,
I'll speak him fair and trust him not.
He that speaks me fairer than his wont was to,
hath done me harm, or means for to do.

Puttenham (*Arte of English Poesie*, 1589, sign. 11 3 *verso*) renders in this certainly rather doggrel fashion the Italian distich:

Che me fa meglio che non suole
Tradito me ha o tradir me vuole;

which is more literally translated in the *Booke of Meery Riddles*, 1629, No. 12.

He that speaks without care, shall remember with sorrow.
He that spends much, and getteth nought,
and oweth much and hath nought,
and looks in his purse, and finds nought,
he may be sorry, though he say nought.

MS. of the 15th cent. in *Rel. Antiq.*, i. 316; Rhodes, *Boke of Nurture*, edit. 1577 (*Babees Book*, 1868, p. 107.)

He that spends without regard shall want without pity.
He that stays does the business. H.
He that stays in the valley shall never get over the hill.
He that steals can hide.
He that strikes my dog, would strike me if he durst.
He that strikes with his tongue must ward with his head. H.
He that striketh with the sword shall be stricken with the scabbard. HE.

He that studies his content, wants it.
He that stumbles and falls not, mends his pace. H.
He that sups upon salad goes not to bed fasting.
He that swallowed a gudgeon.

He that swore desperately, viz., to that which there is a great presumption is false: swalloweth a false oath.—R.

He that sweareth falsely, denieth God.
He that sweareth till no man trust him,
he that lieth till no man believe him,
he that borroweth till no man will lend him,
let him go where no man knoweth him.

Rhodes, *Boke of Nurture*, 1577, ed. Furnivall, p. 108.

He that takes not up a pin slights his wife. H.
He that takes pet at a feast loses it all.
He that takes the devil into his boat must carry him over the sound.
He that takes too great a leap falls into the ditch.
He that talks much of his happiness summons grief. H.
He that talks to himself talks to a fool.
He that tells a lie buffeteth himself.
He that tells a secret is another's servant. H.
He that tells his wife news is but lately married.
He that thatches his house with dung shall have more teachers than reachers.
He that thinks his business below him will always be above his business.
He that thinks too much of his virtues, bids others think of his vices.
He that toucheth pitch shall be defiled.

Lyly's *Euphes*, 1579. repr. 1868, p. 111. "Who that toucheth Pitch shall be filed with it."—Wilson's *Art of Rhetorique*, 1553, edit. 1584, sign. A v *verso*.

He that travels far knows much.
He that trusts to borrowed ploughs will have his land lie fallow.
He that useth to lie is not always believed when he says true. CL.
He that [or who] waits for dead men's shoes shall go long bare-foot. HE.

A longue corde tire qui d'autrui mort desire. *Fr.* Porter's *Two Angrie Women of Abington*, 1599, edit. Dyce, p. 42.

He that waits upon another's trencher makes many a late dinner.
He that walketh much i' th' sun will be tann'd at last. CL.
He that walketh with the virtuous is one of them.
He that wants hope is the poorest man alive.

He that wants money is accounted among those that want wit.

He that was born under a three-halfpenny planet shall never be worth twopence.

He that washeth an ass's head shall lose both his lye and his labour. CL.

He that wears black, / must hang a brush at his back.

He that weighs the wind must have a steady hand.

He that will be his own master will have a fool for his scholar.

Qui se sibi magistratum constituit, stulto se discipulum subdit.—*St. Bernard*, Epist. 83, quoted in *N. and Q.*, 3rd S., xi. 192.

He that will conquer must fight.

He that will deceive the fox must rise betimes. H.

Quien el diablo lia de enganar, de manana se ha de levantar. *Span.*

He that will eat the kernel must crack the nut.

Qui é nuce nuclum esse vult, nucem frangit.—*Plaut. Curc.* I. i. 55. Il faut casser la noix pour manger le noyau. *Fr.*—R.

He that will enter Paradise must have a good key. H.

He that will England win, / must with Scotland first begin.

Hall's *Chronicle*, 1548; Holinshed's *Chronicle*, 1577; *Famous Victories of Henry V.*, 1598, apud Hazlitt's *Shakespear's Library*, v. 350, where it is quoted as "the old saying." The peturbed and weak state of Scotland at the time of the Protector Somerset's expedition into that then independent kingdom, probably occasioned this proverbial expression. It was afterward altered to suit circumstances existing in Ireland, not similar in their character, of course, but supposed to be so in their bearing on English affairs.

He that will have a cake out of the wheat, must needs tarry the grinding. TROILUS AND CRESSIDA, 1609.

He that will have a hare to breakfast must hunt over-night. C.

He that will have all loseth all. B. OF M. R.

He that will in court dwell, / must needs curry favell.

i.e., must flatter. See Douce's *Illustr. of Shakespeare*, 1807, i. 475.

He that will in East Cheap eat a goose so fat,
with harp, pipe, and song,
he must sleep in Newgate on a mat,
be the night never so long.

From an early naval song printed in *Reliquiæ Antiquæ*. It is equal to Skelton's "He dyned with delyte, with Poverte he must sup" (Works, ed. Dyce, i. 290). Eastcheap seems to have been celebrated as a place for dining; see the interlude of the *World and the Child*, 1522 (Dodsley's *O. P.*, by Hazlitt, i. 265), and compare Lydgate's ballad of *London Lickpenny* at the end of "A Chronicle of London," 1827, p. 263:—

"Then I hied me into Est Chepe:
One cries ribbs of befe, and many a pie
Pewtar potts they clatteryd on a heape,
Ther was harpe, pipe, and sawtry."

He that will learn to pray, let him go to sea. H.
He that will make a door of gold must knock in a nail every day.
He that will meddle with all things must go shoo the goslings.

Skelton asks,

"What hath lay men to do,
The gray gose for to sho?"

C'e da fare per tutto, dicera colui che farrava l'occa. *Ital.*—R.

He that will not be counselled cannot be helped.
He that will not be ruled by his own dame, shall be ruled by his stepdame. HE.
He that will not be saved needs no sermon.
He that will not bear the itch must endure the smart.
He that will not endure labour in this world had better not be born. B. OF M. R.
He that will not go over the stile must be thrust through the gate.
He that will not live long,
let him dwell at Muston, Tenham, or Tong.

Skeat's ed. of Pegge's *Kenticisms*, 93.

He that will not sail till all dangers are over, must never put to sea.
He that will not sail till he have a full fair wind will lose many a voyage.
He that will not stoop for a pin will never be worth a pound. PEPYS.

The Diarist under January 2, 1667-8, makes Sir W. Coventry use it to Charles II.

He that will not suffer evil must never think of a preferment. HE.
He that will not when he may,
when he would, he shall have nay.

"If ye wil not now, when ye would ye shal have nay."
Preston's *Cambyses* (1570), *apud Hawkins*, i. 269.

He that will not work must want. CL.
He that will steal a pin, / will steal a better thing.
He that will steal an egg will steal an ox. CL.
He that will swear will lie.

Taylor's *Wit and Mirth*, 1629.

He that will take the bird must not scare it. H.
He that will throw a stone at every dog that barketh, hath need of a great satchel.

Gascoigne's *Posies*, 1575 (Works, by Hazlitt, i. 5).

He that will wed a widow must come day and night;
he that will win a maid must seldom come in her sight. CL.
He that will win a Lancashire lass,
at any time or tide,
Must bait his hook with a good egg-pie,
and an apple with a red side.

Wit and Drollery, 1682, p. 94.

He that winketh with one eye, and looketh with the other,
I would not trust him, if he were my brother. C.
He that woos a maid must feign, lie, and flatter,
but he that woos a widow must down with his breeches and at her.

This proverb being somewhat immodest, I should have not inserted it, but that I met with it in a little book entitled, "The Quaker's Spiritual Court Proclaimed," written by Nathaniel Smith, Student in Physic; wherein the author mentions it as counsel given him by one Hilkiah Bedford, an eminent Quaker in London, who would have had him to have married a rich widow, in whose house, in case he could get her, this Nathaniel Smith had promised Hilkiah a chamber gratis. The whole narrative is very well worth the reading.—R. "Do, but dally not: that's the widow's phrase."—Barrey's *Ram Alley*, 1611 (Dodsley, by Hazlitt, x. 306).

No crafty widows shall approach my bed;
These are too wise for bachelors to wed:
As subtle clerks by many schools are made,
Twice-married dames are mistresses i' the trade;
But young and tender virgins, rul'd with ease,
We form like wax, and mould them as we please.
Pope's *January and May*.

He that worketh wickedness by another is wicked himself.

On the principle of the legal aphorism, Qui facit per alium, facit per se.

He that works journey-work with the devil shall never want work.
He [or who] that worst may, shall hold the candle. HE.

Scogin's *Jests*, ed. 1626 (*Old Engl. Jest-Books*, ii.); Camden's *Remaines*, 1614, p. 307. In *A C. Mery Talys* (1525), No. 65, "to *eat* the candle" is used as a phrase indicative of defeat and humiliation.

He that would an old wife wed,
must eat an apple before he goes to bed.
He that would be a head let him be a bridge.
He that would be well need not go from his own house. H.
He that would be well old must be old betimes. H.
He that would be well served must know when to change his servants.
He that would do no ill, / must do all good, or sit still.
He that would eat a buttered faggot, let him go to Northampton.

I have heard that King James should speak this of Newmarket; but I am sure it may better be applied to this town, the dearest in England for fuel, where no coals can come by water, and little wood doth grow on land.—R.

He that would eat a good dinner, let him eat a good breakfast.

He that would England win, / must with Ireland first begin.

Fynes Moryson's *Itinerary*, 1617. This proverb probably had its rise in the popular discontent felt in Ireland at the system of *plantation*, which was carried into force there during the reign of James I. See *Conditions to be Observed by the Adventurers*, &c., 1609. But the saying itself (with a difference) is nearly a century older. Vide *suprâ*.

He that would hang his dog gives out first that he is mad.

Quien â su pérro quiere matar, rabia le ha de levantar. *Span.* He that is about to do anything disingenuous, unworthy, or of evil fame, first bethinks himself of some plausible pretence.—R. This seems, in fact, to be a various reading of the old "Quos deus vult perdere, prius dementat."

He that would have a bad morning may walk out in a fog after a frost.

He that would have good luck in horses, must kiss the parson's wife.

This seems to have a satirical import, and merely to be a laugh at the expense of those who listen to absurd suggestions for attaining success in an object.

He that would have his fold full,
must keep an old tup and a young bull. *Lanc.*

Tup = sheep.

He that would have the fruit must climb the tree.

He that would know what shall be, must consider what hath been.

He that would live for aye, / must eat sage in May.

That sage was by our ancestors esteemed a very wholesome herb, and much conducing to longevity, appears by that verse in the *Schola Salernitana:*

Cur moriatur homo cui salvia crescit in horto?—R.

He that would live in peace and rest
must hear, and see, and say the least.

Oy, voy, et te tais, si tu veux vivre en paix. *Fr.* Ode, vede, tace, se vuoi viver in pace. *Ital.* Quanto sabes no dirás, quanto vées, no juzgaras, si quieres vivir en paz. *Span.*—R. Compare *Audi, vide,* &c.

He that would rightly understand a man, must read his whole story.

He that would take a Lancashire man at any time or tide,
must bait his hook with a good egg pie, or an apple with a red side.

This is given with a slight variation in *Wit and Drollery*, 1661, p. 250. "He that will fish for," &c. It occurs in what is called "The Lancasire Song," apparently a mere string of whimsical scraps, but in *W. and D.*, 1686, p. 94, a Lancashire lass is substituted. Fynes Moryson, in his *Itinerary*, 1617, refers to the saying as current in his time—about 1598, and seems to speak of Lancashire folk as "egg-pies."

He that would the daughter win,
must with the mother first begin.
He that would thrive by law must see his enemy's counsel as well as his own.
He that will thrive,
must rise at five:
he that hath thriven,
may lie till seven,

(So far only in Clarke's *Paræm.*, 1639, p. 93.)

and he that will never thrive, / may lie till eleven.

Countryman's New Commonwealth, 1647. In Halliwell's *N. R. of E.*, 6th edit., p. 72, the verses conclude with these two lines instead of those which I have given:

And he that by the plough would thrive,
Himself must either hold or drive.

He that's afraid of leaves must not come in a wood.
He that's afraid of the wagging of feathers, must keep from among wild fowl. COTGRAVE.
He that's afraid of wounds must not come nigh a battle.
He that's afraid to do good would do ill if he durst.
He that's carried down the stream needs not row.
He that's down, down with him, cries the world.
He that's ill to himself will be good to nobody.
He that's sick of a fever lurden, must be cured by the hazel gelding.

The *fever lurden* is idleness: the hazel gelding, the rod or stick, with which it shall be chastised.

He thinks every bush a boggard.

i.e., a boggart, or Barguest, the dog-fiend, whose existence was a current superstition in Lancashire and Yorkshire, and also in North Britain. See *Lancashire Folk-lore*, 1867, p. 91, and my *Faiths and Folklore*, 1905, p. 27.

He thinks his penny good silver.

Perhaps this saying arose, when the old silver coin had gone out of use.

He thinks not well that thinks not again. H.
He thought to have turned iron into gold, and he turned gold into iron.
He threatens many that is injurious to one.
He toils like a dog in a wheel, who roasts meat for other people's eating.

This refers to the time when the turnspit was employed to turn the jack.

He took him napping, &c.

Compare *Napping*, &c.

He touched it as warily as a cat doth a coal of fire.

He travelled with Mandeville. F.

We now say *Munchausen.*

He useth the rake more than the fork.
He waiteth for moonshine in the water. HE.
He wants nothing now, but the itch, to scratch.
He warms too near that burns. H.
He was born at Little Witham.

Little Witham is a village in this county [Essex]. It is applied to such as are not overstocked with acuteness, being a nominal allusion; of the like whereto we have many current among the vulgar.—R. This is usually placed among Lincolnshire proverbs; but, as a matter of fact, it is merely a play upon words.

He was born in a mill.

i.e., he's deaf.—R.

He was born in August.
He was born with a silver spoon in his mouth.
He was born within the sound of Bow bell. F.

This is the periphrasis of a Londoner at large. This is called Bowbell, because hanging in the steeple of Bow Church; and Bow Church, because built on bows or arches, saith my author. But I have been told, that it was called from the cross stone arches, or bows, on the top of the steeple. We learn from Stowe, that a mercer, named John Dun, gave, in 1472, two tenements to maintain the ringing of this bell every night, at nine o'clock, as a signal for the city apprentices and servants to leave off work. —R. Bow Church is in the centre of the City, of which the ancient boundaries were sufficiently limited to make it difficult for any one born within the then metropolitan area not to be born within the sound of this bell. But we may rest satisfied that when Richard Whittington had reached Highgate, there was no possibility of him hearing it.

He was christened with pump water.

It is spoken of one that hath a red face.—R.

He was lapped in his mother's smock.

Or, wrapped. "Fortune's darling."—Walker's *Paræm.*, 1672, p. 26. In the Comedy of *Fidele and Fortunio*, 1585, Attilia says:

"I thank them that they flout me to my face, when no other they mock. This was my fathers craft, for he ever made my mother to wrap me in her smock."

The phrase also occurs in *Wine, Beer, Ale and Tobacco, contending for Superiority*, 1630, where *Wine* says to *Sugar:*

"Why, sure thou were wrapt in thy mother's smocke."

And in Rowlev's *Match at Midnight*, 1633, Randall the Welshman says: "Sure Randalls was wrapt in 's mother's smocke."—(Dodsley, *O. P.*, vii. 355).

He was meant for a gentleman, but was spoilt in the making. *E. Anglia.*
He was saying his war prayers. *S. Devon.*

i.e, swearing.

He was scarce of news who told that his father was hanged.

He was slain that had warning, not he that took it.
He washes his sheep with scalding water.
He weareth a whole lordship on his back. CL.
He wears short hose.
He wears the bull's feather.
He wears the horns.
He who bathes in May, / will soon be laid in clay :
he who bathes in June, / will sing a merry tune :
he who bathes in July, / will dance like a fly. D.
He who beggeth for others is contriving for himself.
He who buys and sells does not miss what he spends.
He who comes uncalled, unserved should sit.

Montgomery's *Cherrie and the Slae*, 1597 (Poems, 1821, p. 42.) This poem was written long before any *known* edition of it was printed.

He who depends on another, dines ill and sups worse.
He who fasteth and doeth no good, saveth his bread, but loseth his soul.
He who findeth fault meaneth to buy.
He who gets doth much, but he who keeps doth more.
He who gives fair words feeds you with an empty spoon.
He who greases his wheels helps his oxen.
He who has been in the oven himself knows where to find the pasty.

Compare *The good wife would not*, &c.

No man will an other in the ouen seeke,
Except that him selfe haue beene there before.
Heywood's *Epigrams on Proverbs*, 1562.

He who hath a trade hath a share everywhere.
He who hath an ill cause let him sell it cheap.
He who hath bitter in his breast spits not sweet.
He who hath done ill once will do it again.
He who hath good health is young; and he is rich who owes nothing.
He who hath much pease may put the more in the pot.
He who hath no ill-fortune, is cloyed with good.
He who is a good paymaster is lord of another man's purse.
He who is about to marry should consider how it is with his neighbours.
He who is ashamed of his calling, ever liveth shamefully in it.
He who is born a fool is never cured.
He who is the offender is never the forgiver.

Odisse quem læseris. *Lat.*

He who is wanting but to one friend, loseth a great many by it.
He who marries a widow will often have a dead man's head thrown in his dish.

He who marrieth does well, but he who marrieth not, better.
He who more than he is worth doth spend,
e'en makes a rope his life to end.
He who never was sick, dies the first fit.
He who once hits will be ever shooting.
He who oweth is all in the wrong.
He who peeps through a hole may see what will vex him.
He who plants a walnut-tree expects not to eat of the fruit.
He who repeats the ill he hears of another is the true slanderer.
He who repents him not of his marriage sleeping or wakin',
in a year and a day,
may lawfully go to Dunmow, and fetch a gammon of bacon.

See *Antiquarian Repertory*, ed. 1807, iii. 342, where an account of the Dunmow Flitch is given from a MS. in the College of Arms. In the MS. this is quoted as a common proverb or saying, and I suppose that it is intended for a sort of rude rhyme. I give all that I could find on this subject in my *Faiths and Folklore*, 1905, where I point out that the usage is not peculiar to Essex. It is said to have been instituted there by Lord Fitzwalter in the time of Henry II.

> "I set him so on werke, by my fay,
> That many a night they songen welaway:
> The bacoun was nought fet for hem, I trowe,
> That som men fecche in Essex at Donmowe."
>
> Chaucer's *Wife of Bath's Prologue*, 215.

He who shareth honey with the bear, hath the least part of it.
He who sows thorns will never reap grapes.
He who spends more than he should,
shall not have to spend when he would.
He who swells in prosperity will shrink in adversity.
He who threateneth hunteth after a revenge.
He who trusteth not is not deceived.
He who trusts all things to chance, makes a lottery of his life.
He who wants content can't find an easy-chair.
He who will have a full flock,
must have an old stag and a young cock. *Lanc.*

Stag = gander.

He who will have no judge but himself condemns himself.
He who will stop every man's mouth must have a great deal of meal.
He who would see old Hoghton right,
must view it by the pale moonlight.

Higson's *MSS. Coll.*, No. 102. Hoghton is near Blackburn, Lancashire; those who are familiar with the locality will have no difficulty in comprehending the allusion.

He who would wish to thrive, / must let spiders run alive.

See *N. and Q.*, 3rd S., xi. 32.

He whose belly is full believes not him that is fasting. B. OF M. R.

He whose father is judge goes safe to his trial.

He will be hanged for leaving his liquor, like the saddler of Bawtry.

"He was a saddler at Bawtry on the borders of Nottinghamshire and Yorkshire, and occasioned this saying, often applied among the lower people to a man who quits his friends too early, and will not stay to finish his bottle. The case was this: There was formerly, and indeed it has not long been suppressed, an ale-house, to this day called *The Gallows House*, situate between the city of York and their Tyburne, at which house the cart used always to stop, and there the convict and the other parties were refreshed with liquors; but the rash and precipitate Saddler, under Sentence, and on his road to the fatal Tree, refused this little regale, and hasten'd on to the place of Execution, where, very soon after he was turn'd off a Reprieve arrived, insomuch that, had he stopped, as was usual, at the Gallows House, the time consumed there would have been the means of saving his life."—Pegge's *Curialia*, 1818, 340-1.

A writer in *Notes and Queries* (21 Oct., 1882) says: A native of Bawtry, who was born in 1732, and resided there until 1754, wrote out, after he had reached the age of seventy, the story of his life, "having," as he says, "from his early years continually kept a kind of journal of what befell him." The following is an extract from the MS. now in the possession of a descendant of his:—

"Bawtry is also the town whence originated the story of the saddler of Bawtry being hanged for leaving his liquor behind him; but . . . I beg leave to inform my readers that it is there told as follows:—

"A traveller, who had a good deal of cash in his saddlebags, was robbed soon after his leaving Bawtry on his way to Doncaster, viz. near the King's Wood in Bawtry Lane, a place at that time noted for robberies, and even murders. He had had the saddler at Bawdry to stuff his saddle, which hurt his horse's back . . . . Returning to Bawtry with his pitiable tale, he asked for the saddler, but, lo! no saddler was to be found. The traveller had given him part of a tankard of ale, which was found untouched, standing in a manger of the stable. Now, the saddler being a well-known thirsty blade, it was thought surprising that he forsook the friendly draught, and the sagacity of the multitude immediately suspected him to be the guilty person: on this circumstance, the poor saddler was immediately taken into custody, detained, and sent . . . . to York Castle, where he lay till the following assizes; when he was tried, and acquitted."

He will be (or you are) in a quandary. WALKER (1672).

He will be two men.

Spoken of a man who is no longer himself when he loses his temper. See Skeat's edition of Pegge's *Kenticisms*, p. 12.

He will burn his house to warm his hands. H.

He will go to law / for your wagging of a straw. CL.

He will have a finger in every pie.

He will ill catch a bird flying that cannot keep his own in a cage.

He will kill a man for a mess of mustard. HE.

He will make a tight old man.

"This is said of a lazy fellow who does not hurt himself with work."—*Forby*.

He will never get to heaven that desires to go thither alone.

He will never set the temse on fire.

The sieve employed in sifting the flour at a mill is so called in Yorkshire, it appears (*N. and Q.*, 3rd S., vii. 239); and in Lincolnshire, the same class of utensil is in use among brewers to separate the hops from the beer (*ibid.*, 306). The word has been, oddly enough, corrupted into *Thames*, which has no particular meaning. In the case of the temse, however, combustion has occasionally happened through the hard and constant friction of the iron rim of the temse against the flour-barrel's rim. See Lucas, *Studies in Nidderdale*, 15.

He will not climb up May Hill. *New Forest.*

i.e., he will not survive May.

He will play at small game, before he will sit out. C.
He will see daylight through a little hole.
He will shoot higher that shoots at the moon than he that shoots at a dunghill.
He winketh with the one eye and looketh with the other. HE.
He would be quartermaster at home if his wife would let him.
He would fain fly, but he wanteth feathers. HE.

Sine pennis volare haud facile est.—*Plautus, in Pœnul.* Non si puo volar senza ale. *Ital.* "No flying without wings," says Ray.

He would flay a flint.

Or, flay a groat. Spoken of a covetous person.—R. We usually call such an one a *skin-flint*. Compare *He goes where the devil*, &c., and *A skin-flint*.

He would get money in a desert.

The Italians say, Vivere e far robba in su l'acqua. He would thrive where another would starve.

He would have made a good butcher but for the by-blow. CL.
He would live as long as old Rosse of Pottern, who lived till all the world was weary of him.

Pottern is near Devizes. Howell calls him *Russe*.

He would live even in a gravel pit.

Said of a wary, sparing, niggardly person.—R.

He wounded a dead man to the heart.
He wrongs not an old man that steals his supper from him. H.
He'd drive a louse a mile for the skin an tallow of 'en. *S. Devon.*
He'd rather lose his friend than his jest. CL.
He'd skin a louse and send the hide to market.

Egli scortarebbe un pedocchio per haverne la pelle. *Ital.* He would flay a louse to get the skin.—R.

He'd starve the rats, and make the mice go upon scritches [crutches]. *S. Devon.*

He'll as soon eat sand as do a good turn.
He'll bear it away, if it be not too hot or too heavy.

Spoken of a pilferer.—R.

He'll bring buckle and thong together.
He'll dance to nothing but his own pipe.
He'll dress an egg and give the offal to the poor.
He'll eat till he sweats, and work till he freezes.
He'll find money for mischief, when he can find none for corn.
He'll find some hole to creep out at.
He'll go where the devil can't, between the oak and the rind. *Cornw.*
He'll have enough one day, when his mouth is full of mould. CL.
He'll have the last word though he talk bilk for it.

Bilk, *i.e.*, nothing. A man is said to be bilked at cribbets when he gets nothing, when he can never make a game.—R.

He'll laugh at the wagging of a straw.
He'll make nineteen bits of a bilberry.

Spoken of a covetous person.—R.

He'll neither do right nor suffer wrong.
He'll never dow [*i.e.*, be good] egg nor bird. *North.*
He'll not let anybody lie by him.
He'll not lose his jest for his guest, if he be a Jew. CL.
He'll not lose the paring of his nails.

Aquam plorat, qu'um lavat, profundere.—*Plaut.*

He'll not put off his doublet before he goes to bed.

i.e., part with his estate before he die.—R.

He'll play small game rather than stand out.

Aulædus sit qui citharædus esse non potest.—R.

He'll rather die with thirst than take the pains to draw water.
He'll split a hair.
He'll swear { through an inch board. / a dagger out of sheath. / the devil out of hell. / 'till he's black in the face.
He'll turn / rather than burn.
He'll wag as the bush wags.
He's a fond [foolish] chapman that comes the day after the fair. CL.
He's a fool that is wiser abroad than at home.
He's a friend at a sneeze; the most you can get of him is a God bless you.

He's a friend to none that is a friend to all.
He's a good man whom fortune makes better.
He's a hawk of the right nest.
He's a little fellow, but every bit of that little is bad.
He's a man of able mind, / that of a foe can make a friend.
He's a thief, for he has taken a cup too much.
He's a velvet true heart. *Cheshire.*
He's a wise man that can wear poverty decently.
He's a wise man that leads passion by the bridle.
He's always behindhand, like the miller's filler. *Northampt.*
He's an early angler, that angles by moonshine.

Franck's *Northern Memoires*, 1694, p. 79, written in 1658.

He's an ill boy that goes like a top, only when he's whipt.
He's as brisk as bottled ale.
He's born in a good hour who gets a good name.
He's brought to Beggar's Bush. CL.
He's drinking at the Harrow when he should be driving his plough.
He's dwindled down from a pot to a pipkin.
He's good in carding.
He's got t' oil bottle in his pocket. *Craven.*

Hone's *Table-Book*, p. 722.

He's in a St. Giles's sweat. *Lancashire.*

Or, in the provincial vernacular. "He's in O sent Gheighl's swat," *i.e.*, he lies in bed, while his clothes are being mended. St. Giles is adopted by beggars as their patron saint.

He's in clover.
He's in Cob's Pound. CL.

Butler, in his *Hudibras*, 1663, wrote "*Lob's* pound," and Dr. Grey, his editor in 1744, supposed the dissenter, Dr. Lob, to be referred to. He also furnishes an explanatory anecdote. Others have queried Lob, *a looby, a clown*, and have conjectured that Lob's Pound was Bridewell. Clarke, writing in 1631, two and thirty years before the publication of *Hudibras* (for the *Parœmiologia* lay by for eight years before it was printed in 1639), gives COB'S *pound* as the true form of the phrase. In the *Batchellors Banquet*, 1603, attributed to T. Decker, the other form, "Lob's Pound," is employed.

Lob's Pound is also mentioned in *Ovidius Exulans, or Ovid Travestie*, 1673, in the mock-epistle of Leander to Hero:

> "If that I chanced to be drown'd,
> Or ere to be catch'd in Lobs Pound,
> Well fare then cry your little Pander,
> My pretty smock-fac'd Rogue Leander."

and by Addison in the Drummer, where it is proposed to entrap the Ghost in Lob's Pound.

He's in great want of a bird that will give a groat for an owl.
He's in his better blue clothes.

He thinks himself wondrous fine.—R

He's like a bagpipe; you never hear him till his belly is full.

He's like a buck of the first head.
He's like a cat; fling him which way you will, he'll light on his legs.
He's like a rabbit, fat and lean in twenty-four hours.
He's like a singed cat, better than he's likely.
He's like a swine, he'll never do good while he lives.
He's like Gorby, whose soul neither God nor the devil would have. F.
He's metal to the back.

A metaphor taken from knives and swords.—R.

He's miserable indeed that must lock up his miseries.
He's not the best carpenter that makes the most chips.
He's overshot in his own bow.
He's so full of himself that he is quite empty.
He's so great a thief that he'll even steal the commandments.
He's standing on his forkle-end. *S. Devon.*

i.e., He's well and on his legs, able to get about.—*Shelly.*

He's well to live.
He's wise that knows when he's well enough.
He's won with a feather and lost with a straw.
He's Yorkshire.

Equivalent to the Italian: E Spoletino. The Yorkshiremen are supposed to be remarkable for their practical shrewdness. In the *Dialect of Craven*, 1828, Carr quotes a sentence illustrative of the meaning of the phrases, "He is Yorkshire," or "Yorkshire." "Don't thee think to but Yorkshire o' me, I warn't born in a post [*i.e.*, stupid]; but I confess that from this sentence I draw a conclusion exactly opposite to that which seems to have been drawn by the writer. The sense appears to me really to be, "You musn't try your cunning at me; I am no fool."

Health and wealth create beauty.
Health is better than wealth.
Health is great riches.
Health is not valued till sickness comes.
Health to wear it, strength to tear it, and money to buy a new one.

Said in some parts to anybody who gets a new article of dress.

Health without wealth is half an ague. H.
Hear news, quoth the fox, when he let — in the morning.

Marriage of Wit and Wisdom (circâ 1570).

Hear twice before you speak once.
Hear ye, and see not.

MS. of the 15th cent., quoted in *Retrospective Review*, 3rd S., ii. 309.

Hearken to reason, or she will be heard. H.
Hearts may agree, though heads differ.
Heat and pilchards. *Cornw.*

Heaven will make amends for all.
Hedgehogs lodge among thorns, because they themselves are prickly.
Hedges have eyes and walls have ears.
Heigh ho! the devil is dead.
Hell and chancery are always open.
Hell, Hull, and Halifax.

Compare *From Hell*, &c.

Hell's [or Hell] broke loose.

Title of a tract by S. R., 1605, and of three others in 1646, 1651, and 1661.

Hell is full of the ungrateful.
Hell is paved with good intentions.

Baxter was once nearly stoned by the women at Kidderminster for declaring in a sermon that hell was paved with—infants' skulls.

Hell is wherever heaven is not.
Hell-kettles.

Three pits, most probably disused coal-pits, at Oxehall, near Darlington, Co. Durham, used to be so called in the 18th century. They were filled with water, and popular ignorance and credulity ascribed to them this character. See *Tour through the whole Island of Great Britain*, 1761, iii. 153. But compare the *Account of Gisborough, Co. York*, in *Antiq. Repertory*, 1808, iii. 307.

Hell will never have its due, / till it have its hold of you.
Help at a pinch.

Bale's *Kyng Johan* (circâ 1540), ed. 1838, p. 81.

Help, hands; / for I have no lands. CL.
Help yourself, and your friends will bless you.

Compare *Thy Thrift*, &c.

Hempseed I set, / hempseed I sow,
the young man that I love, / come after me and mow!
Hengston [or Hingston] Down well wrought,
is worth London town dear-bought.

In respect of the great quantity of tin to be found there underground: though the gainful plenty of metal this place formerly afforded, is now fallen to a scant-saving scarcity. As for the diamonds which Dr. Fuller fancieth may be found there, I believe they would be little worth.—R. This is one of the popular saws, of which the force was at no time perhaps very great, and of which time has at all events very sensibly decreased the significance.

"Mines of tin, copper, lead, and silver have been worked at Calstock, but the old couplet has not yet been verified."—Wallis's *Cornwall Register*, 1847, p. 340.

Hen pen, / duck an' mallard, / Amen.

See Jennings' *West of England Dialects*, 1825, xiv.

Henry Chick ne'er slew a man till he came near him.

Henry the eighth pull'd down Monks and their Cells:
Henry the ninth should pull down Bishops and their Bells.

Sir John Harington's *Brief View of the State of the Church*, 1653, but written in or before 1607 for the use of Prince Henry.

Her hands are on the wheel, but her eyes are in the street.
Her pulse beats matrimony.
Her tongue steals away all the time from her hands.
Her yellow hose she will put on.

Ritson's *Ancient Songs*, ed, 1829, ii. 20.

Here I sit, and here I rest,
and this town shall be called Totness.

Notes and Queries, 1st Series, ii. 511. This couplet is said to have been pronounced by Brutus when he landed at Totness. Yet he is not in Walpole's *Catalogue of Royal and Noble Authors*.

Here is fish for catching,
corn for snatching,
and wood for fatching.

Said of Great Marlow. *Reliquiæ Hearnianæ*, ed. Bliss, p. 485.

Here is Gerard's bailiff; work or you must die with cold.
Somerset.
Here you be altogether, like Brown's cows.
Here's a couple, quoth Jackdaw.

Patient Grissil, a comedy, 1603, repr. 59.

Here's nor rhyme nor reason.

This brings to mind the story of Sir Thomas More, who being by the author asked his judgment of an impertinent book, desired him by all means to put it into verse, and bring it to him again; which done, Sir Thomas, looking upon it, saith, Yea, now it is somewhat like, now it is rhyme; before, it was neither rhyme nor reason.—R.

Here's talk of the Turk and Pope, but it's my next neighbour that does me the harm.
Here's to our friends, and hang up the rest of our kindred.
Hertfordshire clubs and clouted shoon.

Some will wonder how this shire, lying so near to London, the staple of English civility, should be guilty of so much rusticity. But the finest cloth must have a list, and the pure peasants are of as coarse a thread in this as any other place. Yet, though some may smile at their clownishness, let none laugh at their industry; the rather, because the high shoon of the tenant pays for the Spanish leather boots of the landlord. Club is an old term for a booby.—R. Lamb, in his letter to Manning, of May 26, 1819, speaks of *Joskins* as a name for Hertfordshire bumpkins.

Hertfordshire hedgehogs.

Plenty of hedgehogs are found in this high woodland country, reported to suck the kine: though the dairymaids conne them small thanks for sparing their pains in milking them. Whether this proverb may have any further reflection on the people of this county, as therein taxed for covetousness and constant nuddling on the earth, I think not worth the in-

quiry; these nicknames being imposed on several counties groundlessly as to any moral significance.—R.

Hertfordshire kindness.

That is, when one drinks back again to the party who immediately before drank to him; and although it may signify as much as, "Manus manum fricat, et par est de merente bene mereri," yet it is commonly used only by way of derision of those who, through forgetfulness or mistake, drink to them again whom they pledged immediately.—R. See Blount's *Tenures*, ed. 1874, p. 383, and *Daily News*, January 5, 1876.

Hey! brave Arthur [of] Bradley. CL.

The well-known ballad-hero. See Chappell's *Popular Music of the Olden Time*, p. 539.

Hey! ninny, nanny! / one fool makes many.
Hiccup, suiccup, look up, right up:
three dropt in a cup are good for the hiccup. *Suffolk.*
Hickledy pickledy, or one among another.

We now say *higgledy piggledy;* but the form given appears to be of old standing. I have seen a little book of characters printed in 1708 under the title of *Hickletty Pickelty*. We have in our language many the like conceited rhyming words in reduplication, to signify any confusion or mixture, as hurly-burly, hodge-podge, mingle-mangle, arsy-versy, kim-kam, hob-nob, crawly-mauly, hab-nab.—R. But compare Nash:—"Yet you shall see me, in two or three leaves hence cric, Heigh for our towne greene! and powre hot boyling inke on this contemptible *heggledepegs* barrain scalp."—*Have with you to Saffron Walden*, 1596, repr. 1869, p. 20.

Hickscorner's jests.

Collier's *Diary*, iii. 73. This saying is supposed to have arisen from the interlude so called, printed in the first volume of Hazlitt's Dodsley.

Hiders are good finders.
Higham on the hill: / Stoke in the vale:
Wykin for buttermilk: / Hinckley for ale. *Leicestershire.*
High Church, and Low Church, and little England.

Higson's *MSS. Coll.*, 207.

High places have their precipices.
High regions are never without storms.
Highflying hawks are fit for princes.
His back is broad enough to bear jests.
His bashful mind hinders his good intent.
His belly cries cupboard.

Sento che l' oriulo é ito giu. *Ital.*—R.

His brain is not big enough for his skull.
His brains are addled.
His brains crow.
His brains will work without harm. *Yorkshire.*
His bread is buttered on both sides.

i.e., He hath a plentiful estate: he is fat and full.—R.

His breech makes buttons.

This is said of a man in fear. We know vehement fear causes a relaxation of the *sphincter ani*, and involuntary dejection. Buttons, because the excrements of some animals are not unlike buttons or pellets; as of sheep, hares, &c. Nay, they are so like, that they are called by the same name; this figure they get from the cells of the *colon*. The Italians say. Fare il culo lappe lappe.—R. This vulgar saying, now probably grown out of use, may be due to a particular type of intestinal flatulence, resembling in sound the buttoning process.

His calves are gone to grass.
His candle burns within the socket. WALKER, 1672.

That is, he is an old man. Philosophers are wont to compare man's life not inaptly to the burning of a lamp, the vital heat always preying upon the radical moisture, which, when it is quite consumed, a man dies. There is indeed a great likeness between life and flame, air being as necessary to the maintaining of the one as of the other.—R.

His clothes are worth pounds, but his wit is dear at a groat.
His cockloft is unfurnished.

i.e., He wants brains.—R. Bacon, who was not tall, said that tall men resembled lofty houses, where the upper storeys are usually ill furnished.

His cow hath calved.

He hath got what he sought for or expected.—R.

His eye is bigger than his belly.
His eyes are like two burnt holes in a blanket.
His eyes draw straws. *E. Anglia.*

"When a person's eyes are nearly closed, he appears to see small rays of light, like straws."—*Forby.*

His fingers are lime twigs.

Spoken of a thievish person.—R.

His hair grows through his hood. HE.

"I may say to you he dwelled there so long,
Tyll his haire gan to grow throw his hoode."

Twelve Mery Jests of the Widow Edyth, 1525.

(*Old English Jest Books*, iii. 96). Said of a spendthrift, and also of a wearer of a peculiar sort of horns.

His heart is in his hose. HE.

Towneley Mysteries, 95; *Timon*, a play (about 1590), in Hazlitt's *Shakespear's Library*, vi. 409. Another form is: "His heart fell down to his hose." Animus in pedes decidit.

His heart's on's halfpenny. CL.
His house stands on my lady's ground.
His learning overbalanceth his brain.
His lies are latticed. *E. Anglia.*

"You can see through them."—*Forby*

His lungs are very sensible, for everything makes them laugh.

His milk boil'd over.
His mill will go with all winds.
His mind's a wool-gathering. CL.
His money comes from him like drops of blood.
His nose will abide no jests.
His promises are lighter than the breath that utters them.
His purse and his palate are ill met.
His purse is made of toad's skin.
His religion is copyhold, and he has not taken it up. *E. Anglia.*

"This is said of one that never goes to any place of worship."—*Forby.*

His room's better than his company.
His shoes be made of running leather. CL.
His tail will catch the chin-cough.

Spoken of one that sits on the ground.—R.

His thrift waxeth thin
that spendeth more than he doth win.

How the Goode Wif, &c., in Hazlitt's *Popular Poetry*, i.

His tongue goes always of errands, but never speeds.
His tongue is as cloven as the devil's foot.
His tongue is no slander.
His tongue runs on wheels, or at random.
His wit got wings and would have flown,
but poverty still kept him down.
His word is as good as his bond.

Nobody and Somebody (1606), sign. C 2 *verso*. This, says Forby (*Vocab.* 1830, p. 428), is sometimes said satirically.

Hit or miss for a cow heel.
Hitty-missy, as the blind man shot the crow. *E. Anglia.*
Hobi-de-hoy, / neither man nor boy.

I have never seen a satisfactory explanation of this word hobi-de-hoy, which we at present apply to both sexes. See Forby's *Vocab.*, *art. Hobi-de-Hoy*, and Halliwell's *Dict.*, ibid. The term is, at least, of considerable antiquity; it is in Palsgrave, 1530. Tusser, who uses it, scarcely seems to have understood its precise meaning.

In a curious tract of 1674 giving an account of a sort of half-witted character of the town, he is called John Webb, alias *Hop-body-boody*. I don't know whether this term has anything to do with the other.

Hobson's choice.

"A man is said to have Hobson's choice when he must either take what is left him, or choose whether he will have any part or no. This Hobson was a noted carrier in Cambridge, in King James's time, who, partly by carrying, partly by grazing, raised himself to a great estate, and did much good in the town; relieving the poor, and building a public conduit in the market-place."—R. He must not be confounded with William Hobson, the Merry Londoner, who is the hero of a dull Jest Book, printed in 1607 and one of the *dramatis personæ* in one of T. Heywood's plays. The carrier's choice consisted in affording any one who applied for the hire of a horse, the option between the one next the door, and none at all. Milton wrote this man's epitaph. Compare *Robin Hood's Choice.*

Hoist your sail when the wind is fair.
Holbeach pots, Whaplode pans,
Houltan organs, Weston ting-tangs.

Higson's *MSS. Coll.*, No. 214. These are four places in South Lincolnshire, and the lines are satirical of the church bells at each town.

Hold fast is the first point in hawking.
Hold fast when you have it. HE.
Hold him not for a good neighbour
that's at table and wine at every hour. W.
Hold him to it buckle and thong.
Hold or cut codpiece point.
Hold the dish while I shed my pottage.
Hold up your dagger hand.
Hold your tongue, husband; let me talk that have all the wit.
Holding an eel too fast is the way to let it escape.
Holland's Leaguer.

A place of disreputable resort at the Bankside, Southwark, on the site of the ancient brothels within the jurisdiction of the See of Winchester. These were suppressed in the time of Henry VIII., but the locality preserved till a much later date its original character. Laurence Price, a popular writer of Charles II.'s time, published about 1670 a little tract called *Newes from Hollands Leager*, purporting to narrate its downfall. See Brayley and Britton's *Surrey*, v. 310, where the error is committed of ascribing to Marmion the dramatist the rare prose tract on Holland's Leaguer by Nicholas Goodman, 4to, 1632. Marmion published his play on the same subject in that year. An engraving of Bankside, shewing Holland's Leaguer as it appeared in 1648, was published by Boydell in 1818.

Holt lions.

The people of Holt in Cheshire are so called by their neighbours on account of their quarrelsome character, not without a sneer perhaps at their real courage.

Home is home, be it never so ill.

Ballad licensed in 1569-70. Clarke, however (*Paræm.*, 1639, p. 101), says with us, "Be it never so homely." "Οἶκος φίλος οἶκος ἄριστος. Because there we have the greatest freedom. V. Erasm. Bos alienus subinde prospectat foras."—R.

Home is homely. HE.

"Home is homely, yea and to homely sometyme,
Where wiues footestooles to their husbandes heads clime."
Heywood's *Epigr.* 1562, 2nd Hundr., No. 10.

Honest as the cat when the meat is out of reach.
Honest men and knaves may possibly wear the same cloth.
Honest men fear neither the light nor the dark.
Honest men marry soon, wise men not at all.
Honest men never have the love of a rogue.

Honesty is the best policy.

North's *Life of Lord Keeper Guildford*, 1740. I do not think that the North family was remarkable for its cultivation of the doctrine.

Honesty may be dear-bought, but can never be a dear penny-worth.
Honey is sweet, but the bee stings.
Honey is too good for a bear.

The Spaniard says: "No es la miel para ba boca del arno."

Honour a physician before thou hast need of him.
Honour and ease lie not in one sack. H.
Honour buys no beef in the market.
Honour is but ancient riches.

Breton's *Court and Country*, 1618 (Roxb. Lib., repr. 190).

Honour without profit is a ring on the finger. H.
Honours change manners. B. OF M. R.

"Honores mutant mores. As poverty depresseth and debaseth a man's mind, so great place and estate advance and enlarge it, but many times corrupt and puff it up."—R. This saying will remind the reader of the well-known anecdote of Sir T. More and Manners, the first Earl of Rutland of that family. Honours change manners, to which the rejoinder is alleged to have been: *Honores mutant Mores.*

Honours nourish arts.

The Debate between Pride and Lowlines, by T. F. (circâ 1570) repr. 1841, p. 22. A mere translation of *Honor alit artes.*

Hooper's hide.

"The Bridegroom, got drunk, was knocking
For Candles to light him to Bed:
But Robin, who found him silly,
Most kindly took him aside;
While that his Wife with Willy
Was playing at Hoopers-hide."
The Winchester Wedding, a ballad, stanza 7.

Hope helpeth.

Lottery of 1567.

Hope is a good breakfast, but a bad supper. BACON.
Hope is a lover's staff.
Hope is as cheap as despair.
Hope is grief's best music.
Hope long deferred maketh the heart sick.
Hope of long life,
beguileth many a good wife, quoth Hendyng.

Relig. Antiq., i. 116.

Hope often makes the fool blink.

"Hope maketh fol man ofte blenkes."
Anc. Engl. Rom. of Havelok the Dane, ed. Skeat, l. 307.

Hope well and have well. C.

Paradyce of Daynty Deuyses, 1578, repr. 1867, p. 92. Fuller (*Gnomologia*, 1732) adds: "Quoth Hickwell." It seems to be nothing more than the Latin, Crede quod habes et habes.

Hops make or break.

No hop-grower will have much difficulty in appreciating this proverbial dictum; an estate has been lost or won in the course of a single season; but the hop is an expensive plant to rear, and a bad year may spoil the entire crop. Vermin and mildew are the two chief dangers.

Horn mad. HE.

Horner, Popham, Wyndham, and Thynne,
when the abbot went out, then they went in.

Higson's *MSS. Coll.*, 173. These were the four families to whom the site of Glastonbury Abbey, Somersetshire, was granted at the Dissolution.

Horns and grey hairs do not come by years.

Horse and foot.

"To cheat *horse and foot*" is an expression used by Walpole in a letter of 1740 to R. West (Cunningham's edit., i. 62).

Hot anger soon cold.

Title of a play (now lost), by Henry Porter and others, 1598.

Hot love soon cold. HE.

In *Ralph Roister Doister*, written about 1550, Christian Custance says:

"Gay love, God save it! so soon hotte, so soone colde."

Edit. 1847, p. 77.

Hot men harbour no malice.

Hot sup, hot swallow.

How can the foal amble when the horse and mare trot? HE.

How doth your whither go you?

i.e, your wife.

How many things hath he to repent of that lives long.

How much the fool who goes to Rome,
excels the fool who stays at home!

This somewhat exemplifies the common error of parents sending children of weak mental power to the University in the expectation that they will return accomplished scholars, whereas they remain, as a Cambridge examiner once said to me, much the same as they went. But it, of course, more immediately illustrates the truism, that a large proportion of persons without culture and mental training, travelling abroad, return as wise as they were before. Comp. *If an ass*, &c., infrâ.

How North Crawley her bonnet stands!

i.e., Not straight, all on one side.—Baker's *North. Gloss.*, 1854 art. *North Crawley*.

Huge winds blow on high hills. WALKER.

Feriuntque summos fulmina montes. *Horat.*—R.

Hull cheese.

Strong ale. See Halliwell v. *Hull.*

Human blood is all of one colour.

But not of one quality. See my *Man Considered in Relation to God and a Church*, 1905, ch. xxi.

Human laws reach not thoughts.
Humble hearts have humble desires. H.
Hunger and cold deliver a man up to his enemy.
Hunger and thirst scarcely kill any,
but gluttony and drink kill a great many.
Hunger fetches the wolf out of the woods.

This was exemplified in the Franco-German War of 1871, when the wolves came within a short distance of Paris.

Hunger finds no fault with the cookery.
Hunger is the best sauce. C.

Appetito non vuol salse. *Ital.* Il n'y a sauce que d'appetit. *Fr.* This proverb is reckoned among the aphorisms of Socrates: Optimum cibi condimentum fames, sitis potûs.—*Cic.*, lib. 2 de Finibus. A fome he boa mostarda. *Port.*—R.

Hunger maketh hard beans soft. HE.

"Mollea coctura jejunio fit faba dura."—Leonine verse of the 12th cent., quoted in Wright's *Essays*, 1846, i. p. 147. "Erasmus relates as a common proverb (among the Dutch, I suppose), 'Hunger makes raw beans relish well, or taste of sugar. Manet hodiéque vulgò tritum proverbium Famem efficere ut crudæ etiam fabæ saccharum sapiant.' Darius in his flight, drinking puddle-water defiled with dead carcases, is reported to have said, that he never drank anything that was more pleasant: for, saith the story, Neque enim sitiens unquam biberat: he never had drunk thirsty. Τοῖς σίτου ἀποροῦσι σπουδάξονται οἱ ὄροβοι."—R.

Hunger pierceth stone walls. HE.
Hunger will break through anything except Suffolk cheese.

Suffolk cheese, from its poverty, is frequently the subject of much humour.—R. This point is referred to in a quaint tract called *The World Bewitch'd*, 1699. In his *Imitations of Horace*, vi. 2, Pope writes:

"Cheese such as men in Suffolk make,
But wish'd it Stilton for his sake."

"The following lines on Suffolk cheese, which are very current in the county, shew at least that we are not irritable on the subject. The cheese speaks—

"Those that made me were uncivil,
For they made me harder than the devil.
Knives won't cut me; fire won't sweat me;
Dogs bark at me, but can't eat me."

Forby's *Vocabulary*, 1830, p. 424.

Hungry dogs will eat dirty puddings. HE.

Walker's *Paræm.*, 1672, p. 35. "Jejunus rarò stomachus vulgaria temnit. A la faim il n'y a point de mauvais pain." *Fr.* "L' asino chi ha fame mangia d'ogni strame." *Ital.*—R.

Hungry flies bite sore. HE.

The horse in the fable, with a galled back, desired the flies that were full might not be driven away, because hungry one would then take their places.—R.

Hungry Harborne.

Harborne, near Birmingham, once celebrated for its keen, exacting air.

Hungry horses make a clean manger.
Hungry men think the cook lazy.
Hungry stewards wear mony shoon.
Hunting, hawking, and love, for one joy have a hundred griefs.
Hurly-burly.

A disturbance or commotion. See a note in Huth Cat. under *Hake (Edward)*. Shakespear introduces the expression into the song or incantation of the witches in *Macbeth*.

Hurry no man's cattle; you may come to have a donkey of your own.

Sometimes said to an impatient child.

Husband, don't believe what you see, but what I tell you.
Husbands are in heaven whose wives scold not. HE.
Hutton an' Huyton, Ditton an' Hoo,
are three of the merriest towns
that ever a man rode through.

Higson's *MSS. Coll.*, No. 37. *Hoo*, so spelt for the sake of the rhythm, is Hool in Cheshire.

Hypocrisy can find out a cloak for every rain.

New Custome, 1573 (Dodsley's *O. P.*, ed. Hazlitt, iii. 30).

Hypocritical honesty goes upon stilts.

I AM a fool: I love anything that is good.
I am at Dulcarnon. CHAUCER.

See *N. and Q.*, 1st S., i. 254, and v. 180.

I am in a twittering case: betwixt the devil and the deep sea.

Walker's *Parœmiologia*, 1672, p. 11. Compare *Betwixt the Devil*, &c.

I am loth to change my mill. *Somerset.*

i.e., Eat of another dish.—R.

I am not everybody's dog that whistles. CL.

I am sorry for you, but I cannot weep.

A formal expression of unfelt regret or grief. *Three Ladies of London*, 1584, Hazlitt's Dodsley, vi. 319.

"*Luce.* Beshrew me, sir, I am sorry for your losses,
But, as the proverb says, I cannot cry."
Knight of the Burning Pestle, 1613.

"I am in a sort sorry for thee, but if I should be hang'd with thee, I cannot weep."—*The Spanish Tragedy* (1594), in my Dodsley, v. 84.

I am talking of hay, and you of horse beans.

I am very wheamow, quoth the old woman when she stepped into the milk bowl.

I'm not going to a fair to buy thee for a fool.

I ask for a fork and you bring me a rake.

I bear him on my back.

That is, I remember his injuries done to me with indignation and grief, or a purpose of revenge.—R.

I can see as far into a millstone as another man.

I cannot be at York and London at the same time.

I cannot run and sit still at the same time.

I cannot spin and weave at the same time.

I can't be your friend and your flatterer too.

I cry you mercy; I have killed your cushion.

The precise meaning of this phrase, once evidently employed in a proverbial sense and manner, is rather obscure. See Lyly's *Mother Bombie*, 1592:

"*Half.* Theres glicke for you, let mee have my girde;
On thy conscience tell me what it is o'clocke?
Sil. I crie you mercy, I have kil'd your cushan."

Nares (ed. 1859, *in voce*) gives no satisfactory explanation.

I cry you mercy; I took you for a join'd [joint] stool. CL.
I deny that with both my hands and all my teeth.
I do what I can, quoth the fellow, when he threshed in his cloak. CL.
I gave the mouse a hole, and she is become my heir. H.
I gave you a stick to break my own head with.
I had no thought of catching you when I fished for another.
I had rather be fed with jack-boots than with such stories.
I had rather it had wrung you by the nose than me by the belly.
I had rather my cake burn, than you should turn it.
I had rather ride on the ass that carries me, than on the horse that throws me. H.
I had rather your room as your company.

Marriage of Wit and Wisdom (circâ 1570), Shakesp. Soc. ed. 27. The expression also occurs in *Grim the Collier of Croydon*, written about 1600. iv. 1.

I have a bone in my arm.
I have a cold coal to blow at.
I have a good bow, but I can't come at it.
I have a good cloak; but it's in France.
I have a tangled skein of it to wind off.
I have cured her from lying in the hedge, quoth the good man, when he had wed his daughter.
I have dined as well as my Lord Mayor of London.

That is, though not so dubiously or daintily, on variety of costly dishes, yet as comfortably, as contentedly, according to the rule, Satis est quod sufficit.—R.

I have eggs on the spit.

I am very busy. Eggs, if they be well roasted, require much turning. —R. Compare *There goes*, &c.

I have got the bent of his bow. WALKER.
I have got the length of his foot.
I have known him when he was but an oilman. WALKER.
I have lived too near a wood to be frightened by owls.
I have lost all and found myself. CL.
I have more to do than a dish to wash.
I have other fish to fry.
I have paid my shot.

"Shot" is a common mode of expression among the commonalty to de-

note a reckoning, &c. "I have paid my shot," or rather "scot," from "scottum," a tax or contribution, a shot.—Nicholson and Burn's *Westmoreland and Cumberland*, quoted by Brady.

I have said my prayers in the other corner. *Devon.*

This phrase is in common use in cases where a person only partially fills any utensil, as a jug or a milk-bowl.

I have shot my bolt.

"The implement shot from the cross-bow is called by the French a *quadrel*, and by the English a *bolt*. This arrow, I am informed, is still used in some parts of the country, chiefly in Norfolk, in shooting rabbits, which do not take so general an alarm as when a gun is fired off."—Editor of Brady's *Varieties of Literature*, 1826. Comp. *A fool's bolt*, &c.

I have victualled my camp.
I hope better, quoth Benson, when his wife bid him come in, cuckold.
I hope I may tie up my own sack when I please.
I killed her for good will, said Scott, when he killed his neighbour's mare.
I know best where the shoe wringeth me.

"But I wot best wher wryngith me my scho."—Chaucer, *Marchandes Tale*, l. 399. Clarke, in his *Parœmiologia*, 1639, gives it, "Every man knows where his own shoe wringeth him."

I know enough to hold my tongue, but not to speak.
I know he'll come by his long tarrying.
I know him as well as if I had gone through him with a lighted link.
I know him not should I meet him in my pottage dish.
I know no more than the Pope.

See *N. and Q.*, 3rd S., iv. 318.

I know of nobody that has a mind to die this year.
I know what I do when I drink.
I like writing with a peacock's quill, because its feathers are all eyes.
I live, and lords do no more.
I love thee like pudding; if thou wert pie I would eat thee.
I love you well, but touch not my pocket.
I may see him need, / but I'll not see him bleed. CL.

"Parents will usually say this of prodigal or undutiful children; meaning, I will be content to see them suffer a little hardship, but not any great misery or calamity."—R. I owe to Mr. Raymond Vose the following note:—

"*Sir Antho. Cope*,—against the point of witnesses. Not to refuse every lewd fellow; for most of them can say more, than any other Man."
"*Sir Geo. Moore*,—The Jury most fit to chuse. When any Man may offer himself, most dangerous, a Brother will see his Brother need, but not bleed, therefore Fear of great Partiality."—*Journals of the House of Commons*, 5 Jac. i, Lunae, 29o die Junii, 1607.

I must take the ford as I find it.

Gascoigne's Works, by Hazlitt, i. 4.

I myself had been happy, if I had been unfortunate in time.
I ne'er liked a dry bargain.
I never asked you for wood to heat my own oven with.
I never desired you to stumble at the stone that lieth at my door.
I never fared worse than when I wished for my supper. CL.
I now see which leg you are lame of.
I owe God a death. WALKER.
I proud, and thou proud, who shall bear the ashes out? HE.

Fuller (*Gnomologia*, 1732) has it differently: "I stout, and thou stout, who shall carry the dirt out?"

I say little, but I think more. HE.
I scratch, where it itches not. C.
I sell nothing on trust till to-morrow.
I shall sit on his skirt.
I sucked not this out of my fingers' ends.
I talk of chalk and you of cheese.

Dyke's *English Proverbs*, 1709, p. 54. Io ti domando danari e tu mi rispondi coppe. *Ital.*—R.

I taught you to swim, and now you'd drown me.
I thank you for nothing.

Randolph's *Hey for Honesty*, 1651, p. 7. This saying is well understood, and is still in use.

I think his face is made of a fiddle: every one that looks on him loves him.
I think this is a butcher's horse, he carries a calf so well.
I thought I had given her rope enough, said Pedley, when he hanged his mare. F.

This Pedley was a natural fool, of whom go many stories.—R.

I thought I would give him one and lend him another.

i.e., I would be quit with him.—R.

I took her for a rose, but she breedeth a burr. HE.

"I toke hir for a rose, but she breedth a burre,
She comth to sticke to me nowe in hir lacke."—*Heywood.*

I took him for a worm, but he proved a serpent.
I trow not, quoth Dinnis.

See Mr. Thoms' Introd. to *Thomas of Reading* (*Early Prose Romances*, 1828). This appears to refer to a case under the Halifax Gibbet Law, when the culprit escaped from the liberty by going a short distance, and when he was met and asked by some one, who did not know him, whether Dinnis was not to be executed that day, replied: "I trow not."

I was by, quoth Pedley, when my eye was put on.

I was taken by a morsel, says the fish. H.
I will christen my own child first.
I will come when the cuckoo has pecked up the dirt. *E. Anglia.*

In the spring.

I will do my good will, as he said, that threshed in his cloak.

This was some Scotchman; for I have been told, that they are wont to do so: myself have seen them hold plough in their cloaks.—R.

I will give you a crown a piece for your lies, if you'll let me have them all.
I will give you a shirt full of sore bones.
I will keep no more cats than will catch mice. *Somerset.*
I will lambertize you.

i.e., I will put you on the shelf, as Cromwell did General Lambert, when he removed him from his appointments, and pacified him with a pension of £2,000 a year.

I will make him dance without a pipe.

I'll do him an injury, and he shall not know how.—R. This may be an allusion to the droll story of the *Friar and Boy.*

I will never keep a dog to bite me.
I will never stoop low to take up nothing.
I will not change a cottage in possession for a kingdom in reversion.

Some say, A little in one's own pocket is better than much in another man's purse.—R.

I will not dance to every fool's pipe.
I will not keep a dog and bark myself.
I will not make my dishclout my tablecloth.
I will not play my ace of trumps yet.
I will not pull the thorn out of your foot, to put it into my own.
I will not want when I have and when I han't too. *Somerset.*
I will pluck the torques with you.

This is its British dress. Pennant (*Hist. of Whiteford and Holywell*, 1786, p. 93) describes it as a common proverb indicating a hard struggle for victory, from the torque worn by the Welsh.

I will say the crow is white. HE.

"I will say the crowe is whyte, wylt thou so?
When euery man seeth hir blacke: go, fool, go!"—*Heywood.*

I will wash my hands, and wait upon you.
I will watch your water.
I wiped his nose on it.

I wot well how the world wags:
he is most loved that hath most bags.

Walker (1672). Τῶν εὐτυχούντες πάντες εἰσὶ συγγενεῖς.
Felicium multi cognati. It was wont to be said, Ubi amici ibi opes; but now it may (as Erasmus complains) well be inverted, Ubi opes ibi amici. —R.

"For I haue heard a prouerbe old,
Be rul'd by him that hath the gold."

—King's *Halfe-penny-worth of Wit in a Penny-worth of Paper*, 1613, sign. B 4.

I wot what I wot. DS.
I would have the fruit, not the basket.
I would not have your cackling for your eggs.
I would not touch him with a pair of tongs.
I would not trust him, no, not with a bag of scorpions.
Idle folks have the least leisure.
Idle men are the devil's playfellows.
Idle people take the most pains [or have the most labour].
Idleness and lust are sworn friends.
Idleness is the greatest prodigality in the world.
Idleness is the key of beggary.
Idleness turns the edge of wit.
If a cuckold come, he'll take away the meat, if there be no salt on the table.
If a lie could have choked him, that would have done it.
If a louse miss its footing on his coat, 'twill be sure to break its neck.
If a man beats a bush in Essex, out jumps a calf.
If a man once fall, all will tread on him.

Dejectâ arbore quivis ligna colligit. Vulgus sequitur fortunam et odit damnatos.—*Juven.* When the tree is fallen, all go with their hatchet.—H.

If a poor man give thee ought, it is that thou shouldst give him something better.
If a wise man should never miscarry, the fool would burst.
If a woman were as little as she is good,
a pease-cod would make her a gown and a hood.
If a word be worth one shekel, silence is worth two.
If all fools had bables, we should want fuel. H.

Si tous les fols portoient le marrotte, on ne scait de quel bois on s'echaufferoit. *Fr.*—R.

If all fools wore white caps, we should seem a flock of geese. H.
If all the world were ugly, deformity would be no monster.
If an ass goes a travelling, he'll not come home a horse.

Comp. *How much the fool*, &c.

If any fool finds the cap fit him, let him wear it.

If any one say that one of thine ears is the ear of an ass, regard it not: if he say so of them both, procure thyself a bridle.

According to Mr. Carpenter's *Old Hebrew Proverbs*, 1826, No. 3, this saying belongs to that language and literature.

If anything stay, let work stay.

If bees swarm in May, / they're worth a pound next day:
if they swarm in July, / they're not worth a fly.

Notes and Queries, 1st S., ii. 512.

If Belvoir hath a cap, / you churls of the Vale look to that.

That is, when the clouds hang over the towers of Bever Castle, it is a prognostic of much rain and moisture, to the much endamaging that fruitful vale lying in the three counties of Leicester, Lincoln, and Nottingham.—R.

If better were within, better would come out.

If Brayton bargh, and Hambleton hough, and Burton bream,
were all in thy belly, it would never be team. *Yorkshire.*

It is spoken of a covetous and insatiable person, whom nothing will content. Brayton, Hambleton, and Burton are places between Cawood and Pontefract, in this county. Brayton Bargh is a small hill in a plain country covered with wood. *Bargh*, in the Northern dialect, is properly a horse-way up a steep hill, though here it be taken for the hill itself.—R.

If Cadbury and Dolbury dolven were,
all England might plough with a golden share. *Devonshire.*

Westcott reports, That a fiery dragon, or some *ignis fatuus* in such lykeness, hath bynne often seene to flye between these hills, komming from the one to the other in the night season; whereby it is supposed ther is a great treazure hydd in each of them; and that the dragon is the trusty treasurer and sure keeper thereof, as he was of the golden fleese in Colchis, which Jason, by the help of Medea, brought thence; for, as Ovid saith, he was very vigilant:

A watchfull dragon sett
This golden fleece to keep,
Within whose careful eyes
Came never wink of sleep.

And as the two relations may be as true one as the other, for any thinge I knowe, and some do averr to have sceene ytt lately. And of this hydden treasure the rhyming proverbe here quoted goes commonly and anciently. —R.

If Candlemas day be fair and bright, winter will have another flight:
if on Candlemas day it be shower and rain, ill winter is gone, and will not come again.

The same as the Scotish saying:

If Candlemas is fair and clear,
There'll be twa winters in the year,

which seems to have escaped Mr. Hislop, and which has its counterparts in French and German. There is another English proverb upon this point, namely:

The hind had as lief see
his wife on a bier,
As that Candlemas Day
should be pleasant and clear.

This is a translation or metaphrase of that old Latin distich:

Si sol splendescat Mariâ purificante,
Major erit glacies post festum quam fuit ante.

"Now, though I think all observations about particular days superstitious and frivolous; yet because probably, if the weather be fair for some days about this time of the year, it may betoken frost, I have put this down as it was delivered me."—R. Mr. Denham has inserted in his Collection, 1846, some other analogous sayings on this subject.

If Chichester church-steeple fall,
in England there is no King at all.

The steeple fell during the reign of Victoria. See Lower's *Comp. History of Sussex*,, 1870, i. 104.

If Christmas day on a [Sunday] fall,
a troublous winter we shall have all. D.

"If Christmas Day on Monday be,
A great winter that year you'll see,
And full of winds both loud and shrill;
But in summer, truth to tell,
High winds shall there be, and strong,
Full of tempests lasting long;
While battles they shall multiply,
And great plenty of beasts shall die.
They that be born that day I ween,
They shall be strong each one and keen;
He shall be found that stealeth aught;
Tho' thou be sick, thou diest not."

—*Harl. MS.*, 2252, fol. 153-4.

If cold wind reach you through a hole,
say your prayers, and mind your soul. D.
If dry be the buck's horn on Holyrood morn,
'tis worth a kist of gold;
but if wet it be seen on Holyrood e'en,
bad harvest is foretold.

Notes and Queries, 2nd S., vi. 522.

If Easter falls in Lady-day's lap,
beware, O England, of a clap.
If ever I catch his cart overthrowing, I'll give it one shove.
If every bird take back its own feathers, you'll be naked.
If every man mend one, all shall be mended. HE.
If folly were grief, every house would weep. H.
If fools should not fool it, they should lose their season. H.
If fortune favour, I may have her, for I go about her;
if fortune fail, you may kiss her tail, and go without her.
If good apples you would have,
the leaves must go into the grave. *S. Devon.*

Or rather, perhaps, *be in the grave—i.e.*, You must plant your trees in the fall of the leaf.

If great men would have care of little ones, both would last long. H.
If he be a coward, he is a murderer.

Polimanteia, by W. Clarke, 1595.

If he were as long as he is lither, he might thatch a house without a ladder. *Cheshire.*

If his cap be made of wool.

In former times, when this proverb came first in use, men generally wore caps. Hats were a thing hardly known in England, much less hats made of rabbits' or beavers' fur. Capping was then a great trade, and several statutes made about it. So that, If his cap were made of wool, was as much as to say most certainly, As sure as the clothes on his back. *Dr. Fuller.*—R.

If I be hanged I'll choose my gallows.

If I could hear, and thou couldst see,
there would none live but you and me,
as the adder said to the blind worm.

This is not strictly true, for the adder is not deaf. Compare *Notes and Queries*, 2nd S., i. 331. Randolph, in the *Muses Looking-glass*, 1638. act ii. sc. 3, introduces this popular delusion, but appears to have credited it:

How happy are the moles that have no eyes!
How blest the Adders that have no ears!

If I do, dog worry my uncle!

A phrase, according to Halliwell (*Dict.* v. *Dog*), used when any one is asked to do something disagreeable.

If I had given fourpence for that advice, I had bought it a groat too dear.

If I had had no plough, you had had no corn.

If I had not lifted up the stone, you had not found the jewel.

If I were to fall backwards I should break my nose.

If I were to fast for my life, I would eat a good breakfast in the morning.

If in January you sow oats, / it will bring golden groats.

If in the Minster close a hare
should for herself have made a lair,
be sure before the week is down,
a fire will rage within the town.—*Peterborough.*

If it neither rains nor snows on Candlemas day,
you may straddle your horse and go and buy hay. *Linc.*

If it rains on a Sunday before mess,
it will rain all the week more or less. D.

If it serve me to wear, it may gain you to look to.

If it should rain porridge, he would want his dish.

If it were a bear, it would bite you. CL.

If it were not for hope, heart would break. B. OF M. R.

Spes alunt exules. Spes servat afflictos. Ἀνήρ ἀτυχῶν σώζεται ταῖς ἐλπισι.

Spes bona dat vires, animum quoque spes bona firmat.
Vivere spe vidi qui moritorus erat.—R.

If it were not for the belly, the back might wear gold.

If it will not be spun, bring it not to the distaff.

If it won't pudding, it'll froize. *East Anglia.*

"If it won't do for one thing, it will for another."—*Forby.*

If Janiveer calends be summerly gay,
'twill be winterly weather till the calends of May.

There is a proverb in Welsh of great antiquity:

Haf hyd gatan,
Gaiaf hyd Fay.

i.e., If it be somerly weather till the kalends of January, it will be winterly weather till the kalends of May. They look upon this as an oracle. —AUBREY, apud Thoms' *Anecd. and Traditions*, p. 82. Ray's version above is a modern copy of this.

If London Bridge had fewer eyes, it would see better.

In allusion to the numerous and narrow openings for vessels.

If madness were pain, you'd hear outcries in every house.
If marriages are made in heaven, you had but few friends there.
If men become sheep the wolf will devour them. DS.
If men had not slept, the tares had not been sown.
If money go before, all ways do lie open. *M. W. of Windsor.*
If my aunt had been a man, she'd have been my uncle.

Spoken in derision of those who make ridiculous surmises.—R.

If my shirt knew my design, I'd burn it.
If New Year's Eve night wind blows South,
it betokeneth warmth and growth:
if West, much milk, and fish in the sea:
if North, much cold and storms there will be:
if East, the trees will bear much fruit:
if North-East, flee it, man and brute. D.
If on the eighth of June it rain,
it foretells a wet harvest, men sain.
If one but knew how good it were to eat a pullet in Janiveer,
if he had twenty in a flock, he'd leave but one to go with cock.
If one, two, and three say you are an ass, put on the ears.
If pains be a pleasure to you, profit will follow.
If physic do not work, / prepare for the kirk.
If Pool was a fish-pool, and the men of Pool fish,
there'd be a pool for the devil, and fish for his dish. *Dorsetshire.*

When this satirical distich was written, Pool was not that place of trade and respectability it now is.—R. On the contrary, it was, and is, notorious for its ill-livers.

If red the sun begins his race,
expect that rain will flow apace. D.

If Rivington pike [peak] do wear a hood,
be sure the day will ne'er hold good.

Higson's *MSS. Coll.*, 146. Rivington Pike is the summit of a lofty elevation near Rivington, a town in Lancashire, in the parish of Bolton; the Pike is 1545 feet above the level of the sea. "A mist on the top of the hill is a sign of foul weather."—R.

If she be a good goose, her dame well to pay,
she will lay two eggs before Valentine's day.
If size-cinque will not, duce-ace cannot, then quatre-trey must.

i.e., The middle sort bear public burdens, taxes, &c., most.

"Deux ace non possunt and sixe cinque solvere nolunt;
Et igitur notum quatre trois solvere totum."—R.

Compare *Size-ace*, &c.

If Skiddaw hath a cap,
Scruffel [Scawfell] wots full well of that. *Cumberland.*

These are two neighbour hills; the one in this county, the other in Annandale in Scotland: if the former be capped with clouds and foggy mists, it will not be long ere rain falls on the other.

If St. Paul be fair and clear, / then betides a happy year.

Notes and Queries, 3rd S., ix. 118. In Huntingdonshire, it appears to form an article of popular belief that a clear day on St. Paul's festival betokens a fine spring. Mr. Denham (*Prov. and Pop. Sayings*, pp. 24, 25) has a more elaborate version.

"Clara dies Pauli bonitatem denotat anni:
Si fuerint venti, crudelia prælia genti;
Quando sunt nebulæ, pereunt animalia quæque;
Si nix aut pluvia sit, tunc fiunt omnia chara."

Harl. MS., 4043, f. i. *recto* (*Reliquiæ Antiquæ*, ii. 10).

If St. Swithin greets, that year, the proverb says,
the weather will be foul for forty days.

St. Swithin seems to have usurped the place of two other saints: compare *Si pluat*, &c.

The French say the same of the days of St. Medard and St. Gervais:

"Si'il pleut le jour Saint Medard,
El pleuvra quarante jours plus tard."

"Quand il pleut á la Saint Gervais,
Il pleut quarante jours après."

If St. Vitus's day be rainy weather,
it will rain for thirty days together. D.
If strokes are good to give, they are good to receive.
If that course be fair,
again and again, quoth Bunny to his bear. CL.
If that glass either break or fall,
farewell the luck of Eden Hall.

Eden Hall, in Cumberland, the residence of the Musgraves, whose fortunes were supposed to depend on this glass. See my *Faiths and Folk-lore*, 1905, p. 374, where a different reading occurs, and Warton's *H. E. P.*,

edit. Hazlitt, i. 36, *Note*. Ritson gives the tradition in his *Fairy Tales*, 1831, pp. 150, 151. A representation of the glass is given by Lysons (*Cumberland*, ccix.) Comp. *Luck of Muncaster*. At that time it was still preserved in its ornamental leather case. Lysons supposed that it might belong to the 15th century, if not before, and that it had been a sacred vessel. Mr. Raymond H. Vose saw it in 1882, and it was still unbroken.

If that you will France win, then with Scotland first begin.

In reference to the intimate relations formerly subsisting between Scotland and France, when the former was ruled by its own sovereigns.

If the ball does not stick to the wall, yet 'twill leave some mark.

If the bed could tell all it knows, it would put many to the blush.

If the brain sows not corn, it plants thistles.

If the cap fit, wear it.

If the channel's too small, the water must break out.

If the cock moult before the hen, we shall have weather thick and thin,
but if the hen moult before the cock, we shall have weather as hard as a block.

These prognostics of weather and future plenty, &c., I look upon as altogether uncertain; and were they narrowly observed, would, I believe, as often miss as hit.—R.

If the counsel be good, no matter who gave it.

If the crow crows on going to bed,
he's sure to rise with a watery head. D.

If the devil be a vicar, thou wilt be his clerk.

If the devil catch a man idle, he'll set him at work.

If the dog bark, go in; if the bitch bark, go out.

If the end be well, then is all well.

See Douce's *Illustrations*, 1807, i. 311.

If the first of July it be rainy weather,
'twill rain more or less for four weeks together.

If the frog and the mouse quarrel, the kite will see them agreed.

If the grass grow in Janiveer,
it grows the worse for't all the year.

There is no general rule without some exception; for in the year 1667 the winter was so mild, that the pastures were very green in January, yet was there scarcely ever known a more plentiful crop of hay than the summer following.—R.

If the hen does not prate, she will not lay. *East Anglia.*

i.e., says Forby, "Scolding wives make the best housewives."

If the lion's skin cannot, the fox's shall.

Si leonina pellis non satis est, assuenda vulpina. Coudre le peau de regnard à celle du lion. *Fr.* To attempt to compass that by craft which we cannot obtain or effect by force. Dolus an virtus quis in hoste requirat?—*Virg.*

If the master say the crow is white, the servant must not say 'tis black. WALKER (1672).
If the mountain will not come to Mahomet, Mahomet must go to the mountain. F.

Si no va el otero a Mahoma, vaya Mahoma al otero. *Span.*—R.

If the niggard should once taste the sweetness of giving. he'd give all away.
If the oak's before the ash, / then you'll only get a splash;
if the ash precedes the oak, / then you may expect a soak.

Notes and Queries, 1st S., v. 71.

If the old dog barks he gives counsel. H.
If the ox fall, whet your knife.
If the partridge had the woodcock's thigh,
it would be the best bird that ever did fly.
If the pills were pleasant, they would not want gilding
If the rain comes before the wind,
unfurl your topsails, and take them in;
if the wind comes before the rain,
lower your topsails, and hoist them again.
If the robin sings in the bush,
then the weather will be coarse;
but if the robin sings on the barn,
then the weather will be warm. *East Anglia.*

Forby's *Vocabulary*, 1830, p. 416.

If the sky fall the pots will be broken.
If the staff be crooked, the shadow cannot be straight. H
If the sun in red should set,
the next day surely will be wet;
if the sun should set in grey,
the next will be a rainy day. D.
If the twenty-fourth of August be fair and clear,
then hope for a prosperous autumn that year.
If the walls were adamant, gold would take the town.
If the whole world does not enter, yet half of it will.
If the wind do blow aloft, / then of wars shall we hear oft.
If the wise erred not it would go hard with fools. H.
If there be a rainbow in the eve,
it will rain and leave;
but if there be a rainbow in the morrow,
it will neither lend nor borrow.
If there be neither snow nor rain,
then will be dear all sorts of grain.
If there be no remedy, then welcome Pillvall.
If there is ice that will bear a duck before Martlemas [Martinmas], there will be none that will bear a goose all the winter. *Midland.*

If there were no knaves and fools, all the world would be alike.

If they blow in April, / you'll have your fill;
but if in May / they'll go away.

Spoken of cherries. Skeat's ed. of Pegge's *Kenticisms*, 96. Pegge notes that in 1742, however, although the season was late, cherries were plentiful in his garden.

If they come, they come not; and if they come not, they come.

The cattle of people living hereabout [Northumberland] turned into the common pasture, did by custom use to return to their home at night, unless intercepted by the freebooters and borderers. If, therefore, those borderers came, their cattle came not: if they came not, their cattle surely returned.—R.

If they would drink nettles in March, and eat mugwort in May,
so many fine maidens wouldn't go to the clay. D.

If things were to be done twice, / all would be wise. H.

If thou be hungry, I am angry; let us go fight.

If thou canst not see the bottom, wade not.

If thou dealest with a fox, think of his tricks.

If thou desirest a wife, choose her on a Saturday rather than on a Sunday.

If thou hadst the rent of Dee mills, thou wouldst spend it. *Cheshire.*

Dee is the name of the river on which the city of Chester stands: the mills thereon yield a great annual rent, greater than any of the houses about that city.—R. 1670.

If thou hast increased thy water, thou must also increase thy meal.

If thou hast not a capon, feed on an onion.

New Help to Discourse, 1721, p. 134. Probably of French origin.

If thou play the fool, stay for a fellow.

If thou wilt come with me, bring with thee. B. OF M. R.

If thou wouldst have a good crop, sow with thy hand, but pour not out of the sack.

If thou wouldst keep money, save money.

If thou wouldst reap money, sow money.

If thy cast be bad, mend it with good play.

If thy hand be in a lion's mouth, get it out as fast as thou canst.

If to-day will not, to-morrow may.

If virtue keep court within, honour will attend without.

If we are bound to forgive an enemy, we are not bound to trust him.

If we be enemies to ourselves, whither shall we fly?

If we did not flatter ourselves, nobody else could.

If well and them cannot, then ill and them can.

If wise men play the fool, they do it with a vengeance.
If wishes were butter cakes, beggars might bite.
If wishes were horses, beggars would ride.

"Si souhaits furent vrais pastoreaux seroient rois. *Fr.* If wishes might prevail, shepherds would be kings."—R. Another and probably older version is:

"If wishes would bide,
Beggars would ride."

Halliwell (*Nursery Rhymes of England*) has a still more modern one:

"If wishes were horses,
Beggars would ride;
If turnips were watches,
I would wear one by my side."

A large silver watch is called a turnip in popular phrascology.

If wishes were thrushes, beggars would eat birds. C.
If woolly fleeces spread the heavenly way,
no rain, be sure, disturbs the summer's day. D.
If ye swear, we'st catch no fish. CL.
If ye would know a knave, give him a staff. H.
If you are too fortunate you will not know yourself; if you are too unfortunate nobody will know you.
If you be a jester keep your wit till you have use for it.
If you be angry you may turn the buckle of your girdle behind you.

Se l' à per male, scingasi. *Ital.* The Spaniards say, Si tienes de mi enojo descalçate un zapato, y echalo en remojo. If you are angry with me, pull off one of your shoes, and lay it in soak.—R.

If you be false to both beasts and birds, you must, like the bat, fly only by night.
If you be not pleased, put your hand in your pocket and please yourself.
If you beat spice, it will smell the sweeter.
If you bleed your nag on St. Stephen's Day,
he'll work your work for ever and aye. D.
If you buy the cow, take the tail into the bargain.
If you can be well without health, you may be happy without virtue.
If you can kiss the mistress, never kiss the maid.
If you cannot bite, never show your teeth.

New Help to Discourse, 1721, p. 134.

If you cannot tell, you are naught to keep sheep.

Wilkins' *Miseries of Enforced Marriage*, 1607, Dodsley's *O. P.*, v. 12. The play is on the word *tell;* and the proverb is a sort of taunt to persons who return the idle answer "that they cannot tell."

If you could run as you drink, you could catch a hare. H.
If you cut down the woods you'll catch the wolf.
If you desire to see my light, you must minister oil to my lamp.

If you despise King Log you shall fear King Crane.
If you drink in your pottage you'll cough in your grave.
If you eat a pudding at home, the dog shall have the skin.
C.
If you go to Nun Keling, you shall find your belly filling
of Whig or of Whay:
but go to Swine, and come betime,
or else you go empty away:
but the Abbot of Meaus doth keep a good house
by night and by day. *E. R. of Yorkshire.*

Whig, a preparation of milk. Hunter's *Hallamsh. Gloss.*, 1829, art. *Whigged.*

If you grease a cause well, it will stretch.
If you had as little money as manners, you'd be the poorest of all your kin.
If you had done no ill the six days, you may play the seventh.
If you had had fewer friends and more enemies, you had been a better man.
If you had no enemies, it is a sign Fortune has forgot you
If you hate a man, eat his bread; and if you love him, do the same.
If you have one true friend, you have more than your share.
If you know not me, you know nobody.

Title of a play by T. Heywood, 4to, 1605; and compare Hobson's *Jests*, 1607, and Hazlitt's Dodsley, vii. 213, where the phrase occurs in a play of 1598.

If you leap into a well, Providence is not bound to fetch you out.
If you lie upon roses when young, you'll lie upon thorns when old.
If you love not the noise of the bells, why pull the ropes?
If you love the boll [pod], you cannot hate the branches.
CL.
If you make Bacchus your god, Apollo will not keep you company.
If you make not much of threepence, you'll ne'er be worth a groat.
If you make your wife an ass, she will make you an ox.
If you mock the lame, you will go so yourself in time.
If you oblige those who can never pay you, you make Providence your debtor.
If you pay not a servant his wages, he will pay himself.
If you pity rogues, you are no great friend to honest men.
If you play with a fool at home, he'll play with you in the market.

If you play with boys, you must take boys' play.
If you put nothing into your purse, you can take nothing out.
If you run after two hares, you will catch neither.
If you save a rogue from the gallows, he will rob you that same night.
If you see a pin, and let it lie,
you'll need a pin before you die.
If you sell the cow, you sell her milk too.
If you sing before breakfast you'll cry before night. CL.
If you slander a dead man, you stab him in the grave.
If you sneeze on Monday, you sneeze for danger:
sneeze on a Tuesday, kiss a stranger:
sneeze on a Wednesday, sneeze for a letter:
sneeze on a Thursday, something better.
sneeze on a Friday, sneeze for sorrow:
sneeze on a Saturday, see your sweetheart to-morrow.

Halliwell's *Nurs. Rh. of Engl.*, 6th ed., p. 71. Horman, in his *Vulgaria*, 4to, 1530, says: "Two or .iij. neses be holsom: one is a shrowed tokē."

If you squeeze a cork, you will get but little juice.
If you steal for others, you shall be hanged yourself.
If you swallow vice, 'twill rise badly in your stomach.
If you sweep the house with broom in May,
you will sweep the head of that house away.

Sussex Arch. Coll., xxxiii. 245.

If you take away the salt, you may throw the flesh to the dogs.
If you tell every step, you will make a long journey of it.
If you toil so for trash, what would you do for treasure? CL.
If you touch pot you must touch penny. *Somerset.*
If you trust before you try, / you may repent before you die.

Πίστει χρήματ' ὄλεσσα ἀπιστιη δ' ἐσάωσα.—*Theogn.* Therefore it was an ancient precept, Μέμνησο ἀπιστεῖν. Non vien ingannato se non chi si fida. *Ital.* There is none deceived but he that trusts.—R.

If you want a pretence to whip a dog, it is enough to say he ate up the frying-pan. F.
If you want a thing done, do it yourself.

This is the gist of the Apologue of Æsop on the larks. See Aulus Gellius, c. 29.

If you will have good cheese, and have old,
you must turn him seven times before he is cold.

This intends, of course, to express that while a cheese is being made, it must be turned so many times before the warmth has quite left the curd. But in the Cheshire cheese-dairies it is always usual to continue

turning the cheeses while they are maturing, so that one side may not remain too long down; and the same practice may prevail perhaps in the Gloucestershire and other farms.

If you will not hear Reason, she will surely rap your knuckles.
If you wish a thing done, go; if not, send.
If you wish good advice, consult an old man.
If you wish to go into Hertfordshire,
hitch a little nearer the fire.

See Hunter's *Hallamshire Glossary*, p. 50. The point seems to be in the play on the word *Hertfordshire* (quasi *Hearthfordshire*).

If you would be a pope, you must think of nothing else.
If you would compare two men, you must know them both.
If you would enjoy the fruit, pluck not the flower.
If you would fruit have, / you must carry the leaf to the grave.

That is, you must transplant your trees just about the fall of the leaf, neither sooner nor much later: not sooner, because of the motion of the sap; not later, that they may have time to take root before the deep frosts.—R.

If you would go to a church miswent,
you must go to Cuckstone in Kent.

So said because the church is "very unusual in proportion."—*Halliwell.*

If you would have a good servant, take neither a kinsman nor a friend.
If you would have a hen lay, you must bear with her cackling.
If you would know secrets, look them in grief or pleasure. H.
If you would know the value of a ducat, try to borrow one.
If you would live for ever,
you must wash the milk off your liver. F.

Vin sur laict c'est souhait, laict sur vin c'est venin. *Fr.* This is an idle old saw, for which I can see no reason, but rather for the contrary.—R.

If you would make an enemy, lend a man money, and ask it of him again.
If you would not live to be old, you must be hanged when you are young.
If you would wish the dog to follow you, feed him.
If you wrestle with a collier, you will get a blotch.
If you'll live a little while, / go to Rapchild:
If you'll live long, / go to Tenham or Tong.

Pegge's *Kenticisms*, by Skeat, 84.

If your luck goes on at this rate, you may very well hope to be hanged.

If your meet mate and you meet together,
then shall we see two men bear a feather. HE.
If your plough be jogging you may have meat for your horses.
If your shoe pinch you, give it your man.
If youth knew what age would crave,
it would both get and save.

S' il giovane sapesse e s' il vecchio potesse, non v' è cosa che non si' facesse. *Ital.*—R.

Ignorance is a voluntary misfortune.
Ignorance is the mother of impudence.
I'll be holy, ay, marry will I. CL.
I'll chance it, as Parson (or Old) Horne did his neck.

A writer, in *Notes and Queries* says, that this was once a common saying in the midland counties, and may be now. I have heard of its being used in Scotland. Horne was a clergyman in Nottinghamshire. Horne committed a murder. He escaped to the Continent. After many years' residence abroad he determined to return. In answer to an attempt to dissuade him, and being told he would be hanged if he did, he said, "I'll chance it." He did return, was tried, condemned, and executed. The account of his "life, trial, character, and behaviour" may be found in the *Newgate Calendar*.

I'll die where Bradley died, in the middle of the bed. *Irel.*
I'll either grind or find.
I'll first see thy neck as long as my arm.
I'll foreheet [predetermine] nothing but building churches and louping over them. *Northern.*
I'll give him a kick for a cuff. *E. Anglia.*

"A Rowland for an Oliver."—*Forby.*

I'll go twenty miles on your errand first.
I'll make a shaft or a bolt on't. *M. W. of Windsor*, 1602.
I'll make him buckle to.
I'll make him fly up with Jackson's hens.

i.e., undo him. So when a man is broke or undone, we say he is blown up.—R.

I'll make him know churning days.
I'll make him water his horse at Highgate.

i.e., I'll sue him, and make him take a journey to London.—R.

I'll make one, quoth Kirkham, when he danced in his clogs.
I'll make you know your driver.
I'll neither meddle nor make [mate] with them.

Troilus and Cressida, 1609.

I'll not go before my mare to the market.

I'll do nothing preposterously: I'll drive my mare before me.—R.

I'll not hang my bells on one horse.

That is, give all to one son.—R.

I'll not play with you for shoe buckles.
I'll not wear the wooden dagger.
I'll see thee hanged first.

Shakespear, *Henry IV.*, Part 1, ii. 1.

I'll send you to Bodmin.

i.e., to gaol.

I'll tent thee, quoth Wood;
if I can't rule my daughter, I'll rule my good.
I'll thank you for the next, for this I am sure of.
I'll throw you into Harborough Field. *Leicestershire.*

A threat for children, Harborough having no field.—R.

I'll trust him no farther than I can fling him.

Or, than I can throw a millstone. Compare *No further than I can*, &c.

I'll vease thee. *Somerset.*
I'll warrant you for an egg at Easter.
Ill comes upon war's back.
Ill doers are ill thinkers.
Ill doth the devil preserve his servants.
Ill egging makes ill begging.

Evil persons, by enticing and flattery, draw on others to be as bad as themselves—R.

Ill fare that bird that picks out the dam's eye! CL.
Ill goes the boat without oars. B. OF M. R. and DS.
Ill-gotten goods thrive not to the third heir.

The idea is in Juvenal, Sat. xiv. 303, and in Flautur. Male parta male delabuntur—*Erasm.* "Della robba di mal acquista non se ne vede allegrezza. *Ital.* And, Vien presto consumato l'ingiustamente acquistato. De mal è venu l'agneau et à mal retourne le peau. *Fr.* To naught it goes that came from naught. Κακα κέρδεα ἴσ' ἄτησιν. Mala lucra æqualia damnis."—R. Compare *De bonis*, &c., the Latin equivalent, which is almost better understood. "What successe they haue had, some of them haue reported, finding the prouerbe true, that ill gotten goodes are il spent." *Second and Third Blast of Retrait from Plaies and Theaters*, 1580, in Hazlitt's *English Drama and Stage*, 1869, p. 152.

Ill-gotten, ill-spent. C.
Ill kings make many good laws.
Ill luck is good for something. C.

A quelque chose malheur est bon. *Fr.* Misfortune is good for something.

Ill luck is worse than found money.

Ill natures never want a tutor.
Ill natures, the more you ask them, the more they stick. H.
Ill news comes apace.

W. Browne, in his *Elegy on Prince Henry*, 1613, has:—

"Is that the cause fair Maids? then stay and know
Bad newes are swift of wing, the Good are slow."—

Sign. E. This Elegy was incorporated with *Britannia's Pastorals;* but the lines quoted were cancelled.

Ill news comes too soon. C.
Ill sowers make ill harvest.
Ill tongues ought to be heard only by persons of discretion.
Ill vessels seldom miscarry. H.
Ill ware is never cheap. H.
Ill weather is seen soon enough when it comes.
Ill weeds grow fast. C.

Mauvaise herbe croît toujours. *Fr.* Pazzi crescono senza inaffiargli. *Ital.* Fools grow without watering. A mauvais chien la queüe luy vient. *Fr.* Herba mala presto cresce. *Ital.*—R.

"*Mother.* Good Lord,
How you are grown?—Is he not, Alexander?
Alex. Yes, truly, he's shot up finely, God be thanked!
Mercury. An ill weed, mother, will do so.
Alex. You say true, sir; an ill weed grows apace."
—*The Coxcomb* (1612), Dyce's *Beaumont and Fletcher*, iii. 186.

Ill will never said well.
Ill words are bellows to a slackening fire.
Ill wounds may be cured, but not ill names.
Imitation is the sincerest flattery.
Impatience never gets preferment.
Impedit omne forum / carentia denariorum.

Plumpton Correspondence, 1839, p. 13, in a letter of 1464. It is introduced as an expression likely to be easily understood. There is an English equivalent.

In a calm sea, every man is a pilot.

New Help to Discourse, 1721, p. 134.

In a false quarrel there is no true valour.
In a fiddler's house all { are dancers. / fiddle.
In a good house all is quickly ready. H.
In a great river great fish are found,
but take heed lest you be drowned. H.
In a leopard the spots are not observed. H.

Perhaps because they are familiar. But in the black leopard they are apt to be overlooked, unless he is seen in strong sunlight.

In a long journey straw weighs. H.
In a night's time springs up a mushroom.
In a retreat the lame are foremost. H.

In a shoulder of veal there are twenty and two good bits.

This is a piece of country wit. They mean by it there are twenty (others say forty) bits in a shoulder of veal, and but two good ones.—R.

In a thousand pounds of law there's not an ounce of love.
In all games it is good to leave off a winner.
In an enemy spots are soon seen.
In an ermine spots are soon discovered.
In and out, / like Bellesdon I wot.
In April Dove's flood / is worth a king's good. C.

Leigh's *England Described*, 1659, p. 179. "The river Dove has a white clayish channel, without any shelves of mud, which is so greatly enriched by running on a limestone soil, as Camden relates, that the meadows on both sides have a fresh and green aspect, even in the depth of winter; and if it overflows there in April, it renders them so fruitful, that the neighbouring inhabitants joyfully, on this occasion, apply the following rhyme:

In April, Dove's flood
Is worth a King's good.

But Dr. Plot ascribes this fertility to the sheep's dung washed down from the hills by the rain, and thrown on the banks by the floods."—*Universal Magazine*, p. 49, 1758, quoted by Brady, *Var. of Lit.*, 1826.

In April / the cuckoo shows his bill;
in May, / he sings all day;
in June, / he alters his tune;
in July, / away he'll fly:
in August, / away he must.

Halliwell's *Popular Rhymes and Nursery Tales*, 1849, p. 160.

In at one ear and out of the other. CL.

Dentro da un orecchio e fuora dall' altra. *Ital.*—R.

In choice of a wife let virtue be thy guide,
for beauty's a blossom that fadeth like pride:
and wealth without wisdom will waste fast away;
if chaste thoughts be lacking, all soon will decay.

Countryman's New Commonwealth, 1647.

In choosing a wife and buying a sword, we ought not to trust another. H.
In conversation, dwell not too long on a weak side.
In courtesy, rather pay a penny too much than too little.
In every country dogs bite. H.
In every country the sun riseth in the morning. H.
In every fault there is folly.
In fair weather prepare for foul.
In for a penny, in for a pound.

Preso por uno, preso por ciento. *Span.*—R.

In Golgotha are skulls of all sizes.

In good bearing beginneth worship.

How the Goode Wif, &c., in Hazlitt's *Popular Poetry*, i.

In good years corn is hay : in ill years straw is corn. H.
In haste, like a snail. HE.
In his mother's plum-tree.

In the womb. Comp. *Ancient Ballads and Broadsides*, 1867.

In hugger-mugger.

"*Tom Strowd.* . . . I do but stay here to talk 3 or 4 cold words in hugger-mugger with the Blind-beggars Daughter. . . ."—Day's *Blind Beggar of Bednal Green*, 1659, ed. Bullen, 89.

In July / some reap rye,
in August, / if one won't, t' other must.

"En May rosée, en Mars gresil,
Pluye abondante au mois d'Avril,
Le laboureur content plus
Que ne feroient cinq cens escus."
—*Old Fr. in Harl. MS.*, 4043, 16th cent., in *Rel. Antiq.* ii. 10.

In little meddling lieth much rest.

See Dyce's *Skelton*, ii. 332, and *Paradyce of Daynty Devyses*, 1578, repr. 135. *Countryman's New Commonwealth*, 1647.

In love is no lack. HE.
In love's wars, he who flieth is conqueror.
In March, / the birds begin to search;
In April, / the corn begins to fill;
In May, / the birds begin to lay.
In March, kill crow, pie, and cadow, / rook, buzzard, and raven :
Or else go desire them / to seek a new haven. D.
In March, / the cuckoo starts;
in April, / a' tune his bill;
in May, / a' sing all day;
in June, / a' change his tune;
in July, / away a' fly;
in August, / away a' must;
in September, / you'll *ollers* remember;
in October, / 'ull never get over. *E. Anglia.*

Notes and Queries, Jan. 23, 1869. Another version is current in South Devon :

"In March, / he sits upon his parch :
In April, / he tunes his bill :
In May, / sings night and day :
In June, / alters his tune :
In July, / away he fly."

"Of the 'change of tune' alluded to in these verses, it has been remarked (*Trans. Linn. Soc.*), that in early season the cuckoo begins with the interval of a minor third, proceeds to a major third, then to a fourth, then to a fifth, after which the voice breaks, never attaining a minor sixth."—*Halliwell.* The older notions respecting the cuckoo have been

corrected by modern researches and observations, *imprimis*, his appearances in March. Yet in 1905 during an interval of warm weather I heard him in Richmond Park, on the side toward Kingston Bottom, in the last week of February, and I understood that he had been similarly observed elsewhere.

In meal or in malt.

Either the money or the money's worth. The saying is used of one who will have his due in some shape.

In mine eame's peason.

i.e., In my uncle's peas. See the *Merie Tales of Skelton* (1567), in *Old English Jest Books*, iii. 16. The phrase appears to signify here *to be drunk*, like the French, Etre dans les vignes.

In much corn is some cockle.

Summers Last Will and Testament, by T. Nash, 1600 (Dodsley's *O. P.*, ix. 78).

In Oldham brewis wet and warm,
And Rochdale puddings there's no harm.

Higson's *MSS. Coll.*, 212.

In pudding time. HE.

Fulwell's *Likes will to Like*, 1568; Walker's *Paræm.*, 1672, p. 31. Equivalent to, In time for dinner, since the pudding was formerly the first dish. In Taylor's *Discovery by Sea from London to Salisbury*, 1623, this expression might almost seem to bear the meaning of our phrase *In the nick of time*.

In Radnorshire / is neither knight nor peer,
Nor park with deer, / nor gentleman with five hundred a year,
Except Sir William Fowler of Abbey Cwin Hir.

Higson's *MSS. Coll.*, 174. By "peer" here must be understood "resident peer."

In rain and sunshine cuckolds go to heaven.
In Rochdale
strangers prosper, and natives fail.
In settling an island, the first building erected by a Spaniard would be a church; by a Frenchman, a fort; by a Dutchman, a warehouse; and by an Englishman, an alehouse.
In silk and scarlet / walks many a harlot.

This is sometimes accompanied by the couplet:

By time and rule
Works many a fool.

In Sixti festo venti validi memor esto,
Si sit nulla quies, farra valere scies.

Cole's *MSS. Coll.*, vol. 44.

In sleep, what difference is there between Solomon and a fool?

In space cometh grace. HE.
In spending lies the advantage. H.
In sports and journeys men are known. H.
In the coldest flint there is hot fire. CL.
In the company of strangers silence is safe.
In the deepest water is the best fishing.
In the end / things will mend.
In the fair tale is foul falsity.
In the forehead and the eye / the lecture of the mind doth lie.

Walker (1672).

In the grave, dust and bones jostle not for the wall.
In the greatest ill the good man hath hope left.
In the kingdom of a cheater the wallet is carried before. H.
In the kingdom of blind men the one-eyed is king. H.

Unoculus inter cæcos—the one-eyed monarch of the blind.—JOHNSON.

In the month of April,
the gowk comes over the hill,
in a shower of rain;
and on the —— of June,
he turns his tune again. *Craven.*
In the morning mountains: / in the evening fountains. H.
In the nick.

Or, as we now say, In the nick *of time*. The first is probably the original expression. Nick = notch, by which in some cases the time may have been formerly calculated. See *Syr Gyles Goosecappe Knight*, sign. C 4, *verso*, and Day's *Blind Beggar of Bednal Green*, 1659, ed. Bullen, p. 88. In the very nick of time.—*Walker.*

In the old of the moon
a cloudy morning bodes a fair afternoon.
In the shoemaker's stocks.
In the time of affliction a vow; in the time of prosperity an inundation.
In the time of mirth take heed.
In the twinkling of a bedstaff.

Walpole's *Letters*, ed. Cunningham, i. 61 (Letter to R. West, 1740).

In the twinkling of an eye.

"Than, and I make curtsie, and hold my tong,
He hath done *with* the twinklyng of an eye."
—*Gestys of the Widow Edyth*, 1525 (*Old Engl. Jest Books*, iii. 65).
Merchant of Venice, 1600, ii. 2.

In the world there be men,
that will have the egg and the hen. B. OF M. R.
In the world, who knows not to swim goes to the bottom. H.
In things that must be, it is good to be resolute.
In time comes he whom God sends. H.

In time of prosperity friends will be plenty;
in times of adversity not one amongst twenty. HOWELL.
In too much dispute truth is lost.
In trust is treason. HE.

Gascoigne's *Posies*, 1575 (*Works*, i. 436); Taylor's *Works*, 1630.

In truth they must not eat, / that will not work in heat.
In two cabs of dates there is one cab of stones, and more.
In vain doth the mill clack, / if the miller his hearing lack.
H.
In vain he craves advice that will not follow it.
In vain they rise early that used to rise late. DS.
In Valentine / March lays her line.
In Vino Veritas.

Title of a tract printed in 1698. This is equivalent to our English, "When the drink goes in, the wit goes out."

In war, hunting, and love,
men for one pleasure a thousand griefs prove. H.
In wealth beware of woe, whatso' thee haps,
and bear thyself evenly for fear of after-claps.

Caxton's ed. of Lydgate *Stans Puer ad Mensam, ad finem.*

In wiving and thriving men should take counsel of all the world.
Incidis in Scyllam, cupiens vitare Charybdim.

This is as well known as most English proverbs. See Fournier (*L'Esprit des Autres*, ed. 1861, p. 33). The line occurs in the Fifth Book of the *Alexandreid* of Philip Gautier of Lille, a poet of the 13th century, of whom all our knowledge is at present derived from Henri de Gand (*Catalogus Virorum Illustrium*, cap. 23). Cox, Bishop of Ely, in a letter to Queen Elizabeth, says, "Navigo inter Scyllam et Charybdim."—Ellis's *Orig. Letters*, 3rd S., iv. 72. But the passage between the two headlands has become gradually wider owing to the action of the waves and is no longer so dangerous as it was.

Inconvenient to my Lord Castlecomer.

See Walpole's *Letters*, ed. Cunningham, vi. 154, 163, and *Sussex Arch. Coll.*, xi. 188.

Industry is Fortune's right hand, and Frugality her left.
Industry need not wish.

Poor Richard Improved, 1758, by B. Franklin.

Infra dig[*nitatem.*]
Ingratitude drieth up wells, / and time bridges fells. W.
Ingratitude is the daughter of pride.
Injuries don't use to be written on ice.
Injurious men brook no injuries.
Inkhorn terms.

Pedantic or affected phraseology. Nash's *Summers Last Will and Testament*, 1600 (Hazlitt's Dodsley, viii. 70), and see the note.

Innocence itself sometimes hath need of a mask.
Insolence is pride when her mask is pulled off.
Into a mouth shut flies fly not. H.

MS. Ashmole, 1153 (somewhat differently). This reminds us of Colonel Higgins and the Duke of Gloucester.

Into the mouth of a bad dog falls many a good bone.

Souvent à mauvais chien tombe un bon os en gueule. *Fr.*—R.

Invite not a Jew either to pig or pork.
Irish brogues for English dogs.

Boullaye-le-Gouz (1644) mentions this as a proverb in his time in his *Travels*, folio, 1657. A *brogue* was an Irish shoe.

Is it an emperor's business to catch flies?
Is no coin good silver but your penny?
Is the wind at that door? HE.

Gascoigne's Works, by Hazlitt, i. 223.

Is there no mean but fast or feast?
It becomes him as well as a sow doth a cart saddle.
It comes by kind: it costs him nothing.
It comes from Needingworth. CL.
It costs more to revenge injuries than to bear them.
It does not rain but it pours.
It early pricks that will be a thorn.
It falls not under every one's cap.

North's *Life of Lord Keeper Guilford*, 1740, ed. 1826, p. 87.

It goes down like chopped hay.
It goeth against the grain.

The grain, *pecten ligni*, longways the wood, as the fibres run. To go transversely to these fibres is to go against the grain.—R.

It hangs together as pebbles in a withe. CL.
It happeth in one hour that happeth not in seven years. HE.

It chanceth in an hour, that happeneth not in seven years. C.

"Plus enim fati valet hora benigni,
Quàm si te veneris commendet epistola Marti.—*Horat.*

Every man is thought to have some lucky hour, wherein he hath an opportunity offered him of being happy all his life, could he but discern it, and embrace the occasion. Accasca in un punto quel che non accasca in cento anni. *Ital.* Donde menos se piensa, salta la liébre. *Span.*"—R. There is a tide in the affairs of men, &c., as Shakespear says (*Julius Cæsar*, iv. 3).

It is a bad action that success cannot justify.
It is a bad bargain where both are losers.
It is a bad cloth that will take no colour. HE.
It is a base thing to tear a dead lion's beard off.
It is a blind goose that knows not a fox from a fern bush.

It is a blind man's question to ask why those things are loved which are beautiful.
It is a cunning part to play the fool well.
It is a dear collop that is cut out of one's own flesh. HE.
It is a fair degree of plenty to have what is necessary.
It is a fine moon, God bless her! D.
It is a foolish bird that stayeth the laying salt upon her tail.

I recollect that, when I was a child, I was sent from a house at Broxbourne in Hertfordshire, where I was staying, with a few pinches of salt to catch birds.

It is a fortunate head that never ached.
It is a good divine that follows his own instructions.
It is a good dog that can catch anything.
It is a good friend that is always giving, though it be never so little.
It is a good horse that never stumbles,
and a good wife that never grumbles.

The first part is in Heywood's Works, 1562, cap. viii. (copied by Camden); and in Walker, 1672, p. 37. "A good horse that trippeth not once in a journey."—*Three Proper and Wittie Familiar Letters*, 1580, repr. p. 299.

It is a good hunting-bout that fills the belly.
It is a good knife, 'twas made at Dull-edge.
It is a goodly thing to take two pigeons with one bean. B. OF M. R.
It is a great act of life to sell air well.
It is a great journey to life's end.
It is a great point of wisdom to find out one's own folly.
It is a great savouriness to dine and not pay the reckoning.

MS. Ashmole, 1153.

It is a great way to the bottom of the sea.

Breton's *Crossing of Proverbs*, 1616. "Not so," is the *crossing;* "it is but a stone's cast."

It is a hard-fought field where no man escapeth unkilled. HE.
It is a hard thing to have a great estate and not fall in love with it.
It is a hard winter when dogs eat dogs.
It is a little comfort to the miserable to have companions.

Kempe's *Nine Daies Wonder*, 1600. But this is only a various reading of a saying reported elsewhere, and the latter is from the Latin.

It is a long lane that has no turning.

"Som tyme an ende ther is on every deed."—Chaucer's *Canterbury Tales*, ed. Wright, p. 36 (1 vol. edit.) Ray says: 'Tis a long run that never turns.

It is a mad hare that will be caught with a tabor.
It is a poor dog that does not know "come out." *E. Anglia.*

i.e., that does not know when to desist.—*Forby.*

It is a poor dog that is not worth whistling. HE.
It is a poor family that hath neither a whore nor a thief in it.
It is a poor heart that never rejoices.
It is a poor sport that is not worth the candle. H.
It is a rank courtesy, when a man is forced to give thanks for what is his own.
It is a reproach to be the first gentleman of his race, but it is a greater to be the last.
It is a sad burthen to carry a dead man's child.
It is a sad house where the hen crows louder than the cock.
It is a shame to steal, but a worse to carry home.
It is a sheep of Beery: it is marked on the nose. H.

Applied to those that have a blow.—*Notes and Queries*, 3rd S., xii. 414. A sheep is often marked on the nose to show to what barn it belongs. The saying might be rendered, He belongs to the Beery lot; he is marked on the nose.—Mr. G. V. Irving (*ibid.*, 488).

It is a silly fish that is caught twice with the same bait.
It is a silly flock where the ewe bears the bell.
It is a silly goose that comes to a fox's sermon.
It is a silly horse that can neither whinny nor wag his tail.
It is a sin against hospitality to open your doors and shut up your countenance.
It is a sin to belie the devil.
It is a sorry goose that will not baste itself.
It is a strange salt fish that no water can make fresh.
It is a strange wood that has never a dead bough in it.
It is a sweet sorrow to buy a termagant wife.
It is a tight tree that has neither knap nor gaw.
It is a very ill cock that will not crow before he be old.

Lyly's *Euph. and his Engl.*, 1580 repr. 1868, p. 366.

It is a wicked thing to make a dearth one's garner.
It is a wise child that knows its own father. CL.

Merchant of Venice, 1600, ii. 2. He will be a wise child that knows his right father.—Howell's *Letters*, ed. 1754, p. 404, letter dated 1646.

It is a wonder if a crab catch a fowl.

Englishmen for my Money, 1616 (Hazlitt's Dodsley, x. 502).

It is a world to see.

Interlude of the Four Elements (1519), Hazlitt's Dodsley, i. 35; *Interlude of the Disobedient Child*, by T. Ingelend, 1563, edit. 1848, p. 27; Lyly's *Euph.*, 1579, repr. 1868, p. 116.

It is absurd to warm one in his armour. H.

It is all along o' Colly Weston. *Northamptonshire.*

Miss Baker's *Northampt. Gloss.*, p. 137.

It is all one a hundred years hence.
It is always term time in the court of conscience.
It is an alm's-deed to punish him.

Earle, in his character of a *Baker* (*Micro-cosmographie* 1628, No. 27), says: "No man verifies the Prouerbe more, that it is an Almes-deed to punish him: for his penalty is a Dole, and do's the Beggers as much good as their Dinner."

It is an easy thing to find a staff to beat a dog.

Or, a stone to throw at a dog. Qui veut battre son chien trouve assez de batons. *Fr.* Malefacere qui vult nusquam non causam invenit.—*Pub. Mimus.* Μικρὰ πρόφασις ἐστι τοῦ πρᾶξαι κακῶς. To do evil, a slight pretence or occasion will serve men's turns.—R.

It is an equal failing to trust everybody and to trust nobody.
It is an evil cook that cannot lick his own fingers.

Wilson's *Arte of Rhetorique*, 1553, edit. 1584, p. 222. Celui gouverne bien mal le miel qui n'en taste, et ses doigts n'en leche. *Fr.*

It is an ill air where nothing is to be gained.
It is an ill battle where the devil carries the colours.
It is an ill-bred dog that will beat a bitch.
It is an ill dog that deserves not a crust.

Digna canis pabulo. Ἀξία ἡ κύων τοῦ βρώματος. Eras. ex Suida.—R.

It is an ill procession where the devil holds the candle.
It is an ill sack that will abide no clouting. HE.
It is an ill sign to see a fox lick a lamb.
It is an ill stake that cannot stand one year in a hedge. HE.
It is an ill wind that blows no man to good. HE.

"An yll wynd that blowth no man good,
The blower of wych blast is she;
The lyther lustes bred of her broode
Can no way brede good propertye."

—*Song against Idleness*, by John Heywood, *circâ* 1540 (*Marriage of Wit and Science*, &c., p. 80)

"Ah! sirra! it is an old prouerb and a true,
I sware by the roode!
It is an il wind that bloues no man to good."

—*Marriage of Wit and Wisdom*, circâ 1570. See also Ellis's *Orig. Letters*, 2nd S., iv. 104: Whetstone's *Promos and Cassandra*, 1578 (Hazlitt's *Shakespear's Library*, vi. 225); *Damon and Pithias*, 1571, Dodsley's *O. P.*, i. 252, edit. 1825; *A Knack to Know a Knave*, 1594, edit. 1851, p. 372.

It is an old goose that will eat no oats.

Lyly's *Endimion*, 1591 (Works, 1858, i. 70).

It is an omen bad, the yeomen say,
if Phœbus show his face the second day.
It is as good to be in the dark as without a light,

It is as great pity to see a woman weep as a goose to go barefoot.

A C. Mery Talys, ed. 1526; Bale's *Kynge Johan*, ed. 1838, p. 7. I scarcely understand in what sense Chamberlain employs the figure of speech, when, writing to Carleton, October 2, 1602, he says: "Divers others lost good summes of five, eight, or fourteen pounds, besides petty detriments of scarfes, fans, gloves; and one mad knave, whether of malice or merriment, tooke the advantage to pull of a gentlewomans shooe, and *made the goose go home barefoote*."—Chamberlain's *Letters*, 1861, p. 149.

It is as hard a thing as to sail over the sea in an eggshell.
It is as long in coming as Cotswold barley. *Gloucestershire.*

This is applied to such things as are slow but sure. The corn in this cold country [Gloucester] on the *woulds*, exposed to the winds, bleak and shelterless, is very backward at the first, but afterwards overtakes the forwardest in the county, if not in the barn, in the bushel, both for the quantity and goodness thereof.—R.

It is as meet as a thief for the widdy.
It is as much intemperance to weep too much as to laugh too much.
It is at courts as it is in ponds; some fish, some frogs.
It is best to take half in hand and the rest by and by.
It is better to be a beggar than a fool.

E meglio esser mendicante, che ignorante. *Ital.*—R.

It is better to be a shrew than a sheep. C.
It is better to be rich and wretched than poor and wretched.

This was a saying of my father's. *W. C. H.*

It is better to be spited than pitied. C.
It is better to be [the] head of a lizard than the tail of a lion. H.
It is better to give the fleece than the wool. C.
It is better to have a friend at court than a penny in purse.

Day's *Blind Beggar of Bednal Green*, 1659, ed. Bullen, p. 49.

It is better to have a hen to-morrow than an egg to-day.
It is better to have one plough going than two cradles.

Lyly's *Euph. and his Engl.*, 1580, repr. 1868, p. 229.

It is better [to] kiss a knave than to be troubled with him. C.
It is better to knit than blossom.

As in trees, those that bear the fairest blossoms, as double-flowered cherries and peaches, often bear no fruit at all, so in children, &c.—R. Perhaps Ray may have missed the point here. The sense seems figurative, and applicable to an unmarried woman.

It is better to marry a quiet fool than a witty scold.
It is better to marry a shrew than a sheep.

Epistolæ Hoelianæ, ed. 1754, p. 177, in a letter dated 5 Feb. 1625-6. V. *suprâ*. *A sheep* is a woman without character or will of her own, a

nonentity. So in the old play of *Tom Tyler and his Wife*, edit. 1661, p. 26, the song says:

"To marie a sheepe, to marie a shrow,
To meete with a friend, to meet with a foe,
These checks of chance can no man flie,
But God himself that rules the skie."

It is better to play with the ears than the tongue. DS.
It is better to see a clout / than a hole out. C.
It is better to spin all night with Penelope than sing all day with Helen.
It is better to sup with a cutty than want a spoon.
It is cheap enough to say, God help you.
It is done *secundum usum Sarum*.

This proverb, coming out of the Church, hath since enlarged itself into a civil use, signifying things done with exactness, according to rule and precedent. Osmund, Bishop of Sarum, about the year 1090, made that ordinal or office, which was generally received all over the land, so that churches thenceforward easily understood one another, speaking the same words in their liturgy.—R. But, as I have shown in my *Faiths and Folk-lore*, 1905, the Sarum and other uses exhibit occasional variations.

It is easier to build two chimneys than to maintain one. H.

i.e., It is easier to build two chimneys than keep one wife. *Chimney* seems here to be used in a special sense. Comp. *No Man Knows*, &c.

It is easier to descend than to ascend. C.
It is easier to pull down than build.
It is easy for a man in health to preach patience to the sick.
It is easier to strike than defend well.
It is easy to cry [y]ule at other men's cost. HE.

Another [rhyming] version is:

"It is good to cry Yule
On another man's stool."

The Italians say, "Le feste son belle a casa d'altri." This rule the Spaniard is sure to keep.—R. The Italians were always shy of receiving guests under their own roofs.

It is easy to keep a castle that was never assaulted.
It is easy to rob an orchard when none keeps it.
It is either a brake or a bush. WALKER.
It is evil [or hard] to halt before a cripple. HE.

Gascoigne's *Posies*, 1575; *Countryman's New Commonwealth*, 1647. For fear of being detected. Il ne faut pas clocher devant un boiteux. *Fr.* Chaucer, in *Troylus and Cresseide*, says, or rather makes Troylus say:

"It is full hard to halten unespied
Bifor a crepul, for he kan the craft."

Lib. 4 (edit. Bell, v. 228).

"Brunello pleesantly doth talk and tipple,
Not knowing he did hault before a cripple."

—Harington's *Ariosto*, 1591, p. 21.

"It is an olde Prouerbe that if one dwell next doore to a creple he will learne to hault."—Lyly's *Euph.*, 1579, repr. 1868, p. 131.

It is evil to hop before them that run for the bell.

Gascoigne's *Posies*, 1575 (Works, by Hazlitt, i. 429).

It is evil waking of a sleeping dog. HE.

The Conflict of Conscience, 1581, edit. 1851, p. 52.

It is for want of thinking that most men are undone.
It is good enough for the parson, unless the parish was better.

It is here supposed, that if the parish be very bad, the parson must be in some fault; and therefore anything is good enough for that parson whose parishioners are bad, either by reason of his ill example, or the neglect of his duty.—R.

It is good fasting when the table is covered with fish.
It is good fishing in troubled waters. C.

Il n'y a pesche qu'en eau troublé. *Fr.* In troubled waters; that is, in a time of public calamity, when all things are in confusion.—R.

It is good pride to desire to be the best of men.
It is good sheltering under an old hedge.

In 1674, appeared a tract, entitled, *Learne to Lye Warm; or, An Apology for that Proverb, 'Tis good sheltering under an old Hedge.*

It is good sleeping in a whole skin. HE.

The title of a lost drama by W. Wager, probably produced about 1550. See *Gothamite Tales*, ed. 1630, No. 9; and Field's *A Woman is a Weathercock*, 1612, repr. 1828, p. 37. "This naughtie broode therefore of counterfetes, of al other not tollerable in a common weale, are speciallye to be loked to in theire beginnynge, leaste their euill example by long sufferaunce growe to such a president at the laste, that the common saying. *Good to slepe in a whole skinne*, beinge espied to escape without daunger or reprehension, bee taken vp for a pollicye."—*Historie of Wyates Rebellion*, by John Proctor, 1555, 8vo. One of the *Merie Tales of Skelton*, first printed about 1567, is headed, "Howe the cobler tolde Maister Skelton, it is good sleeping in a whole skinne."

It is good still to hold the ass by the bridle. DS.
It is good to be in good time; you know not how long it will last.
It is good to be merry at meat.
It is good to be near of kin to an estate.
It is good to be sure: toll it again, quoth the miller. R.

Millers were not fond of giving over-measure.

It is good to cut the briars in the sear-month.

i.e., in August. Aubrey's *Rem. of Gentilism and Judaism* (circâ 1670).

It is good to fear the worst, the best can save itself.
It is good to have a hatch before the door. HE.

Compare the *Three Ladies of London*, 1584, in Hazlitt's Dodsley, vi. 343.

It is good to keep one head for the reckoning.

New Custome, 1573, act iii. sc. 1. Said originally, perhaps, of a festive party.

It is good to learn at other men's cost.
It is good to set a candle before the devil.

Interlude of *Thersites*, about 1550, edit. 1848, p. 84.

It is good to strike the serpent's head with your enemy's hand.
It is got into dry cock.

i.e., Out of harm's way.—Walker's *Paræm.*, p. 13.

It is hard for an empty bag to stand upright.
It is hard striving against the stream. C.
It is hard to be high and humble.
It is hard to break an old hog of an ill custom.
It is hard to get on, harder to get honour, hardest to get honest.

I had this from Miss Augusta Huth.—*W. C. H.*

It is hard to make a good web of a bottle of hay.
It is hard to make an old dog stoop low. HE.
It is hard to make fast that will break ere it bow;
a promise once passed is hard to be revoked;
a serious maiden all wise men do allow;
a sweet lamb is better than a rotten kid;
a wife that is unchaste is like a filthy sow;
an old man a lecher nothing to be more hated;
a woman unshamefast, a child unchastised,
is worse than gall, where poison is under hid.

Communicated from an early MS. to *Current Notes* for Dec. 1853. I have modernised the spelling, but keep the string of proverbial maxims in its original stanza form. A second series may be found *infrâ*—"None lives in quiet," &c.

It is hard to suffer wrong and pay for it too.
It is hard to turn tack upon a narrow bridge.
It is ill coming to the end of a shot [feast] and the beginning of a fray. HE.

To pay the shot is *to pay the reckoning;* but here Heywood seems to employ *shot* rather in the sense of the entertainment itself.

> "He that goeth to a fray at the bgynnȳg,
> And to a good meale at the latter endyng,
> Shall haue a —— for his good attendyng."
> —*Jyl of Braynefords Testament* (circâ 1530), repr. Furnivall, p. 4.

It is ill fishing before the net. HE.
It is ill healing of an old sore. HE.
It is ill killing a crow with an empty sling.
It is ill putting a naked sword in a madman's hand. HE.
It is ill to drive black hogs in the dark.
It is ill to put spurs to a flying horse. C.

It is ill to wake a biting bandog.

Defence of Priests Mariages (about 1560), fol. 109.

It is impossible to stop the tide at London Bridge.

"What! stop the tide at London Bridge? It contradicts a proverb! It is impossible!"—Sharp's *Address to the Corporation of London on the Importance and Utility of Canals*, 1773, p. 9.

It is in vain to cast your net when there is no fish.
It is like nuts to an ape.
It is lost labour to sow where there's no soil.
It is merry in the hall / when beards wag all. C.

Life of Alexander, 1312, wrongly attributed to Adam Davie. There the line runs:

"Swithe mury hit is in halle,
When burdes wawen alle."

It is quoted in the *Merie Tales of Skelton* (1567). "When all are eating, feasting, or making good cheer. By the way, we may not that this word cheer, which is particularly with us applied to meats and drinks, seems to be derived from the Greek word χαρὰ, signifying joy: As it doth also with us in those words cheerly and cheerful."—R.

It is merry when knaves meet. HE.

Three Lords and Three Ladies of London, 1590, edit. 1851, p. 277. Title of a satirical tract by S. Rowlands, published in 1600 or 1601.

It is misery enough to have once been happy. CL.
It is money makes the mare to go.

Ἀργυρεαῖς λοτχαῖσι μάχου, &c. I danari fan correre i cavalli. *Ital.* Un asno cargado de oro sube ligero por una montana. *Span.*—R.

It is much folly to run to the foot that may go to the head. HE.*
It is much like a blacksmith with a white silk apron.
It is my own fault if I am deceived by the same man twice.
It is natural to a greyhound to have a long tail.
It is needless to pour water on a drowned mouse.
It is never too late to learn [or mend].

Nunquam sera est, &c.—R.

It is no advantage for a man in a fever to change his bed.
It is no good hen that cackles in your house and lays in another's.
It is no jesting with edge tools.

Ballad printed before 1600 (*Anc. Ballads and Broadsides*, 1867, p. 374); *True Tragedie of Richard III.*, 1594, repr. 17. This proverb also occurs in the *Honest Man's Fortune*, 1613 (Dyce's *B. and F.*, iii. 375), and in many other places.

It is no more to him than a crab in a cow's mouth.
It is no shame to yield to him that we must not oppose.
It is nonsense [or no sense] to set a louse on a steel, to bark at a tailor. *Craven.*

It is not a chargeable thing to salute civilly.
It is not a sign of humility to declaim against pride.
It is not a sin to sell dear, but it is to make ill measure.
It is not all butter that the cow shites. C.
It is not alone for calf that cow loweth,
but it is for the green grass that in mead groweth.

"Hit nis noht al for the calf that kow louweth,
Ac hit is for the grene gras that in the medewe grouweth."
Wright's *Political Songs*, 1839, p. 332.

It is not as thy mother says, but as thy neighbours say.
It is not every one that can pickle well.
It is not good to have an oar in every one's boat. C.
It is not good to scald one's lips in other men's pottage.

Health to the Gentlemanly Profession of Seruingmen, 1598, by J. M. (*Three Ined. Tracts*, Roxb. Lib., p. 99).

It is not lost that comes at last.
It is not the beast, but the mind, that is the sacrifice.
It is not the gay coat that makes the gentleman. CL.
It is not want, but abundance, that makes avarice.
It is of no use laying sorrow to your heart, when others only lay it to their heels.
It is possible for a ram to kill a butcher.
It is possible to sin against charity, when we do not sin against truth.
It is pride, not nature, that craves much.
It is safe taking a shive of a cut loaf.
It is safer to commend the dead than the living.
It is safer to hear and take counsel than to give it.
It is shaven against the wool. C.
It is short while since the louse bore the langell.
It is soon espied when the thorn pricketh,
and well wots the cat whose beard she licketh.

Skelton's *Garlande of Laurell*, 1523. Comp. *Well Wots the Cat*, &c.

It is sooner said than done.
It is the bridle and spur that makes a good horse.
It is the clerk makes the justice.
It is the ordinary way of the world to keep folly at the helm, and wisdom under the hatches.
It is the property of fools to be always judging.
It is time enough to cry oh! when you are hurt.
It is time to set when the oven comes to the dough.

"*i.e.*, Time to marry when the maid wooes the man."—R. The next has the same meaning.

It is time to yoke when the cart comes to the caples. *Cheshire.*
It is to no more purpose than to carry water in a riddle.

Walker's *Paræm.*, p. 13.

It is too late to grieve, when the chance is past. c.
It is too late to spare / when the bottom is bare.
It is true that all men say. c.
It is wise not to seek a secret, and honest not to reveal it.
It is wit to pick a lock and steal a horse, but wisdom to let it alone.
It is working that makes a workman.
It is written upon a wall in Rome,
Ribchester was as rich as any town in Christendom. *Lancashire.*

Some monumental wall, whereon the names of the principal places were inscribed then subject to the Roman empire. And probably this Ribchester was anciently some eminent colony; as by pieces of coins and columns there daily digged out doth appear. However, at this day it is not so much as a market-town; but whether decayed by age, or destroyed by accident, is uncertain. It is called Ribchester, because situated on the river Ribble.—R. See *England's Gazetteer*, 1751, v. *Ribchester.*

It looks as well as a diamond necklace about a sow's neck.
It matters not what religion an ill man is of.
It may be a slander, but it is no lie. HE*.
It melts like butter in a sow's tail, or works like soap, &c.
[It must be] a wily mouse that should breed in the cat's ear. HE.

This, or some similar saying, is referred to in the *Demaundes Joyous*, 1511:—"At the last he [Callimachus], lyghted on a little caue, where thrusting in his head more bolde then wise, hee espyed an olde man cladde all in gray, with a head as white as Alablaster, his hoarie beard hanging downe well neere to his knees, with him no earthly creature, *sauing onelye a Mouse sleeping in a Cattes eare.*"—Lyly's *Euphues and his England*, 1580, repr. 1868, p. 233. This anecdote rather tells against our proverb, for the writer goes on to say how the mouse came out of the cat's ear, and they dined together like a modern Happy Family. "But that which was moste of all to bee considered and noted, the Mouse and the Catte fell to their victualles, beeing such reliques as the olde manne had left, yea and that so louingly, *as one woulde haue thoght them both married*, iudging the Mouse to be verye wilde, or the cat very tame."

It must needs be true that every man saith. HE.
It ought to be a good tale that is twice told.
It pricketh betimes that will be a good thorn. HE.
It rains by planets.

This the country people use when it rains in one place, and not in another: meaning that the showers are governed by the planets, which, being erratic in their own motions, cause such uncertain wandering of clouds and falls of rain. Or that the fall of showers is as uncertain as the motions of the planets are imagined to be.—R. The country people in these days, much less in Ray's, know nothing of planetary influence on the weather, and probably Ray did not know much.

It rains like Old Boots.

i.e., like the devil.

It shall be at the wife's will if the husband thrive.

The Tale of the Basyn, in Hazlitt's *Popular Poetry*, iii. 45.

"Hit is an olde seid saw, I swere be seynt Tyue;
Hit shal be at the wyves will if the husbonde thryue."

Herbert says, "He that will thrive must ask leave of his wife." "It is an antient English proverb, that if a man will thrive, he must ask leave of his wife, and thrift is a matter of no small consideration in *Oeconomy*. If, therefore, choyce be made of a wife, let him use as well his ear as his eye, that is, let him rather trust to his discretion according to what he hears, than to his affection kindled by sight."—*Observations and Advices Oeconomical*, by Francis Dudley, fourth Lord North, 1669, p. 4.

It shall be done when the king cometh to Wogan. *Worcestershire.*

i.e., never.

It shines like Holmeby. *Northamptonshire.*

A comparison that may have originated in the glittering appearance which Holmeby House presented, when gilded with the rays of the sun. —*Miss Baker.*

It signifies nothing to play well if you lose.
It were better to hear the lark sing than the mouse cheep.
It will be a feather out o' your wing.
It will be a forward cock that croweth in the shell.

I rather imagine that this is a phrase of Lyly's own invention; it occurs in his *Endimion*, 1591 (Works, 1858, i. 22), and I do not remember to have met with it elsewhere.

It will be a nosegay to him as long as he lives.

It will stink in his nostrils. Spoken of any bad matter a man hath been engaged in.—R.

It will be all the same a hundred years hence.

Said by any one to express an indifference to the result of some immediate matter.

It will be an ill web to bleach.
It will be fair weather when all shrews have dined.
It will be long enough ere you wish your skin full of oilet holes. F.
It will do, in spite of the Devil and Dick Senhouse. *Cumberland.*

They were a constant family of gamesters, and the country people were wont to say, the Senhouses learnt to play at cards in their mother's belly. The doctor playing with a stranger, he tipped the die so pat, that the other exclaimed—Surely it is either the Devil or Dick Senhouse. A common saying,—It will do, in spite of the Devil and Dick Senhouse. This was Richard Senhouse, made Bishop of Carlisle in 1624.

When he was a scholar at Cambridge, coming into the country to see his friends, his horse happened to cast a shoe, and having no money to pay the smith withal, "Well, well," says the smith, "go your ways, and when you come to be Bishop of Carlisle you'll pay me;" which he did in abundance of gratuity, and was a religious and honest pastor.—Hutchinson's *History of Cumberland*, 1794, quoted by Brady. See also Lysons' *Cumberland*, p. 54, where an interesting account of this ancient family may be found.

It will do with an onion.
It will not always be honeymoon. CL.
It would make a beggar beat his bag.
It would make a dog doff his doublet.

It would make a man scratch where it doth not itch,
to see a man live poor to die rich.

"Est furor haud dubius simul et manifesta phrenesis,
Ut locuples moriaris egenti vivere fato."—*Juvenal.*

It would vex a dog to see a pudding creep.
It's a bad cause that none dare speak in.

New Help to Discourse, 1721, p. 135.

It's a foolish sheep, that makes the wolf his confessor.
It's a shame to steal, but a worse to carry home.
It's all Dover with me.

i.e., it is all sixes and sevens, all up with me. One of my servants, who is a Cornish woman, frequently uses this expression; but I suspect its derivation from the disorderly proceedings at Dover Court in Essex.—W. C. H.

It's as hard to please a knave as a knight. R. (1670).
It's better to be a cold than a cuckold.
It's better to be stung by a nettle, than pricked by a rose.
It's but a copy of his countenance.
It's easy to bowl down hill.
It's gone over Borough Hill after Jackson's pig. *Northamptonshire.*

A common phrase in the neighbourhood [of Daventry] when anything is lost.—*Miss Baker.* Borough Hill, as the same authority points out, is an ancient Roman encampment near Daventry.

It's good to have company in trouble. R.

Solamen miseris socios habuisse doloris.—R.

It's good to have some friends both in heaven and hell. R. (1670).

Byron remarked that one should doff one's cap to the statue of Jupiter, in case he returned to power.

It's hard to split the hair,
that nothing is wanted and nothing to spare.
It's height makes Grantham steeple stand awry.

Thoresby's *Diary;* Taylor's *Wit and Mirth*, 1629; Braithwaite's *Barnabæ Itinerarium* (1638), sign. R.

"*Benausus.* And 'cause there be such swarms of Heresies rising:
I'le have an artist frame two wonderous weathercocks
Of Gold, to set on *Pauls* and *Grantam* Steeple,
To show to all the kingdom what fashion new
The wind of humor hither means to blow.
—Randolph's *Muses Looking-glass*, 1638, act iii. sc. 1.

I confess that Grantham steeple did not strike me much in respect either to its altitude or obliquity. *W. C. H.*

It's no sure rule to fish with a crossbow. H.
Itch and ease / can no man please. HE.
Itch is more intolerable than smart.
I've got a touch of old Lawrence to-day.

Cooper's *Sussex Vocabulary*, 1853. The sense is, I feel rather lazy.

JACK at a pinch.
Jack Drum's entertainment.

A thrashing.—*Three Ladies of London*, by R. W., 1584 (Hazlitt's Dodsley, vi. 324), and the title of a drama printed in 1601. Comp. *Stafford's Law*, &c.

Jack in a box.

Chettle's *Kind Harts Dreame* (1592), repr. 45, or sign. F 3 of orig. edit., title of a tract by Lawrence Price, 12mo, 1657.

Decker, in his *Lanthorne and Candlelight*, 1608, chap. 11, gives an account of a common form of swindling at that time by a sharper whom he names *Jack in a box.*

Jack in office.

A vulgar, officious person.

Jack in office is a great man.

"The patient man hath ever praise,
The proud doth reape disdaine:
And Iacke will be a Gentleman,
If office he obtaine."

—*A Garden of Spirituall Flowers*, 1638, part 2, dated 1632, p. 303. This work was first printed, I believe, in 1609. I have seen it in 1612, 1620 and 1622.

Jack in the cellar.

Nares' *Glossary*, ed. 1859, art. *Hans in Kelder*, and Davis, *Suppl. Glossary*, 1881, in v.

Jack-look-up-and-kiss-me.

In Cornwall, this is the popular name of the common heart's-ease.

Jack Nicker.

The goldfinch is so called in Cheshire. Mr. Wilbraham (*Cheshire Glossary*, 1820, p. 39) was not able to learn the origin of the phrase.

Jack Nokes and Tom Stiles.
Jack-of-all-trades.

The London Chanticleers, 1659 (Hazlitt's Dodsley, xii. 347); Mayne's

City Match, 1639 (*ibid.* xiii. 240). We often say, "Jack of all trades, and master of none." Thomas Nash speaks contemptuously of "a sort of shifting companions that run through every art and thrive by none."

Jack of all trades is of no trade.
Jack of Dover.

An old popular name for a sole from the supposed excellence of those found thereabout. Some, however, prefer those of Harwich.

Jack-o-lanthorn.

Otherwise called *Will-o-Wisp* or *Joan in the Wad*. See my *Faiths and Folklore*, 1905, p. 635. It is now generally allowed that this is a mere physical phenomenon.

Jack on [or of] both sides.

That is, a trimmer. Ἀλλοπρόσαλλος. A turncoat, a weathercock.—R. This expression occurs on the title of Bishop Wigand's *De Neutralibus et Mediis*, in Engl., 8vo, 1562. "Jack of both sides" is an interlocutor in *A Dialogue, wherein is plainlie layd open the Tyrannicall Dealing of Lord Bishops against Gods Children* (1589), edit. 1640. "And as for Newters, or as they may wel be englished, *Jackes on both sides*, wee haue innumerable remayning vs, whiche lyke cunnyng Tennies Players, can finely play with both handes, to and fro: forwarde and backward: hye and low: Or as our English Prouerbe is vsed: can holde w the Hare and runne with the Hounde."—Humphrey Roberts's *Complaynt for Reformation*, 1572, sign. A 3.

On the 13th May, 1606, was licensed "A picture called Jacke on both sides."—Arber's *Transcript*, iii. 139. Comp. Davis, *Suppl. Glossary*, 1881, p. 710.

Jack out of office. HE.

"Heere to day and gone to morow. In good credite with his maister at noone, and Jacke out of office before night."—*A Health to the Gentl. Prof. of Servingmen*, 1598, repr. Roxb. Lib. 166.

Jack roast beef.
Jack Sprat teacheth his grandame. CL.

Ante barbam doces senes. The French say, Les oisons menent paitre les oies. The goslings lead the geese.—R.

Jack Straw.

This seems to have been used as a cant term. See *Reliquiæ Antiquæ*, i. 84.

Jack West [a stye in the eye]. *Hants.*
Jack will be a gentleman.

Hazlitt's Dodsley, xii. 456.

Jack will eat no fat, and Jill will eat no lean,
yet betwixt them both they lick the dishes clean. CL.

Jack Sprat is another form.

Jack with the bush.

"If thou calle for aught by worde, signe or becke,
Then *Jacke with the bush* shal taunt thee with a chek."
Barclay's *Eglogs*, 1570, sign. B iv. *recto*, col. i.

Jack would be a gentleman if he could but speak French.
HE.

This was a proverb when the gentry brought up their children to speak French. After the Conquest, the first kings endeavoured to abolish the English language and introduce the French.—R. Not the French which we know, but the language of Normandy.

Jack would wipe his nose if he had it.
Jack's alive at our house.

An old phrase, where festivities were proceeding anywhere.

Jackasses never can sing well, because they pitch their notes too high.
Janiverr, / freeze the pot upon the fier.
Jape with me, but hurt me not:
sport with me, but shame me not.

Puttenham (*Arte of English Poesie*, 1589, sign, E e 4 *verso*) calls this "a common Prouerbe," and speaks of it as a sentence to be addressed by a lady to one of the other sex.

Jeerers must be content to taste of their own broth.
Jeering Coggeshall. *Essex.*

This is no proverb; but an ignominious epithet, fastened on this place by their neighbours, which, as I hope they do not glory in, so I believe they are not guilty of. Other towns in this county have had the like abusive epithets. I remember a rhyme which was in common use formerly of some towns not far distant the one from the other. *Fuller* (1662).—R. Compare *Braintree for the pure*, &c.

Jest with an ass, and he will flap you in the face with his tail.
Jesters do oft prove prophets.
Jesting lies bring serious sorrows.
Jests are never good till they're broken.
Jests, like sweetmeats, have often sour sauce.
Jetsam and Flotsam.

The right to what comes from a ship-wreck or otherwise, and is found cast on the shore or floating on the water. In Cornouaille in Brittany it is known as the *Droit de Bris*.

Joan Blunt.

Current formerly in Northamptonshire for a plain-spoken person. Miss Baker was unable to trace the origin of the expression; but surely it is pretty obvious.

Jockey's a gentleman.

Rowley's *Woman never Vext*, 1632 (Dilke, v. 298).

Johannes factotum.

A term of contempt for a Jack of all trades. Greene applies the term to Shakespear in his *Groatsworth of Wit*, 1592. Comp. *Magister Factotum* infrâ, and see my *Shakespear: Himself and his Work*, 1903, pp. 14, 115.

John a'Dreams.

***Hamlet*, ii. 2.** A dreamy, wool-gathering fellow.

John Bull.
John Doe and Richard Roe.

A familiar piece of legal phraseology. In Radcliffe's *Ramble*, 1682, we find:

> "Give way great Shakespeare, and immortal Ben,
> To Doe and Roe, John Den, and Richard Fenn."

John Drawlatch. HE.

i.e., a sneak.

> "Why will ye (quoth he), I shall folow her will;
> To make me Iohn Drawlache, or such a snekebill."
>
> *Heywood.*

John Lively, Vicar of Kelloe,
had seven daughters and never a fellow.

There are other versions. By *fellow* should we not understand *mate* or *wife*, rather than (with Mr. Halliwell) *son*? See his *Popular Rhymes*, 1849, p. 202.

John Tomson's man.

A henpecked husband, whose wife rules the roost. The phrase is used by Dunbar, who died in or about 1515, and who, in one of his petitions to his sovereign (James IV.) for preferment, quaintly wishes the king might be *John Tomson's man* for once, the Queen being favourable to the poet's suit. Who John Tomson was, is more than I know. See also *Notices of Popular English Histories*, by Halliwell, p. 91, and Laing's ed. of Dunbar, ii. 297, where a note by Pinkerton suggests that the original saying was *Joan Tomson's man*. But comp. Mackay's *Ballads of Scotland*, 1861, p. 198.

Johnny Crapaud.

The French as a nation. Equivalent to our *John Bull*. See *N. and Q.*, 1st S., v. 439. But the truth seems to be that this byname is improperly and unjustly applied, since Frenchmen, as a rule, do not eat frogs. It is only or chiefly in the South that the green or edible variety is made an article of merchandise and food. Moreover, *Crapaud* does not stand for a *frog*, but for a *toad*, one of the symbols in the ancient arms of France. See *N. and Q.*, January 3, 1885.

Johnny tuth' Bellas daft was thy poll,
when thou changed Bellas for Henknoll.

We can only account, says Mr. Halliwell (*Popular Rhymes*, 1849, p. 200-1), for the proverb by supposing that, at a former period, Bellasyse had been exchanged for lands, but not the manor of Henknoll. See his remarks, and account of the tradition on which the saying is alleged to be founded.

Jone's ale is new.

> "*Ale.* It onely pleades for mee: who hath not heard
> of the old ale of England?
> *Beere.* Oh! there 'tis growne to a prouerbe:
> Jones ale is new."
>
> *Wine, Beere, Ale, and Tobacco*, &c., 1630.

Jone's as good as my lady [in the dark].

Λύχνου ἀρθέντος γύνη πᾶσα ἡ αὐτὴ. Erasmus draws this to another sense, viz., There is no woman chaste where there is no witness; but I think he mistakes the intent of it, which is the same with ours.—R. This was the title of a lost drama by Thomas Heywood and is the subject of Herrick's epigram, "No difference i' the dark," *Hesperides*, 1648, Hazlitt's 2nd edit., 1892, ii. 114.

Judge's wigs.

The names given in Sussex to the rain clouds seen in the distance among the hills. They are often mentioned by Cobbett.

Just as Jerman's [German] lips. HE.

An Answere to Maister Smyth (1540), a broadside in Hazlitt's *Fugitive Tracts*, 4to, 1875, st. 9. In apparent allusion to the firm compression habitual among the Germans.

Justice Nine-holes. *Kent.*

Skeat's ed. of Pegge's *Kenticisms*, 98. This phrase refers to an actual incident in the last year of Queen Mary (1558).

Justice pleaseth few in their own house. H.
Justices' justice.

A satirical saying which has originated in the tyrannical and ignorant policy of the unpaid county magistrates. These are often composed of parsons, who are, as a class, the most narrow-minded, arbitrary, and intolerant of mankind.

KA me, ka thee. HE.

Merie Tales of Skelton, 1567, No. 11; Armin's *Nest of Ninnies*, 1608. Da mihi mutuum testimonium. *Cic. Orat. pro Flacco.* Lend me an oath or testimony. Swear for me, and I'll do as much for you. And, Pro Delo Calauriam. Neptune changed with Latona Delos for Calauria. Another term is: Scratch my breech, and I'll claw your elboe; upon which Ray remarks: Mutuum muli scabunt. When undeserving persons commend one another [like our modern "Mutual Admiration Society"]. Manus manum fricat, and Manus manum lavat, differ not much in sense.

Keep again the sow.
Keep counsel thyself first.
Keep good men company, and you shall be of the number. H.

New Help to Discourse, 1721, p. 134.

Keep not ill men company, lest you increase the number. H.
Keep some, / till furthermore come.
Keep the whole from the broken.

Newbery's *Dives Pragmaticus*, 1563.

Keep thy shop, and thy shop will keep thee.

Poor Richard Improved, 1758. Quien tiene tienda, que atienda. *Span.* —R.

Keep your breath to cool your broth.

This is still a common phrase. It occurs in Porter's *Two Angrie Women of Abington*, 1599, edit. Dyce, p. 42, in the *Merchant of Venice*, i. 1, and in *The Knight of the Burning Pestle*, perhaps written as early as 1610. Dyce's *B. and F.*, ii. 206. It is also found in Fletcher's *Scornful Lady*, 1616, act ii. sc. 1.

Keep your eye to Hingston. *S. Devon.*

i.e., Keep the main object in view, Hingston Down being a high range of hill, visible many miles off.—*Shelly.*

Keep your feet dry and your head hot, and for the rest live like a beast.

Keep your hurry in your fist. *Irish.*
Keep your purse and your mouth close.
Keep your tongue within your teeth.
Keep yourself from the anger of a great man, from the tumult of a mob, from a man of ill fame, from a widow that has been thrice married, from wind that comes in at a hole, and from a reconciled enemy.
Keeping from falling is better than helping up.
Kempe's Shoes.

See *Faiths and Folklore*, 1905, p. 543, and Nares, *Glossary*, 1859, in v.

Kent and Keer / have parted many a good man and his meer.

Higson's *MSS. Coll.*, No. 104. These two rivers in Lancashire are fatal or dangerous to persons attempting to ford them with their horses or mares. Mr. Skeat, I see, has inserted this in his edition of Pegge's *Kenticisms*, and in the Note he has explained *Keer* to mean (probably) *care*.

"The river Kent, at low water, flows in several channels over the sands, to the middle of Morecambe Bay. The Keer enters upon the sands in a broad and rapid current, rendering the passage over it at times more dangerous than fording the Kent. Many have perished in fording both rivers when swollen, and in crossing the adjacent sands without due regard to the state of the tide."—*Lancashire Legends*, 1873, p. 193-4. The Kent rises in Westmoreland. Lewis's *Book of English Rivers*, 1855, p. 189.

Kentish cousins.

"Cousins-german quite removed." A phrase this, which appears to have arisen from the unusual amount of intermarriages which took place in the county of old. See Skeat's ed. of Pegge's *Kenticisms*, 78-9.

Kentish longtails.

I conceive it first of outlandish extraction, and cast by foreigners as a note of disgrace on all Englishmen; though it chanceth to stick only on the Kentish at this day. What the original or occasion of it at first was, is hard to say; whether from wearing a pouch or bag, to carry their baggage in behind their backs, whilst probably the proud *Monsieurs* had their lacquies for that purpose; or whether from the mentioned story of Austin. Why this nickname (cut off from the rest of England) continues still entailed on Kent, the reason may be (as the Doctor [Fuller] conjectures) because that county lies nearest to France, and the French are beheld as the first founders of this aspersion.—R. Manningham, in his *Diary*, 16th June, 1602, says: "Kentish tayles are nowe turned to such spectacles, see that yf a man put them on his nose he shall haue all the land he can see," *i.e.*, probably, none at all.

Kent-shire: / as hot as fire.

On account of its chalk hills and chalky as well as gravelly soil.—Pegge's *Kenticisms*, by Skeat, p. 74.

Kerdon was a market-town / when Ex'ter was a vuzzy down.

i.e., Crediton. A somewhat similar saying is extant relative to Plymouth and Plympton; but there may very well be some truth in the ancient prosperity of what is now merely a large straggling hamlet, since Crediton was the seat of the extinct bishopric of Devon and Cornwall.

In his Autobiography, Dr. Simon Forman refers to his friend and bedfellow, Henry Gird, son of a Kersey man of Kirton in Devonshire.

Keystone under the hearth, keystone under the horse's belly.

A proverb current among the early New Forest smugglers.—Wise's *New Forest*, 1867, p. 170, 2nd edit.

Kill the lion's whelp.
Kill two birds with one stone.
Kim-kam.

i.e., Higgledy-piggledy. "1666. This yeare all my business and affairs ran *kim-kam*, nothing tooke effect."—Aubrey's *Autobiog. Memoranda*, apud *Miscellanies*, ed. 1857, xii.

Kind to-day, cross to-morrow. CL.
Kind will creep where it cannot go. HE.

i.e., Nature. *Summoning of Every Man* (*circâ* 1530), in Hazlitt's Dodsley, i. 113. Camden, in his *Remaines*, 1614, seems to have missed the point, and has *kindness*, in which he is followed by all the modern editors.

Kinder scout, / the cowdest place areawt. *Derbyshire.*

Higson's *MSS. Coll., ex rel. patris.*

Kindle not a fire that you cannot extinguish.
Kindnesses, like grain, increase by sowing.
King Arthur did not violate the refuge of a woman.
King Cambyses' vein.

That is, bombastic or turgid from the prevailing tone of Preston's drama of *Cambyses*, first printed about 1570.

King Harry loved a man. C.

i.e., Valiant men love such as are so, and hate cowards.—R.

King Henry robbed the church and died poor.
King of Hungary's peace.

> "*First Gent.* Heaven grant us its peace,
> But not the King of Hungary's."
>
> *Measure for Measure*, i. 2.

King of the Peak.

The Peak is a district in Derbyshire so called. It is well known that the famous old ruin of Haddon Hall, Derbyshire, was formerly the seat of the Vernons. In a *Tour through the whole Island of Great Britain*, iii. 98, it is said: "Sir George Vernon, in Queen Elizabeth's time, was stiled *King of the Peak*, and his daughter being married to *Thomas*, the son of the first Earl of *Rutland*, it came into the family of the *Manners*."

Kings an' bears aft worry their keepers.
Kings are out o' play.
King's blood should keep word.
Kings love the treason, but not the traitor.

Los reyes se pagan de la traycion, pero no del traydor. *Span.*—R.

Kings that are good are called gods.

The saying may have originated in the practice of apotheosis or deification among the Romans, when an emperor displayed qualities above the average. T. G., *Rich Cabinet Furnished with Varietie of Descriptions*, &c., 1616, fol. 74 *verso*. "Quand en un prince la vertu et bonnes conditions précédent les vices, il est digne de grand memoire et louange." —*Memoires de Commines*, Prologue.

Kinsman helps kinsman, but woe to him that has nothing.

Booke of Merry Riddles, 1629, No. 19.

Kirby's castle, and Megse's glory; Spinola's pleasure, and Fish's folly.

These were four houses about the city, built by citizens, large and sumptuous above their estates.—R. Fuller [1662] says, "The first of these is so uncastellated, and the glory of the second so obscured, that very few know (and it were needless to tell them) where these houses stood. As for Spinola, a Genoan, made a free denizen, the master and fellows of a college in Cambridge knew too well what he was, by their expensive suit, known to posterity by Magdalen-College case. If his own country (I mean the Italian) curse did overtake him, and if the plague of building did light upon him, few, I believe, did pity him. As for the last, it was built by Jasper Fish, free of the Goldsmiths', one of the six clerks in Chancery, and a justice of peace, who being a man of no great wealth (as indebted to many), built here a beautiful house, with gardens of pleasure, and fine long alleys about it, called Devonshire House to this day." See Lysons's *Environs*, ii. 29. Fish's Folly is also called by some authorities *Fisher's Folly*, following Stow who nevertheless states that the builder was Jasper Fish, Goldsmith.

Kiss till the cow come home.

This appears to be introduced proverbially into Fletcher's *Scornful Lady*, 1616, where Loveless says:

"And you, my learned council, set and turn, boys;
Kiss till the cow come home."—Dyce's *B. and F.*, iii. 31.

Kisses are keys. CL.

Clarke also gives: After kissing comes more kindness.

Kissing goes by favour. CL.

Kissing's out of fashion when the furze's out of blossom.

Kit cat-cannio.

Another name for the game of Noughts and Crosses.

Kit hath lost her key.

i.e., her maidenhead. See Rimbault's *Book of Songs and Ballads*, 1851, p. 49. But comp. Davies, *Suppl. Glossary*, 1881, p. 362.

Knavery may serve for a turn.

Knavery, without luck, is the worst trade in the world.

Knavery's plain face is never seen till used.

Knaves and fools divide the world.

Knaves are in such repute that honest men are accounted fools.

Knaves imagine nothing can be done without knavery.

Knit my dog a pair of breeches, and my cat a codpiece.

Said ironically of anything done inappropriately.

Knock under the board.

He must do so that will not drink his cup.—R.

Knotty timber requires sharp wedges.
Know ere thou knit, and then thou mayst slack:
if thou knit ere thou know, then it is too late.

Caxton's ed. of Lydgate *Stans Puer ad Mensam*, ad fin. "Know before thou knit."—Pyrrye's *Prayse and Disprayse of Women* [1564].

Knowledge begins a gentleman, but 'tis conversation that completes him.
Knowledge is a second light, and hath bright eyes.
Knowledge is a treasure, but practice is the key to it.
Knowledge is no burden.
Knowledge is power.

This saying, says St. John (*Manners and Customs of Ancient Greece*, 1810, i. 107), may be traced to Plato, De Rep. v. t. vi. p. 268.

LABBE it wist, and out it must.

MS. 15th cent., cited in *Retrosp. Rev.*, 3rd S., ii. 309.

Lad's love is lassies' delight,
and if lads won't love, lassies will flite. *Craven.*

Lad's Love has a double meaning, being one of the names of the *sothernwood* or *old man*. *Flite* is *to scold*, the same as the Scotish *Flit*.

Lad's love's a busk of broom, hot awhile and soon done.
Lady Willowby.

The rod. Hazlitt's Dodsley, ix. 27.

Lady's Bed-straw.

The *Pharnaceum moluge* of botany. An evergreen plant or shrub, of which the name may allude to its former employment as the stuffing of beds.

Lamb-fashion.

An expression applied to persons who affect youthful manners and dress.

Lamb-pie.

Decker, in his *Lanthorne and Candlelight*, 1608, sign. I., has a chapter, "How a Horse-Courser makes a Iade that has no stomach to eate Lambpye," which of course consists in belabouring the wretched creature with a cudgel till he can scarcely stand.

Lame Giles has played the man. CL.
Lame hares are ill to help.
Lancashire fair women.

Whether the women of this county be indeed fairer than their neighbours, I know not; but that the inhabitants of some counties may be, and are generally fairer than those of others, is most certain: the reason whereof is to be attributed partly to the temperature of the air, partly to the condition of the soil, and partly to their manner of food. The hotter the climate, generally the blacker the inhabitants; and the colder the fairer: the colder, I say, to a certain degree; for in extreme cold countries the inhabitants are of dusky complexions. But in the same climate, that in some places the inhabitants should be fairer than in others proceeds

from the diversity of the situation (either high or low, maritime, or far from sea), or of the soil and manner of living, which we see have so much influence upon beasts as to alter them in bigness, shape and colour; and why it may not have the like on men, I see not.—R. Nor do I.

Land of green ginger.

Marriage of Wit and Wisdom (circâ 1570), Sh. Soc. ed., 41, where *Idlenes* says:

"I haue bin at St. Quintins.
Where I was twise kild;
I haue bin at Musselborow,
At the Scottish feeld;
I haue bin in the land of greene ginger—"

Land was never lost for want of an heir.

Ai ricchi non mancano parenti. *Ital.* The rich never want kindred.—R.

Large trees give more shade than fruit.
Lasses are lads' leavings. *Cheshire.*

In the east part of England, where they use the word *mauther* for a girl, they have a fond old saw of this nature, viz.: *Wenches are tinkers' bitches, girls are pedlars' trulls, and modhers are honest men's daughters.*—R.

Last, but not least.

"Now, Madam Tinder, your aggrieves are last.
Tinder. But not the least."—*Lady Alimony*, 1659.

But Spenser, in his *Colin Clout*, 1595, has the form: "though last, not least" in apparent allusion to Shakespear under the name of Aëtion.

Last in bed, best heard.
Laugh and be fat.

Title of a tract by Taylor the Water-poet, printed about 1615, and republished in his works, 1630; Breton's *Court and Country*, 1618 (Roxb. Libr., repr. 181).

Laugh and lie down.

Title of a tract by C. T., perhaps Cyril Tourneur, 4to, 1605.

Laugh at leisure; ye may greet ere night.
Laugh on one eye and cry on the other. CL.
Laughter is the hiccup of a fool.
Lavishness is not generosity.
Law cannot persuade where it cannot punish.
Law is a bottomless pit.
Laws catch flies, but let hornets go free.
Lawyers' gowns are lined with the wilfulness of their clients.
Lawyers' houses are built on the heads of fools.
Lay on more wood; ashes give money.
Lay the saddle upon the right horse.
Lay things by; they may come to use.
Lay thy hand upon thy halfpenny twice, before thou partest with it.

Laziness travels so slowly that poverty soon overtakes him.
Lazy folks take the most pains.
Lazy Lawrence or Sir Lawrence Lazy.

A saying, as well as another one, probably unconnected with the Saint, and derived from some individual. Comp. *Lusty Lawrence*, and *I've got*, &c.

Lean liberty is better than fat slavery.
Lean not on a reed.
Learn weeping, and thou shalt laugh gaining. H.
Learn not, and know not.
Learn to lick betimes; you know not whose tail you may go by.
Learn to say before you sing.
Learning is a sceptre to some, a bauble to others.
Learning is the eye of the mind. *Draxe.*
Learning makes a good man better and an ill man worse.
Learning makes a man fit company for himself.
Leave a jest / when it pleases you best.
Leave is light. HE.

It is an easy matter to ask leave, only the expense of a little breath; and therefore servants, and such as are under command, are much to blame, when they will do, or neglect to do, what they ought not, or ought, without asking.—R.

Leave jesting while it pleaseth, lest it turn to earnest. H.
Leave the court ere the court leave thee.
Leave well alone.
Leaves enough, but few grapes.
Left and right / brings good at night.

When your right eye itches, it is a sign of good luck; when the left, a sign of bad luck: when both itch, the above distich expresses the popular belief.—*Halliwell.*

Lemster [Leominster] bread and Weabley ale. *Herefordshire.*

Both these the best in their kinds, understand it of this country. Otherwise there is wheat in England that will vie with that of Lemster for pureness: for example, that of (*Norden's Middlesex*, *Camden. Brit.*) Heston, near Harrow on the Hill, in Middlesex, of which for a long time the manchet for the kings of England was made: and for ale, Derby town, and Northdown in the Isle of Thanet, Hull in Yorkshire, and Sambich in Cheshire, will scarce give place to Weabley.—R.

Lend and lose; so play fools.
Lend thy horse for a long journey: thou mayest have him return with his skin.
Less of your courtesy and more of your purse.

Re opitulandum, non verbis.—R.

Let a horse drink when he will, not what he will.
Let an ill man lie in thy straw, and he looks to be thy heir. H.

Let another's shipwreck be your sea-mark.
Let but the drunkard alone, and he will fall of himself.
Let bygones be bygones.

> "Suppose all byegones as ȝe se;
> ȝe are nae prophet worth a plak,
> Nor I bund to believe."
> Montgomery's *Cherrie and Slae*, 1597, st. 83.

Let every cuckold wear his own horns.
Let every herring hang by its own tail. *Irish.*
Let every man praise the bridge he goes over.

i.e., Speak not ill of him who hath done you a courtesy, or whom you have made use of to your benefit, or do commonly make use of.—R.

Let every pedlar carry his own burden.
Let every tub stand on its own bottom.

Chacun ira au moulin avec son propre sac. *Fr.* Every one must go to the mill with his own sack; *i.e.*, bear his own burden. Some say, Let every man soap his own beard.—R. Bunyan's *Pilgrim's Progress*, 1678.

Let go the cup.

i.e., Pass the cup. Was no doubt a regular proverb. See *Piers Plowman*, ed. Wright, p. 97.—*Note by Mr. Skeat.*

Let him alone with the saint's bell, and give him rope enough.
Let him be begged for a fool.

Walker (1672). At the time when Walker wrote, the pernicious and wicked practice to which this saying refers was not yet extinct. See Thoms' *Anecdotes and Traditions*, 1839, p. 7.

Let him hang by the heels. *Somerset.*

The man that dies in debt; his wife leaving all at her death, crying her goods at three markets, and three parish churches, is so free of all her debts.—R.

Let him have as he brews.

> "Richard of Alemaigne, whil that he was kyng,
> He spende al is tresour vpon swyvyng;
> Haveth he nout of Walingford o ferlyng:
> Let him habbe ase he brew, bale to dryng."
> Maugre Wyndesore.

Wright's *Political Songs*, 1839, p. 62.—Another form is, Let him drink as he has brewed.

Let him mend his manners; it will be his own another day.
Let him that earns the bread eat it.
Let him that owns the cow take her by the tail.
Let him that receives the profit repair the inn.
Let me gain by you, and no matter whether you love me or not.
Let me see, as the blind man said.
Let no woman's painting breed thy heart's fainting.

Let none say, I will not drink water. H.
Let not him that fears feathers come among wildfowl. H.
Let not the child sleep upon bones. *Somerset.*

The nurse's lap.—R.

Let not the mouse-trap smell of blood.
Let not your tongue run at rover. HE.*
Let not your tongue run away with your brains.
Let patience grow in your garden always. HE.*

Patience is also the name of a dock used sometimes in physic; hence the *double entendre.*

Let pleasure [lust, *voluptas*] overcome thee, and thou learnest to like it, quoth Hendyng.

P. of H. (*Reliq. Antiq.* i. 110).

Let the best horse leap the hedge first.
Let the black sheep keep the white. CL.
Let the cat wink, and let the mouse run. HE.

Hazlitt's Dodsley, i. 265. The first portion is in the interlude of the *World and the Child*, 1522, and in *Appius and Virginia*, 1575.

Let the church stand in the churchyard.
Let the grafts be very good, / or the knife be where it stood.
Let the horns go with the hide.
Let the losers have their words. HE.
Let the plough stand to catch a mouse.
Let the smith himself wear the fetters he forged.
Let the thresher take his flail, / and the ship no more sail.

Stevenson's *Twelve Moneths*, 1661, p. 51, under November.

Let the world pass.

Udall's *Ralph Roister Doister* (1566), ed. 1847, p. 41.

Let the world slide.

Towneley Mysteries, 101; *Induction to the Taming of a Shrew.*

Let the world wag.

Triall of Treasure, 1567, edit. 1849, p. 13.

Let them care that come a-hent.
Let them laugh that win.
Let them that be a-cold blow at the coal. HE. and DS.

But it is used by Skelton before Heywood's time (*Why come ye nat to Courte*, Works, ed. Dyce, ii. 29).

Let thy grandchild buy wax, and do not thou trouble thyself.
Let Uter Pendragon do what he can,
the river Eden will run as it ran.

Parallel to that Latin verse,—

"Naturam expellas furcâ licet usque recurret."

Tradition reporteth that Uter Pendragon had a design to fortify the castle of Pendragon in this county [Westmoreland]. In order whereto, with much art and industry, he invited and tempted the river Eden to forsake his old channel, but all to no purpose.—R.

Let women spin and not preach.
Let your purse be your master.

Messe tenus propriâ vive.—R.

Let your trouble tarry till its own day comes.
Let's have no Gateshead. *North.*

Unfair play at cards.

Leve [trust] none better than thyself.

How the Goode Wif, &c., in Hazlitt's *Pop. Poetry*, i.

Liar, liar, lick-spit, / your tongue shall be slit;
and all the dogs in the town / shall have a little bit.

Quoted in Chettle's *Tragedy of Hoffman*, 1631 (written long before it was printed).

Liars should have good memories.
Liberality is not giving largely, but wisely.
Liberty Hall.
Lick honey with your little finger. WALKER.
Lickorish of tongue, light of tail.

Wilson's *Arte of Rhetorique*, 1553, edit. 1584, p. 221.

Lie not in the mire, and say, God help! CL.

This is, of course, merely a sentence formed out of the old Æsopian apologue of Hercules and the wagoner.

Lies have short wings.

Davies *Sc. of Folly* (1611), p. 146.

Life and misery began together.
Life is a shuttle.
Life is half spent before we know what it is.
Life is sweet.
Life lieth not in living, but in liking.

Martial saith, Non est vivere, sed valere vita.—R.

Life without a friend is death without a witness. H.
Life would be too smooth if it had no rubs in it.
Light burthen, far heavy. H.

Petit fardeau pese a la longue; or Petite chose de loin pese. *Fr.*—R.

Light cheap, lither yield.

"Men say, lyght chepe" . . . . letherly for yeeldys."—*Towneley Mysteries*, p. 102. We still say, Cheap and nasty. That that costs little will do little service for commonly the best is best cheap.—R. "Courteous Reader, do you not wonder? if you do not, well you may, to see so slight a Pamphlet so quickly spent: but lightly come, and lightly go; it is a Juglers Term."—*Hocus Pocus Junior*, &c., edit. 1683, *To the Reader.*

Light gains make a heavy purse. C.

Le petit gain remplit la bourse. *Fr.* They that sell for small profit, vend more commodities, and make quick returns; so that to invert the proverb, What they lose in the hundred, they gain in the county. Whereas they who sell dear, sell little, and many times lose a good part of their wares, either spoiled or grown out of fashion by long keeping. Poco è spesso empie il borsetto. *Ital.* Little and often fills the purse. —R.

Light-heeled mothers make leaden-heeled daughters.
Light suppers make clean sheets.
Lightly come, lightly go. HE.

Debate of Carpenters Tools, in Hazlitt's *Pop. Poetry*, i. *Three Tales of Thrie Priests of Peblis*, 1603, p. 227 (Hazlitt's *Popular Poetry of Scotland*, i. 135). See above.

Like a barber's chair, fit for every buttock.
Like a Butler's Box at Christmas.

Taylor's *Wit and Mirth*, 1630, No. 15; *Epistolæ Ho-Elianæ*, 1754, p. 86. Cotgrave alludes in his *Treasury of Wit and Language*, 1655, to the Inns of Court butlers and their reliance on their box. In the Book of Accounts of Sir John Francklyn, Knight, of Willsden, under January 9, 1624-5, we have: Item given to the butlers at Staple Inn. . . . 2/-"

Like a bear in a monk's hood.

Bacon, in a letter to the Duke of Lenox.

Like a bear to a honey-pot.

Pappe with an Hatchet (1589) sign. B 2 *verso*. In Germany they catch bears in pitfalls, which are carefully concealed with boughs, &c., smeared with honey, or with honey-pots laid upon them.

Like a blind Sym.

Returne of M. Smythes envoy (about 1547), *ad finem* (Hazlitt's *Fugitive Tracts*, 1875, 1st Series).

Like a cat at a bonfire.
Like a cat, he'll still fall upon his legs.
Like a cat in pattens.
Like a cat round hot milk.
Like a cat stepping on hot bricks.
Like a chip in porridge, neither good nor harm.
Like a collier's sack, bad without, but worse within.
Like a constable in Midsummer Watch.

"*Vincent.* So can also our Gentlemen of the Countrey [weare clothes well and courtly], for though wee walke at home plainely apparrelled: yet when wee come to the Assizes, London, or any other place of assembly, wee will put on Courtlike garments, and (though I say it) some of vs weare them with good grace.

"*Vallentine.* I beleeue you, euen like a Constable in Midsommer watch."—*The English Courtier and the Countrey Gentleman*, 1586, sign. K ii.

See Beaum. and Fletcher's *Knight of the Burning Pestle*, 1613 (Works, ed. Dyce, ii. 142, *Note*), and *Reliquiæ Antiquæ*, ii. 37, &c. It seems from two or three allusions in the Diary, temp. Hen. VII. and VIII. printed in the latter, that toward the end of Henry VIII.'s reign, it was often the practice to omit keeping Midsummer Watch.

Like a copyhold with nine lives in it.

Triumph of Wit, by J. Shirley, 1688, edit. 1707, p. 19. Spoken of a long-lived person.

Like a crow in a gutter.

"They are set swimming, like a crow in a gutter."—*Rare Triumphes of Love and Fortune*, 1589, edit. 1851, p. 92.

Like a dog in a fair: / here, there, everywhere.
Like a dying duck in a thunderstorm.

Perhaps allusive to the liability of ducks to suffer fatally from heavy rain.

Like a flash of greased lightning through a gooseberry bush.

Cameron's *Across Africa*, 1885, p. 102.

Like a fencer at a fair.

Letters of Charles Lamb, 1886.

Like a hog hangeth the groin. HE.*
Like a hog, he does no good till he dies.
Like a horse in a mill.

See Dyce's *Beaumont and Fletcher*, ii. 162.

"Whose consent
Is so entangled ever to your will,
As the poor harmless horse is to the mill."

Like a Lancashire bagpipe.

"Then at length he began to draw out his words *like a Lancashire Bagpipe*."—*A True Relation of a Combustion hapning at St. Anne's Church, by Aldersgate*, &c., 1641, p. 5. Comp. *Lincolnshire Bagpipes*.

Like a loader's horse, that lives among thieves. *Somerset.*

The countryman near a town.—R.

Like a miller; he can set to every wind.
Like a miller's mare.

In the only passage in which I have met with this saying, it is used to denote clumsiness:

"*Nurse.* I can jump yet,
Or tread a measure.
Lamira. Like a miller's mare."
The Little French Lawyer, iv. 6.

Like a mill-horse that goes much, but performs no journey.
Like a mouse in a mill.

Three Lords and Three Ladies of London, 1590, edit. 1851, p. 263.

Like a mouse in pitch.

Fragmenta Aulica, 1662, p. 99.

Like a parish top.

A large top kept by the parish for the exercise and amusement of the peasantry.—Dyce's *Beaumont and Fletcher*, i. 138.

Like a pig's tail, going all day, and nothing done at night. *Lancashire.*

Like a ribbon double-dyed :
never worn and never tried. *Cornw.*

Like a snail in the shell.

John Chamberlain, writing to Dudley Carleton, December 20, 1598, says : "I am growne so privat that I stirre not abrode, nor mean to do, but to live at home *like a snaile in the shelle.*"

Like a sow playing on a trump.

Like a swarm of bees all in a churm [charm]. *New Forest.*

Like a syring to a Hampshire goose.

Guilpin's *Skialetheia*, 1598, Epigr. 27.

Like a Tantony pig.

In allusion to the privileges enjoyed in the City of London in the old days by the pigs belonging to St. Anthony's Hospital in Finch Lane. Another version is : To follow or whine / like a Tantony swine.

Like a toad under a harrow. *Cornw.*

Said of a cringer.

Like a tom-boy.

Udall's *Ralph Roister Doister*, 1566, ed. 1847, p. 32.

Like an Irish wolf, she barks at her own shadow.

Day's *Ile of Gvls*, 1606, ed. Bullen, 75.

Like an owl in an ivy bush.

Said of a stupid person. *Life and Death of the Merry Deuill of Edmonton*, 1631. "But sitting there a little while, prying and peeping betweene the branches (like an Owle in an Iuy bush) to see if the coast were cleare, he spied the Mother Nun of Chestone."—Sign. C 3 *recto*. Udall, in his *Ralph Roister Doister* (edit. Cooper, p. 27) has :

"As the howlet out of an yvie bushe should hoope."

Like Banbury tinkers, that in mending one hole make three. *Oxfordshire.* F.

Like Benjamin's mess, five times to his part.

Earle (*Micro-Cosmographie*, 1628, No. 26), speaking of a forward bold man, says, "His talke at the table is like *Beniamins* messe, fiue times to his part."

Like blood, like good, and like age, make the happiest marriages.

Æqualem uxorem quære. Unequal marriages seldom prove happy. Si qua voles aptè nubere nube pari. *Ovid.*—R.

Like Bucklersbury in simple time.

M. W. of Windsor.

Like butchers to Romford Market.

Decker, in his *Lanthorne and Candlelight*, 1608, sign. F 3 *verso*, speak-

ing of the men who made a business of cozening innkeepers and others, says: "These Ranck-riders (like Butchers to Rumford Market) sildome goe vnder sixe or seauen in a company—"

Like carpenter, like chips.

Qual es el rey, tal es la grey. *Span.*—R.

Like Colne clock, always at one. *Lancashire.*

i.e., always the same.

Like crow, like egg.

Ex malo corvo malum ovum.

Like dogs that snarl about a bone,
and play together when they've none.
Like dogs, when one barks, all bark. CL.
Like father, like son.

Dyke's *English Proverbs*, 1709, p. 30.

Like fish, that live in salt water, and yet are fresh.
Like Flanders mares, fairest afar off.
Like Goodyer's pig, never well but when he is doing mischief.
Like host, like guest.

Rowlands' *Paire of Spy-Knaves* [1619].

Like is a bad mark among your neighbour's sheep.
Like Jimmy Broadstock's turkey-cock, stand and sit.
Like John Gray's bird.

"I went to Toyes shoppe, a stationer at the signe of the Helmet, supposing this matter had bin ended, where I saw togyther Hall, Mallerye, Freuel, and as it were with them, maister Robert Audeley, a gentleman and fellow to maister Freuel, perceiving them to cluster togither like John Grayes birde, *ut dicitur*, who always loved company."—*Letter by F. A. to L. B., touching the Quarrel between Arthur Hall and Melchisedech Mallerie* (1580). Gascoigne throws some light on the meaning of the phrase in his poem called *The fruites of warre*:—

"But that the Greene Knight was amongst the rest,
Like Iohn Greyes birde that ventred with the best."

Poems, edit. Hazlitt, i. 178.

Like lambs, you do nothing but suck and wag your tail.
Like lettuce, like lips.

New Custome, 1573 (Hazlitt's Dodsley, iii. 23). Compare *Such carpenters*, &c. Rosse (*Arcana Microcosmi*, 1652, 174) reverses the form, and so does Ray. Similes habent labra lactucas. We use them when we would signify that things happen to people which are suitable to them, or which they deserve: as when a dull scholar happens to a stupid or ignorant master, a froward wife to a peevish husband, &c. Dignum patellâ operculum. These proverbs are always taken in the worse sense. Tal carne tal coltello. *Ital.* Like flesh, like knife.—R. Tales lactucas talia labra petunt; like lips, like lettuce.—Campion's *Observations on the Art of English Poesie*, 1602, repr. 166. Comp. *Every Jack*, supra.

Like lord, like chaplain.

Bale's *King Johan* (circâ 1540), ed. 1838, p. 73.

Like lucky John Toy. *Cornw.*

Notes and Queries, 2nd S., ii. 337. This is applicable to any one who exults over a small gain at the expense of a heavy loss, like Master Slender and his lute-case. They say, Like lucky John Toy: lost a shilling and found a tupenny loaf. Similar sayings occur of other persons, real or otherwise, as *Lucky John Hodges*.

Like Madam Hassel's feast: enough, and none to spare.

See *Notes and Queries*, 2nd S., ii. 339.

Like master, like man. C.

Another form is: Trim Tram: like master, like man. *A Cat may Look upon a King*, 1652. Tel maitre, tel valet. *Fr.* Tall' abbate tali i monachi. *Ital.* Ruya señor eria ruya servidor. *Span.*—R.

Like me, God bless the example.
Like Morley's ducks, born without a notion.

"A public-house at Sneinton, near Nottingham, had been kept by generations of Morleys, and one of them, in answer to a complaint of their straying into a neighbour's garden, said his ducks were 'born without a notion.'"—*Notes and Queries*.

Like Moraoh downs, hard and never ploughed. *Cornw.*

Notes and Queries, 3rd S., v. 275.

Like mother, like daughter. WALKER (1672).
Like my lady's eldest son.

Much Ado about Nothing, 1600.

Like my Lord Craven's drum.

i.e., always beating, night and day. This saying is quoted by Radcliffe in the *Ramble*, 1682 (repr. in Dryden's *Miscellany Poems*, edit. 1716). This was no doubt William, first Lord Craven, 1626-65, the friend of Elizabeth of Bohemia. See my *Poetical Miscellanies*, 8vo, 1870.

Like one of the heads on London Bridge, able neither to speak nor breathe.

Don Quixote, by J. Phillips, 1687.

Like priest, like people.

Ad un popolo pazzo prete spiritalo. *Ital.*—R.

Like punishment and equal pain,
both key and keyhole do sustain. CL.
Like saint, like offering.

Tal para tal, Pedro para Juan. *Span.*—R.

Like Sampson's calf.

Harrison's *Description of England*, 1587.

Like Scotsmen, ay wise ahent the hand.
Like Teague's cocks, that fought one another, though all were on the same side. F.

Like the Bloxwich Bull.

On another occasion, at Bloxwich, some wag stole the bull [that would have been baited at the wake] at midnight, and when the excited crowd assembled on the morrow from all parts of the district, they were doomed to disappointment. This circumstance gave rise to a local proverb still in use. When great expectations are baffled, the circumstance is instinctively likened to "the Bloxwich Bull."—Timbs' *Nooks and Corners of English Life*, 1867, p. 261.

Like the flounder, out of the frying-pan into the fire. C.
Like the gardener's dog, that neither eats cabbage himself, nor lets anybody else.
Like the Kilkenny cats, who fought and left nothing but their tails.
Like the Mayor of Hartlepool, you cannot do that. *Leicestershire.*

i.e., You cannot work impossibilities.—R.

Like the old woman's dish-cloth, better when it is dry.

Spoken of paint on a building in a half-finished state.

Like the old woman's tripe, always ready.
Like the parson of Saddleworth, who could read in no book but his own. *Lancashire.*
Like the smith's dog that sleeps at the noise of the hammer, and wakes at the crashing of teeth.
Like the tailor, who sewed for nothing, and found thread himself.

Don Quixote, lib. xlviii.

Like those dogs that, meeting with nobody else, bite one another.
Like to like.

I doubt if this be not the genuine form of the saying, which subsequently received enlargement as below. Gascoigne quotes it, without any further addition, in his *Complaynt of Philomene*, written at intervals between 1562 and 1575. Pares cum paribus.—Polydore Vergil (*Proverbiorum Libellus*, 1498, ed. 1503, sign. E iii).

Like to like, and Nan to Nicholas.
Like Tom Peep's wife, no man.
Like will to like. HE.
Like will to like, quoth the devil to the collier.

Ulpian Fulwell's *Drama*, 1568. Or, As the scabbed squire said to the mangy knight, when they both met over a dish of buttered fish. Ogni simile appetisce il suo simile. *Ital.* Chacun cherche son semblable; or, demande sa sorte. *Fr.* Cascus cascam ducit, *i.e.*, vetulus anum. Similis similem delectat. Cada ovelha com sua parelha. *Port.*—R.

Like wood, like arrows. CL.
Like Wood's dog, he'll neither go to church nor stay at home. F.

Like word, like deed.

"The wise Plato saith, as ye may rede,—
The worde mot neede accorde with the dede:
If men schal telle propurly a thing,
The worde mot corde with the thing werkyng."
Chaucer, *The Maunciples Tale*, l. 17139-42.

Like's an ill mark.
Likely lies in the mire, when unlikely gets over.
Likeness caused liking. CL.
Lilies are whitest in a blackamoor's hand.
Lime makes a rich father and a poor son. D.

There is no question but that the continual use of lime as a manure materially impoverishes any description of soil.—D.

Lincoln shall be hanged for London's sake.

Sir Thomas More, a play (circâ 1590). It is here called "an old proverb."

Lincoln was. CL.

There is an amplified version of this proverb in Brome's *Travels*, 1700:—

Lincoln was, and London is,
And York shall be
The fairest city of the three.

"'That Lincoln was—namely a far fairer, greater, richer city than it now is—both plainly appears by the ruins thereof, being without controversies the greatest city in the kingdom of Mercia. That London is we know, but that York shall be God knows.' Those who hope that it may become the English metropolis, he adds, 'must wait until the river Thames runs under the great arch of Ouse bridge.'"—Fuller's *Worthies*, 1662.

Two popular sayings in Welsh of the same character (says a writer in *Notes and Queries*) have come under my notice. The first is attributed to Merlin:—

Llanllwch fu,
Caerfyrddin sydd,
Abergwili saif.

That is, "Llanllwch was, Caermarthen is, Abergwili shall stand." The other prediction is accredited to a Glamorganshire prophet:—

Llandaf y sydd,
Llandaf a fydd,
Llandaf a godir o gerig Caerdydd.

That is, "Llandaff now stands, Llandaff will always stand; with Cardiff stones will Llandaff be built." Some remarks on these prophecies appeared in the *Red Dragon* and also in *Cymru Fu*, the Cambrian *Notes and Queries*.

Lincolnshire bagpipes.

In *Henry IV.*, part 1, act ii. sc. 1, Shakespear makes Falstaff say that he is as melancholy as "the drone of a Lincolnshire bagpipe." It was a particularly clumsy instrument, emitting a somewhat doleful and monotonous sound. See a representation of one in Mr. Collier's *Broadside Ballads*, 1868, p. 118. In the *Three Lords and Three Ladies of London*, 1590, Simplicity enumerates among the ballads he has on sale "the sweet ballad of the Lincolnshire bagpipes." Compare the following passage:—"Beeing in this discourse comes whistling by with his Cane, a lustie tall fellow red hayr'd, and cheekes puffed and swolne as if hee had beene a *Lincolne-shire bagg-piper*, or a *Dutch-Trumpeter* under *Grobbendonck*."—Peacham's *Coach and Sedan Pleasantly Disputing for Place and Preced-*

ence, 1636, sign. B 4 *recto*. In Middleton's drama, *A Mad World, my Masters*, 1608 (edit. 1640, sign. D 2 and 3), there is a curious allusion to Lincolnshire and the purloining characteristics of its natives,—perhaps the strolling bagpipers who found their way to London, and combined the professions of street-musician and pickpocket:—"*Sir Bounteous Progress*. Oh, the honestest theeves of all come out of Lincolne-shiere, the kindest natur'd gentlemen; the'le rob a man with conscience: they have a feeling of what they goe about, and will steale with teares in their eyes: ah, pittifull gentlemen!"

Lincolnshire, where hogs shite soap and cows shite fire.

The inhabitants of the poorer sort washing their clothes with hogs' dung, and burning dried cow-dung for want of better fuel.—R.

Linen often to water, soon to tatter.
Lip-honour costs little, yet may bring in much.
Lips, however rosy, must be fed.
Lipsbury pinfold.

See Nares, *Glossary*, 1859, in v.

Listen at the keyhole, and you'll hear news of yourself.
Listeners hear no good of themselves.
Lithe as a lass of Kent.

Skeat's ed. of Pegge's *Kenticisms*, 74. Mr. Skeat refers to Spenser and Drayton.

Little and little the cat eateth the stickle. HE.
Little and often fills the purse.
Little between right and wrong.
Little birds may pick a dead lion.
Little boats must keep the shore;
larger ships may venture more.
Little chests may hold great treasure.

Quoted proverbially by Gosson (*Schoole of Abuse*, 1579, repr. 1841, pp. 3-4).

Little difference between a feast and a bellyful.
Little dogs start the hare, the great get her. H.
Little England beyond Wales [Pembrokeshire.]
Little fish are sweet. *East Anglia.*

Small gifts are acceptable

Little good comes of gathering.

"For in old prouerbe we sing
Cums littill gud of gaddering."
—*Tale of Colkelbie Saw*, (Hazlitt's *Pop. Scot. Poetry*, 1894, i. 185).

Little he can do, / and 'tis out of season too. CL.
Little journeys and good colt bring safe home. H.
Little knows the fat sow what the lean doth mean. HE.
Little London beyond Wales.

i.e., Beaumaris, in the Isle of Anglesey; both this and Pembrokeshire so called because the inhabitants speak good English: indeed, in Pembrokeshire many of the people can speak no Welsh.—R.

Little mead, / little need. *Somerset.*

A mild winter hoped for after a bad summer.—R.

Little minds, like weak liquors, are soonest soured.
Little mischief too much.
Little (or small) pitchers have wide ears. HE.

Ce que l'enfant oit au foyer, est bientôt connu jusqu'au Monstier. The Parish quickly knowes what Infants heare in private. *Cotgr. Monstier* is old French for the parish church. See Le Roux, 1781, in v. "So that it seems they have long tongues as well as wide ears; and therefore (as Juvenal well said), Maxima debetur puero reverentia."—R.

Little said, soon amended; / little good, soon spended; little charge, soon attended; / little wit, soon ended. HE.
Little sticks kindle the fire: great ones put it out. H.
Little strokes fell great oaks.

Multis ictibus dejicitur quercus. Many strokes fell, &c. Assiduity overcomes all difficulty. Ψεχάδες ὄμβρον γεννῶνται. Minutula pluvia imbrem parit. Assidua stilla saxum excavat.

"Quid magis est durum saxo? Quid mollius undâ?
Dura tamen molli saxa cavantur aquâ?"—*Ovid.*

"Annulus in digito subter tenuatur habendo;
Stillicidi casus lapidem cavat, uncus aratri
Ferreus occulté decrescit vomer in armis."—*Lucret.*

Pliny reports that there are to be found flints worn by the feet of pismires; which is not altogether unlikely; for the horse-ants, especially, I have observed to have their roads or footpaths so worn by their travelling, that they may easily be observed.—R.

Little things are pretty.

Χάρις Βαιοῖσιν ἁπῄδει.—R.

Little things attract light minds.
Little tit, all tail. HE.
Little wealth, little care. H.
Little wit in the head makes much work for the feet.
Live and let live.

i.e., Do as you would be done by. Let such pennyworths as your tenants may live under you. Sell such bargains, &c.—R. It is a tavern sign.

Live not upon the opinion of other men.
Liverpool gentlemen and Manchester men.

This saying, which is, of course, a sneer at the inferior breeding of the Mancunians, may be thought to be out of date now, since assuredly there is as much culture at least in Manchester as at Liverpool.

Living upon trust is the way to pay double.
Living well is the best revenge. H.
Lob's pound.

Compare *He's in Cob's pound.*

London Bridge is built upon woolpacks.

The London Chaunticleers, 1659, sc. viii. This saying arose from the duty on wool, levied to defray the cost of rebuilding the bridge. See

Knight's *London*, i. 79. The same story is told of the bridge at Wadebridge in Cornwall, and is open, probably, to a similar explanation. See Dr. Hunt's *Popular Romances*, ii. 25. It appears from Aubrey, as cited in Brayley and Britton's *Surrey*, v. 191, note, that the parsonage-house at Shere in Surrey was also said to be built on woolpacks, and probably with a similar meaning.

In August, 1619, according to the MS. Diary of William Whiteway (*Current Notes*, May, 1853), a custom was established on wool cloth.

London Bridge was made for wise men to go over, and fools to go under. CL.

Here we appear to have a reference to the dangers attending those who *shot* the bridge in boats in former days. Anne Killigrew, the poetess and artist, was among those who lost their lives in this way, and a glance at any of the old views of the bridge, for instance that belonging to the Corporation, and showing it as it was in 1627, will explain the frequency of accidents. Even within living memory the passage involved considerable risk if the current was strong, and the waterman was not alive to the fall.

London lick-penny.

In the Supplement to "A Chroncile of London, 1089-1483," 1827, p. 260, occurs a ballad by John Lydgate with this title printed for the first time from Harl. MS., 542, from a copy in the hand of John Stow. It was probably a very old bye-name.

Tom Strowd. London lick-penny call ye it,—'t 'as lick'd me with a witness."—Day's *Blind-Beggar of Bednal Green*, 1659, ed. Bullen, 34.

The countryman coming up hither, by his own experience will easily expound the meaning thereof.—R.

Londoner-like: as much more as you will take.
Long a widow weds with shame.
Long absent, soon forgotten.

Τηλοῦ ναίοντες φίλοι οὐκ εἰσὶ φίλοι. Friends dwelling afar off are not friends. And Πολλὰς φίλιας ἀπροσηγορία διέλυσε. Forbearance of conversation dissolves friendship.—R. Compare *Far from eye*, &c.

Long and lazy.

> "That was the proverb. Let my mistresse be
> Lasie to others, but be long to me."
>
> Herrick's *Hesperides*, 1648.

Long and slender, like a cat's elbow.
Long be thy legs, and short be thy life. HE.*
Long beards heartless; / painted hoods witless;
gay coats graceless; / make England thriftless.

Stowe's *Chronicle*, edit. 1573, sign. Bb. iiij. Puttenham's *Art of English Poesie*, 1589, sign. V 2 *verso*. *Diary of John Manningham* (Harl. MS. 5353, fol. 30 *verso*) under date of January 1602-3. Stowe calls this *Scottes tauntes;* of course it is as old as the 14th century, and arose during the wars between the Scots and ourselves in the time of Edward III. Stowe's authority seems to have been Polydore Vergil. He (Stowe) observes: "The Scottes made many rymes against the Englyshemen for the fonde disguised apparell by them at that time worne, amongest the whiche this was one, whiche was fastened vpon the churche doores of saint Peter towarde Stangate."

Long ere you cut down an oak with a penknife.
Long foretold, / long last;
short notice, / soon past.

Spoken of the rain.

Long hair and short wit. HE.*
Long jesting was never good. H.
Long, lazy, lousy Lewisham. *Kent.*

This proverb has been preserved rather by the alliteration than its being founded in truth.—R. Walpole (*Letters*, ed. Cunningham, v. 112) applies the epithet to Brentford.

Long life hath long misery.
Long looked for comes at length. CL.

Honest Christmas, thou art the very last man that I thought upon, and now I see the old proverb is proved true, Long look't for is come at last.—*Make Roome for Christmas*, &c., by Laurence Price, 1657, sign. A 4. See also *Plumpton Correspondence*, Camd. Soc., v.

Long standing and small offering maketh poor parsons. HE.
Long-Tails.

A sobriquet applied to the natives of Kent. See Halliwell in v. and compare *Kentish longtails* suprâ.

Longer lives a good fellow than a dear year.
Look at your corn in May, / and you will come weeping away;
look at the same in June, / and you'll sing another tune. R. (1670.)
Look ere you leap.

Paradyse of Daynty Deuyses, 1578, repr. 134.

"But we, whom you haue warnde, this lesson learne by you:
To know the tree before we climbe, to trust no rotten bowe,
To view the limed bushe, *to loke afore we light.*"

—*Tottels Miscel.*, 1557, repr. 286. The more modern version is:

Look before you leap,
For snakes among sweet flowers do creep.

Look high and fall into the dirt.
Look not a given horse in the mouth. W.

No man ought to look a given horse in the mouth.—*Heywood.* It seems this was a Latin proverb in Hierom's time: Erasmus quotes it out of his preface to his *Commentaries on the Epistle to the Ephesians:* Noli (ut vulgare est proverbium) equi dentes inspicere donati. A caval donato non guardar in bocca. *Ital.* A cheval donné il ne faut pas regarder aux dents. *Fr.* It is also in other modern languages.—R.

Look not for musk in a dog's kennel. H.
Look on the wall, and it will not bite you.

Spoken in jeer to such as are bitten with mustard.—R.

Look to him, gaoler; there's a frog in the stocks.
Look to the cow, / and the sow,
and the wheat mow, / and all will be well enow. *Somerset.*
Look to the main chance.

Lord have mercy upon the soul, as St. Oswald said when he fell to the earth.

See my *Faiths and Folklore*, 1905, p. 468.

Lordly vices require lordly estates.
Lose a leg rather than life.
Lose nothing for asking.
Lost time is never found again.
Lost with an apple and won with a nut. HE.*
Love and a cough cannot be hid. H.

Amor tussisque non celantur. The French and Italians add to these two the itch. L'amour, la tousse, et la gale ne se peuvent celer. *Fr.* Amor la rogna, è la tossa, non si possona nascondere. *Ital.* Others add, stink.—R.

See Hazlitt's Dodsley, (Field's *Woman is a Weathercock*, 1612, v. 1), where this proverb is shown to be cited by Sacchetti, the early Italian novelist, and by Pulci in his *Morgante Maggiore*:—

"Vero e pur che l' uom non possa
Celar per certo l' amore e la tossa."
Pulci's *Morgante Maggiore*, iv. 38.

"Bene dice il proverbio, che l'amore et la tossa non si puo celare mai.'
—*Franco Sacchetti*, Novella 16.

Love and business teach eloquence. H.
Love and lordship like no fellowship. CL.

Amor è signoria non vogliono compagnia. *Ital.* Amour et seigneurie ne se tinrent jamais compagnie. *Fr.* The meaning of our English proverb is, Lovers and princes cannot endure rivals or partners. Omnisque potestas impatiens consortis erit. The Italian and French, though the same in words, have, I think, a different sense, viz., Non bene conveniunt nec in una sede morantur majestas et amor.—R.

Love and peas will make a man speak at both ends.
Love and pease-pottage will make their way.

Because one breaks the belly, the other the heart.—R.

Love and pride stock Bedlam.
Love at first sight.

"Dead Shepherd! now I find thy saw of might—
Who ever lov'd that lov'd not at first sight?"
—*As you Like it*, iii. 5.

This is Shakespear's allusion to Marlowe.

Love cometh in at the window and goeth out at the door. C.
Love creepeth where it cannot go.

Rowland's *'Tis Merry when Gossips meete*, 1602, repr. of ed. 1609, p. 14.

Love does much, but money does more.
Love hath no lack.

Tell Trothes New Yeares Gift, 1593, repr. 7.

Love is a sweet tyranny, because the lover endureth his torments willingly.
Love is blind. C.
Love is not found in the market. H.

Love is the loadstone of love.
Love is the true price of love. H.
Love it or lump it. *Cornw.*
Love, knavery, and necessity, make men good orators.
Love laughs at locksmiths.

The title of a well-known farce.

Love lives in cottages as well as in courts.
Love looks for love again. CL.
Love makes a good eye squint. H.
Love me little, love me long. HE.

This is the title of a ballad licensed to W. Griffith in 1569-70. See Arber, i. 188 b. Herrick has some verses on the saying in his *Hesperides*, 1648.

Love me, love my dog. C.

"Love me, and love my dog."—*The Mad Dog Rebellion worm'd and muzzled*, (1647).

Qui me eyme, eyme mon chen. *Old Fr.* Qui aime Jean aime son chien. *Fr.* Quien bien quiere á Beltran Bien quiere á su can. *Span.* Spesse volte si ha rispetto al cane per il padrone.—R. "I will not request you according to the old proverbe, Loue me, loue my hound; but onely, loue me, and hang my dogge."—*Discovery of a London Monster, called the Blacke Dogg of Newgate* (1596), ed. 1638, sign. D 3, *verso*. I do not quite understand the following passage in Killigrew's *Cicilia and Clorinda* (Works, 1664, sign. E e):—"His sister is in the Toil too; the Virago that has so long made Otho a Souldier, for 'tis certain he loves Clorinda; but why, unlesse it be for loving him, I know not; *the great reason why most men love their dogs*."

Love of lads and fire of chats is soon in and soon out.
Love of wit makes no man rich.
Love rules his kingdom without a sword. H.
Love sees no faults.
Love will find out the way.
Love your neighbour, yet pull not down your hedge. H.
Lovelocks [are] no cupboards. CL.
Lovers ever run before the clock.
Lovers live by love, as larks live by leeks. HE.

This is, I conceive, in derision of such expressions as living by love. Larks and leeks, beginning with the same letter, helped it up to be a proverb.—R.

Lowly sit, richly warm.

A mean condition is both more safe and more comfortable than a high estate.—R.

Lubberland, where the pigs run about ready-roasted, and cry, Come eat me!

See Nares' *Glossary*, ed. 1859, art. *Lubberland*. This proverb is referred to by Ben Jonson in his *Bartholemew Fair* (1614).

Luck of Muncaster [The].

The name of an ancient enamelled glass vase given by Henry VI. to

Sir John Pennington, when he stayed at Muncaster after the Battle of Hexham in 1463. The tradition was that, so long as it remained unbroken, the family would not want a male heir.

Lucky men need no counsel.

Lucus a non lucendo.

Lucy Light, the shortest day and the longest night.

December 13, the day of Lucy, virgin and martyr.

Lusty Lawrence.

The title of a ballad licensed in 1594. A metaphor for a man of vigorous physique.

Lying rides on debt's back.

MADAM PARNEL,
crack the nut, and eat the kernel.
Madge [or Margaret] Good-cow gave a good meal; but then she cast it down again with her heel. HE.

Porter's *Two Angry Women of Abingdon*, 1599, repr. 104. The idea is copied in a very severe tract against Cromwell, 4to, 1659.

Magister Factotum.

"He was *Magister factotum:* he was as fine as the Crusadoe."—Gascoigne's *Supposes*, 1566 (Works, by Hazlitt, i. 228).

Maids say nay, and take.
Maids want nothing but husbands, and when they have them they want everything. *Somerset.*
Maidens should be mild and meek:
swift to hear, and slow to speak.
Maids should be seen and not heard.

The Maids Complaint against the Batchelors, 1675, p. 3, where it is called *a musty proverb*.

Make a model before thou buildest.
Make a page / of your own age.

i.e., Do it yourself.—R.

Make a pearl on your nail.

Nash's *Pierce Penniless*, 1592, repr. Collier, 1868, p. 57. This phrase is connected with a convivial custom known as "drinking *supernaculum*." Supernaculum is, according to the most reasonable etymology, derived from Lat. *super*, and Germ. *nagel*, the nail, agreeably to a barbarous practice of coupling words taken from two distinct languages; unless it is to be supposed that the word is compounded of *super* and *nagulum*, a kind of jargon or loose Latinity, as Nash prints *super nagulum*. In a marginal note to his text, Nash observes, "Drinking super nagulum, a devise of drinking, new come out of Fraunce; which is, after a man hath turnde up the bottom of the cup, to drop on hys nayle, and made [? make] a pearle with that is left; which if it slide, and he cannot make stand on, by reason ther's too much, he must drinke againe for his penance." See also *Notes and Queries*, 4th S., i. 460, 559, *Sussex Arch. Coll.*, xiv., 15, and my *Faiths and Folklore*, 1905, p. 574.

Make a virtue of necessity.

Il savio fa della necessità virtù. *Ital.* Τὴν ἀνατκαίαν τύχην τρί-

βειν and 'Ανατκαιοφαγειν, Erasmus makes to be much of the same sense, that is, to do or suffer that patiently which cannot well be avoided. Levius fit patientia, quicquid corrigere est nefas. Or to do that ourselves by an act of our own, which we should otherwise shortly be compelled to do. So the abbeys and convents, which resigned their lands into King Henry VIII.'s hands, made a virtue of necessity.—R.

Make ado and have ado.
Make haste when you are purchasing a field; but when you are to marry a wife, be slow.
Make me a diviner, and I will make thee rich. B. OF M. R.
Make much of me: good men are scarce.
Make no fire, raise no smoke. HE.*
Make no orts of good hay.
Make not a gauntlet of a hedging glove. CL.
Make not a toil of pleasure, as the man said when he buried his wife.
Make not balks of good ground.

A balk, Latin *scamnam;* a piece of earth which the plough slips over without turning up or breaking. It is also used for narrow slips of land left unploughed on purpose in champagne countries, for boundaries between men's lands, or some other convenience.—R.

Make not even the devil blacker than he is.
Make not thy friend too cheap to thee, nor thyself to thy friend.
Make not thy tail broader than thy wings.

i.e., Keep not too many attendants.—R.

Make not two sorrows of one:
ye make two sorrows where reason maketh none. HE.*
Make not your sail too big for your ballast.
Make not your sauce till you have caught the fish.
Make the best of a bad bargain.
Make the vine poor, and it will make you rich.

Prune off [oft?] its branches.—R.

Make the young one squeak, and you'll catch the old one.
Malice drinketh its own poison.
Malice hath a sharp sight and a strong memory.
Malice is mindful.
Malice seldom wants a mark to shoot at.
Malt is above wheat with him. HE.

"Sixe daies in the weeke beside the market daie,
Malt is aboue wheate with him, market men saie."—*Heywood.*

"Speakinge of a drunkarde."—*Old MS. note in a copy of Heywood,* 1576.

Malo I would rather be
Malo in an apple-tree
Malo than a bad man
Malo in adversity.

A scholastic jeu d'esprit on the variant senses of *Malo* in Latin.

Malvern measure: full and running over.
Man doth what he can, and God what he will.
Man is a wolf to man.

> "And though unto a proverb it is true,
> Man is a woolf to man; 't should not be so."
> Gayton's *Art of Longevity*, 1659, p. 23.

Man is but his mind.
Man proposes, God disposes. H.

Home proponit, Deus disponit.—*Piers Plowman*, ed. Wright, p. 204. In Bradshaw's *Life of St. Werburgh*, 1521, we have this couplet:

> "Tho mankynde prepose his mynde to fulfyll,
> Yet God dysposeth all thynge at his wylle."
> Edit. 1848, p. xiv.

"Homme propose, mais Dieu dispose. *Fr.* Humana consilia divinitùs gubernantur. El hombre propone, y Dios dispone. *Span.*"—R.

Man, woman, and devil are the three degrees of comparison.
Manchester bred:
long in the arms,
and short in the head.

Higson's *MSS. Coll.*, No. 51. Compare *Cheshire bred* and *Derbyshire born*, &c

Manners and money make a gentleman.
Manners make a man, / quoth William of Wickham.

William Patten of Wickham was Bishop of Winchester, founded New College in Oxford, and Winchester College in this county [Hants]. This generally was his motto, inscribed frequently on the places of his founding. So that it hath since acquired a proverbial reputation.—R. In his *Lyfe of Saynt Werburge*, 1521, Bradshaw says:

> "—— by a prouerbe certan
> Good manners and conynge maken a man."
> Edit. 1848, p. xiii.

See a curious account of the Bishop, his origin, fortunes and preferments, in Aubrey's *Letters*, &c., i. 235.

Manners make the man.
Manners often make fortunes.
Man's best candle is his understanding.
Man's life is filed by his foe.
Many a dog is hanged for his skin, and many a man is killed for his purse. CL.
Many a dog's dead since you were a whelp.
Many a good cow hath an evil calf. HE.

"Ανδρων ἡρώων τέκνα πήματα. Heroum filii noxii. Παῦροι γάρ τοι παῖδες ὅμοιοι πατρὶ πέλονται· οἱ πλείονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.—Homer, *Odyss.* ε. Ælius Spartianus, in the life of Severus, shows, by many examples, that men famous for learning, virtue, valour, or success, have, for the most part, either left behind them no children, or such as that it had been more for their honour, and the interest of human affairs, that they had died childless. We might add unto those which he produceth, many instances out of our own history. So Edward I., a wise and valiant prince, left us Edward II.: Edward

the Black Prince, Richard II.: Henry V., a valiant and successful king, Henry VI., a very unfortunate prince, though otherwise a good man. And yet there want not in history instances to the contrary; as among the French, Charles Martel, Pepin, and Charlemagne, in continual succession; so Joseph Scaliger the son was, in point of scholarship, no whit inferior to Julius the father. Fortes creantur fortibus et bonis, &c.—R.

Many a good drop of broth is made in an old pot.
Many a man singeth,
when he home bringeth
his young wife:
wist he what he brought,
weep he mought,
ever his life sith,
quoth Hendyng.

Proverbs of Hendyng (*Reliq. Antiq.*, i. 112).

Many a man setteth more by an inch of his will than by an ell of his thrift.

Whitinton's *Vulgaria*, 1520, quoted in the *Bibliographer* for January, 1882.

Many a mickle makes a muckle.
Many a true word is spoken in jest.

"But beth nought wroth, my lorde, though I play,
For oft in game a soth I have herd say."
Chaucer, *Monkes Prologue*, l, 15450.

Many an honest man stands in need of help that has not the face to beg it.
Many by-walks, many balks: many balks, much stumbling.

Latimer's *Sermons*, 1549, repr. Arber, p. 56. *Baulks* or *balks* = ridges or narrow causeways; but probably a play on words is intended. Comp. *Faiths and Folklore*, 1905, v. *Whorpell*, and suprâ, *Make not*, &c.

Many can bear adversity, but few contempt.
Many can brook the weather that love not the wind.

Loves Labours Lost, 1598.

Many can pack the cards that cannot play.
Many come to bring their clothes to church rather than themselves.

Spectatum veniunt, veniunt spectentur ut ipsæ.

Many dogs soon eat up a horse.
Many dressers put the bride's dress out of order.
Many drops make a shower.
Many drops of water will sink a ship.
Many estates are spent in the getting,
since women, for tea, forsook spinning and knitting,
and men, for their punch, forsook hewing and splitting.
Many for folly themselves foredo.

How the Goode Wif, &c., in Hazlitt's *Pop. Poetry*, i.

Many frosts and many thowes [thaws].
make many rotten yowes [ewes]. D.
Many get into a dispute well that cannot get out well.
Many hands make light work. HE.

How the Goode Wif, &c., *ut suprâ; Parlament of Byrdes* (circâ 1550), ibid. iii. 177. Mr. Furnivall refers me to the romance of *Sir Bevis of Hamtoun* (about 1320), line 3177. "Multorum manibus grande levatur onus. πλεόνων δέ τε ἔργον ἄμεινον. *Homer.* Unus vir nullus vir. Μιᾶς γὰρ χειρὸς ἀθενὴς μὰχη. *Euripid.*"—R.

Many have been ruined by buying good pennyworths.
Many have come to a port after a storm.
Many haws, many sloes: / many cold toes. D.
Many humble servants, but not one true friend.
Many kinsfolk and few friends. HE.
Many kiss the child for the nurse's sake. HE.

Osculor hunc ore natum nutricis amore.—Leonine verse in a MS. of the 12th cent., in Trin. Coll. Camb. (Wright's *Essays*, i. 150). Pur l'amour le chevaler, bees la dame l'esquier. *Old Fr.*

Many kiss the hand they wish cut off. H.
Many lads, many loons.

Colkelbie Sow, 14th c. (Hazlitt's *Pop. Poetry of Scotl.*, 1895, i. 195).

Many littles make a mickle. C.

The proverbe saith that many a smale makith a grete.—Chaucer, *Persones Tale*, ed. Wright, roy. 8vo, p. 192. "Petit a petit l'oiseau fait sa nid. Goutte à goutte on remplit la cave. *Fr.* And, Goutte à goutte la mer s'egoute Drop by drop the sea is drained. Εἰ γάρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο καὶ θάμα τοῦ θ' ἕρδεις, τάχα κεν μέγα καὶ τὸ γεύοιτο. *Hesiod.* Adde parum parvo magnus acervus erit. De petit vient on au grand: and, Les petits ruisseaux font les grandes rivieres. *Fr.* Piuma à piuma si pela l' occa. *Ital.* A quattrino a quattrino se fa il soldo. *Ital.* De muitos poucos se faz hum muito. *Port.*"—R.

Many masters, quoth the toad to the harrow, when every tine turned her over.
Many men for land wive to their undoing, quoth Hendyng.

Relig. Antiq., i. 115.

Many Mountagues, but one Markham.

See Sir James Whitelocke's *Liber Famelicus*, edit. Bruce, p. 52, and Mr. Bruce's note. Muchos Grisones y pocos Bayardos. *Span.* This had perhaps an eye to the Chevalier Bayard.

Many nits [nuts], many pits.

Notes and Queries, 1st S., ii. 510. *i.e.*, If hazel nuts be plentiful, the season will be unhealthy.—*Shelly.*

Many old camels carry the skins of the young ones to the market.
Many owe their fortune to their enviers.

Many rains, many rowans: / many rowans, many yawns. D.

Rowans are the fruit of the mountain ash, and an abundance thereof is held to denote a deficient harvest.—D.

Many sands will sink a ship.
Many slones [sloes], many groans.

N. and Q., 1st S., ii. 510.

Many speak much that cannot speak well.
Many talk like philosophers and live like fools.
Many talk of Robin Hood that never shot in his bow,
and many talk of Little John that never did him know. C.

The first part is given by Camden in his *Remaines*, 1614, p. 310; and by Fuller, in his *Worthies of England*, 1662; but the whole may be equally old. See *Downfall of Robert Earle of Huntingdon*, 1601, repr. 14. Another version is:

"There be some that prate
Of Robin Hood and of his bow,
That never shot therein, I trow."
—Gutch's *Robin Hood*, 1847, i. 58.

"That is, many talk of things which they have no skill in or experience of. Robert Hood was a famous robber in the time of King [Edward II.]: his principal haunt was about Shirewood Forest, in Nottinghamshire. Camden calls him *Prædonem mitissimum*. Of his stolen goods he afforded good pennyworths. Molti parlan di Orlando chi non videro mai suo brando. *Ital.* Non omnes qui citharam tenent citharædi."—R.

See the ballad of *The Well-Spoken No Body* (circâ 1600):

"Many speke of Robin Hoode that neuer shotte in his bowe."

"There are a sort of Persons that talk much of Robin-hood, and yet never shot in his Bow."—*The Nativity of Carolus Adolphus, King of Sweden*, by Merlinus Verax, 1659, p. 1.

Many that are wits in jest are fools in earnest.
Many there be that buy nothing with their money but repentance.
Many things grow in the garden that were never sown there.
Many things lawful are not expedient
Many ventures make a full freight.
Many wells, many buckets: / many words, many buffets HE.
Many who wear rapiers are afraid of goose quills.
Many without punishment, none without sin.
Many words hurt more than swords.

Mas hiere mala palabre, que espada afilada. *Span.*—R.

Many words will not fill a bushel.
Many would be cowards if they had courage enough.
Many would have been worse if their estates had been better.
March balkham / comes in like a lion, goes out like a lamb. F.
March birds are best.
March borrowed of April three days and they were ill:
they killed three lambs were playing on a hill.

Alluded to in *Poor Robin* for 1731. See Hazlitt's *Faiths and Folklore*, 1905, p. 64.

March comes in with an adder's head, and goes out with a peacock's tail. D.

March dust and May sun / makes corn white and maids dun. D.

March he sits upon his perch;
April he soundeth his bell;
May he sings both night and day;
June he altereth his tune;
and July—away to fly.

In allusion to the cuckoo. *Notes and Queries*, Jan. 23, 1869.

March in Janiveer, / Janiveer in March I fear.

March many-weathers.

In reference, of course, to the variability of the season.

March many-weathers rained and blowed;
but March grass never did good.

March search:
April, try:
May will prove whether you live or die.

March said to April:
I see three hogs on a hill:
Wilt thou lend me days three?
I'll do my good will to make them die.
When three days were come and gone,
The three hogs came hopping home.

Ram's *Little Dodeon*, 1606, sign. C 2 vo.

March wind and April showers bring forth May flowers.

March wind wakens the adder and blooms the thorn.

This saying is referred to by Shakespear in *Julius Cæsar*, ii. 1.

Margaret's flood.

Notes and Queries, 1st S., ii. 512.

Margery good cow, that gave a gallon of milk, and kicked down the pail, and bewrayed the milkmaid.

Part of the title of a very severe tract against Cromwell, 4to, 1659. It seems to have been borrowed from some current saying. The collections sometimes give a corrupt version, perhaps formed out of it: The cow gives good milk, but kicks over the pail.

Mariner's craft is the grossest, yet of handicrafts the subtlest. B. OF M. R.

Mark Snelling anon.

Anon was the old waiter's "Coming, sir, immediately." Is this Mark Snelling connected with Du. *maaken*, to make; *snell*, quick; *snellen* to run at speed? But Mark Snelling may have been in his time as classical as the "plump head-waiter at the 'Cock.'"—*Notes and Queries*, March 2, 1878.

Marriage comes unawares, like a soot-drop. *Irish.*

An allusion to the rain finding its way through the thatch, blackened by the smoke of the peat fires.—Mr. Hardman, in *Notes and Queries*.

Marriage is honourable, but housekeeping's a shrew.
Marriage with peace is the world's paradise; with strife, this life's purgatory.
Marriageable foolish wenches are troublesome troops to keep. W.
Marriages are made in heaven.

Nozze e magistrato dal cielo e destino. *Ital.*—R.

Marry a widow before she leave mourning. H.
Marry come up, my dirty cousin. *Cheshire.*

See Wilbraham's *Cheshire Glossary* in *Archæologia*, xix., or the separate ed. 1820, p. 57. "Spoken by way of taunt to those who boast themselves of their birth, parentage, or the like."—R. *Marry come up* is still employed as a phrase to convey astonishment, or an exclamation of surprise. The only early use I have met with of it is in Duffett's *Empress of Morocco*, 4to, 1674, a skit on Settle, p. 4. It seems to be employed there without any precise meaning.

Marry in haste, and repent at leisure.
Marry in Lent, / and you'll live to repent. *East Anglia.*
Marry, that would I see, quoth blind Hugh.

Pardoner and Frere, 1533, edit. 1848, p. 122. A more modern version (copied probably from it) is:

That I fain would see,
Said blind George of Hollowee.

Marry your daughters betimes, lest they marry themselves. R. (1670.)
Marry your son when you will, your daughter when you can. H.
Martin-drunk.

Defined by T. Nash to be the seventh class of drunkenness—where a man drinks himself sober before he stirs. See *N. and Q.*, 1st S., v. 587. Nash was one of those who took part in the Mar-Prelate controversy, and his allusion here is undoubtedly to Martin himself or *Martin Junior*.

Marvel is the daughter of ignorance. B. OF M. R.
Master Hogge and his man John,
they did cast the first cannon.

Archæol., xxxvii. 483. This refers to the iron foundry established at Buxted, near Lindfield, in Sussex, by John Owen in 1535, who was shortly succeeded by Pierre Baude, a Frenchman, and Ralph Hoge, who had an assistant named John Johnson, the "man John," of the homely couplet. Two of the ordnance cast by Hogge are said to be in the Tower. See *Sussex Archæol. Collections*, i. 11. A piece of ordnance ascribed to Buxted used to stand on Eridge Green, not far from Eridge Castle; but it is believed to be now in the British Museum. Comp. *Antiquary*, xxxii. 199.

Besides cannon the Sussex foundry supplied the county and the public with other products of a more generally useful character. At Rowfant, Crawley, the former seat of Sir Curtis Sampson, there are fire-backs of this manufactory, one with a portrait of Charles II. They seem to belong to the 17th century. Specimens occasionally occur in the market.

Master Mayor of the Bull-ring.

I have met with this saying only in the subsequent passage from Bar-

naby Rich, *New Description of Ireland*, 1610, ch. 3:—"And let mee say something for our Females in Ireland, and leauing to speake of worthy Matrones, . . . I will speake onelie of the riffe-raffe, . . . (I meane those Huswives that doe vse selling of drinke in Dubline, or else where) commonly called *Tauerne-keepers*, but indeed filthy and beastly *alehouse-keepers:* I will not meddle with their honesties, I will leaue that to be testified by Maister *Maior of the Bull-ring* . . . "

M[aster] what-call-you-him.

"Then it comes to the ears of my neighbours kinsmen & friends, that my neighbour Jenkinsons daughter shall have M. what call you-hims man." —*Health to the Gentlemanly Profession of Seruingmen*, by J. M., 1598, repr. 166.

Masters are mostly the greatest servants in the house.
Masters should be sometimes blind and sometimes deaf.
Maudlin, Maudlin, we began,
and built t' church steeple t' wrang side on.

Higson's *MSS. Coll.*, 198. This saying is local at Wigan, co. Lancaster. The steeple, says Mr. Higson, is built on the north side, at the junction of nave and chancel.

Maxfield [Macclesfield] measure, heap and thruch [thrust]. *Cheshire.*

May-bees don't fly this month.

This is a Scotish as well as an English proverb; it is analogous to the Scotish saying: "The buke o' May-bees is very braid."

May-day is come and gone;
thou art a gosling, and I am none. D.

May it please God not to make our friends so happy as to forget us!

May makes or mars the wheat.

In that month the ear and grains are commonly formed.

May my girdle break, if I fail.

See Fairholt's Costume in England, 1860, p. 459. It is there explained that in the girdle the purse was invariably kept.

May never goes out without a wheat-ear. *East Anglia.*

Forby's *Vocab. of East Anglia*, 1830, 417.

May the man be damned and never grow fat,
who wears two faces under one hat.
Meal make before sail take. *Cornw.*

A proverb certainly applicable with peculiar force to a county, where so many subsist by the profits of the fishery, and where no man, in setting out, can tell with much certainty how long his return may be delayed.

Measure is a merry mean, as this doth show:
not too high for the pye, nor too low for the crow. HE.

Measure is a treasure.

Measure is measure.

Seager's *School of Vertue*, 1577 (Furnivall's *Babees Book*, p. 344).

Measure not others' corn by your own bushel.
Measure thrice what thou buyest, and cut but once.
Meat and drink.

"*Slen.* . . . I warrant your afeard of a Beare let loose, are you not?
Anne. Yes, trust me.
Slen. Now that's meate and drink to me."
—*Merry Wives of Windsor*, 1602 (Hazlitt's *Shakespear's Library*, vi. 140).
"Istuc mihi cibus est."—*Plautus.* "It is meat and drink to me."—Walker's *Paræmiologia*, 1672, p. 14.

Meat and matins [or prayer and provender] hinder no man's journey.

Meals and matins minish never, I apprehend to be an *alia lectio* of this. A third variation is, Mass and meat never marred work.

Meat, drink, and money : a fiddler's life. CL.
Meat is much; but manners is more.
Meddle with your old shoes.
Meddlers are the devil's body-lice; they fetch blood from those that feed them.
Medicines are not meant to live on.
Medlars are never good till they are rotten.
Meet him at [the] Land's End! HE.*
Meeterly as maids are in fairness.

Meeterly – tolerably well, moderately. This word and *meeter* are more frequently used in the Western Borders than in the interior of Craven. Leland, in his *Itinerary*, has *meately* in the same sense.—*Dialect of Craven*, 1828.

Melverly { God help me!
and what do you think?

Melverley, on the Severn, is a desolate place in winter, but agreeable enough in the summer. The river floods lay it nearly under water during the rainy season.

Memory is the treasurer of the mind.
Men apt to promise are apt to forget.
Men are April when they woo, December when they wed.
Men are never wise but returning from law. W.
Men are not to be measured by inches.
Men are oft merchants without money or ware. DS.
Men catch not a hare with the sound of the drum. W.
Men fear death as children to go in the dark.
Men know how the market goeth by the market-men. HE.

"Faith, Sir, it is a common saying in our country [Norfolk], 'You shall know by the market-folks how the market goes.'"—Day's *Blind Beggar of Bednal Green*, 1659, ed. Bullen, 98.

Men may bear till their backs break.
Men may blush to hear what they were not ashamed to act.
Men muse as they use.

A man museth as he vseth.—HE.*

Men must not file iron with a file of wood. HE.*

Men never think their fortune too great nor their wit too little.
Men of cruelty are birds of the devil's hatching.
Men shut their doors against a setting sun.
Men speak of the fair / as things went with them there. H.
Men that have much business must have much pardon.
Men that venture little hazard little.

Tarleton's *Newes out of Purgatory*, 1590.

Men use to worship the rising sun. CL.

Plures adorant solem orientem quam occidentem. They that are young and rising have more followers than they that are old and decaying. This consideration, it is thought, withheld Queen Elizabeth, a prudent princess, from declaring her successor.—R.

Men work but slowly that have poor wages.
Mend your clothes, and you may hold out this year. H.
Mends is worth misdeeds.
Men's actions are not to be judged of at first sight.
Mens sana in corpore sano.
Men's vows are women's traitors.
Men's years and their faults are always more than they are willing to own.
Merchant May's little summer. *Cornw.*

Equivalent to our St. Martin's little summer.

Mere wishes / are silly fishes.
Merely Sir Martin.

Warburton (*Divine Legation of Moses*, 2nd ed. 1738, dedicated to the Freethinkers), alluding to the supposed decline of broad theological views, goes on to say: "But, happy for you gentlemen, you have outlived it: *All the rest is merely Sir Martin*, 'tis continuing to fumble at the Lute, though the Music has been long over."—*Mr. James Hooper* in *Notes and Queries*.

Merry be the first,
and merry be the last,
and merry be the first of August.
Merry go down.

This is mentioned in Heywood's *Second Part of Queen Elizabeth's Troubles*, 1606, as a proverbial expression for some cordial drink. It occurs in a similar sense in a tract of 1710.

Merry is the feastmaking till we come to the reckoning.
Merry it is own thing to keep.

How the Goode Wif, &c., in Hazlitt's *Pop. Poetry*, i.

Merry meet, merry part.
Merry Wakefield.

What peculiar cause of mirth this town hath above others, I do not know, and dare not too curiously inquire. Sure it is seated in a fruitful soil, and cheap country; and where good cheer and company are the premises, mirth (in common consequence) will be the conclusion.—R. Merry = cheerful. Compare *Towneley Mysteries*, xvi.

Messengers should neither be headed nor hanged.
Mettle is dangerous in a blind horse.
Mice care not to play with kittens.
Michaelmas chickens and parson's daughters never come to good.
Mickle ado and little help.
Mickle it behoveth him to do that house shall hold.

How the Goode Wif, &c., ut suprâ.

Middlesex clowns.

Because gentry and nobility are respectively observed according to their degree, by people far distant from London, less regarded by these Middlesexians (frequency breeds familiarity), because abounding thereabouts. It is generally true, where the common people are richer, there are they more surly and uncivil: as also where they have less dependence on the gentry, as in places of great trade.—R.

Midsummer moon.

i.e., Madness. This is the title of a tract attributed to Cleveland, printed in 1648, and of another printed in 1680, *Midsummer Moon, or, The Liveryman's Complaint*. The phrase is used by Nash (*Have with you to Saffron Walden*, 1596, repr. 1869, p. 39).

Might overcometh right. C.

"Might masters right."—Whetstone's *Promos and Cassandra*, 1578 (Hazlitt's *Shakespear's Library*, vi. 229).

Milk is white,
and lieth not in the dyke,
but all men know it good meat:
ink is all black,
and hath an ill smack,
no man will it drink or eat. HE.
Milk says to wine: Welcome, friend. H.
Mills and wives ever want. H.
Mills will not grind if you give them no water.
Mint ere ye strike.
Mira de lente.

Quoth *Hudibras:*

"Thou offerst much
But art not able to keep touch.
Mira di lente, as 'tis i' th' adage,
Id est, to make a leek a cabbage."
Hudibras, Part 1, c. i.

Mirth and mischief are two things.
Mirth and motion prolong life.
Mischief comes by pounds and goes away by ounces. B. OF M. R.

I mali vengono à carri e fuggino à onze. *Ital.*—R.

Misers put their back and their belly into their pocket.
Misery acquaints men with strange bed-fellows.
Misery must be the mother / when one beggar begets another.

Misfortunes come by forties.
Misfortunes come on wings and depart on foot.
Misfortunes seldom come alone [or singly]. WALKER.

Malheur ne vient jamais seul. Apres perdre perd on bien. When one begins once to lose, one never makes an end. Un mal attire l'autre. One mischief draws on another; or, One mischief falls upon the neck of another. Fortuna nulli obesse contenta est semel.—R.

Misfortunes tell us what fortune is.
Misfortunes when asleep are not to be awakened.
Misreckoning is no payment. HE.
Missionary, Consul, Soldier.

A saying, which had its source in the popular belief, that the first was only sent out to prepare the way for the second, the second for the third.

Mist in May and heat in June make the harvest right soon.
Misunderstanding brings lies to town.

This is a good observation: lies and false report arise most part from mistake and misunderstanding. The first hearer mistakes the first reporter in some considerable circumstance or particular; the second him; and so at the last the truth is lost, and a lie passes current.—R.

Mitch ke ditch.

i.e., Much good may it do you. See *N. and Q.*, 3rd S., iv. 326 and 404; in the latter place it is said to be a Yorkshire phrase.

Mock Beggars Hall.

See Hazlitt's *Handbook*, 1867, p. 397, and the play of *Nobody and Somebody*, 1606, sign. H 4, *verso*. Robin Hood's Stride, or Mock-Beggar's Hall, is a curious group of rock near Birchoven, in Youlgrave, Derbyshire.

Mock no pannier men; your father was a fisher.
Mock not, quoth Montford, when his wife called him cuckold. F.
Mocking is catching.
Moderate riches will carry you: if you have more, you must carry them.
Modesty ruins all that bring it to court.
Mon mam Cymbry.

Drayton's *Polyolb.*, Song 9; and Selden, in his Notes, observes upon Drayton's line—

"Was called in former times the country Cambria's mother":—

"In the *Welsh* prouerb Mon mam Cymbry, in such sense as *Sicile* was stiled *Italies* store-house, by reason of fertile ground, and plenteous liberality of corne thence yearely supplied. And *Girald* tells me that this little Isle was wont to be able to furnish all *Wales* with such prouision, as *Snowdon* Hills were for Pasture." The adage or saying is also noticed by Browne in his *Pastorals* (Works, Roxburghe Library edit., i. 168).

Monday is Sunday's brother;
Tuesday is such another;
Wednesday you must go to church and pray;
Thursday is half-holiday;
on Friday it is too late to begin to spin;
the Saturday is half-holiday agin. D.

This occurs in Taylor's *Divers Crab-Tree Lectures*, 1639, as pointed out

by Mr. Denham. But, of course, the idea is much older. "One asked Tarleton why Munday was called Sundaies fellow? Because he is a sausie fellow, saies Tarlton, to compare with that holy day, &c."—Tarlton's *Jests*, 1638 (*Old English Jest-Books*, ii. p. 243.)

Money begets money.

Danari fanno danari. *Ital.*—R.

Money in purse will be always in fashion.
Money is a good servant but a bad master.
Money is a great traveller in the world. CL.
Money is ace of trumps.
Money is often lost for want of money.
Money is round; it truckles. *Cornw.*
Money is that art that hath turned up trump.
Money is the best bait to fish for man with.
Money is the sinew of love as well as of war.
Money is welcome though it comes in a dirty clout.
Money is wise, it knows its own way. *Somerset.*

Says the poor man, that must pay as soon as he receives.—R.

Money, like manure, does no good till it is spread.
Money makes marriage.

Amour fait rage,
Mais argent fait mariage. *Fr.*

Money makes the mare to go.

Dyke's *English Proverbs*, 1709, p. 61.

Money refused loses its brightness. H.
Money we want, and cannot borrow;
yet drink we must, to slacken sorrow.
Money will do more than my lord's letter.
Money will make the pot boil.
'Mongst many chapmen there are few that buy.

Heywood's *2nd Part of Q. Eliz. Troubles*, 1606, repr. 81.

Mony laddies mony lownis. *Scotish.*

See Hazlitt's *Pop. Poetry of Scotland*, i. 195.

Moonshine i' th' mustard-pot. CL.
More afraid than hurt. HE.*
More belongs to marriage than four bare legs in a bed.

"Ye speak right well, guidman,
but ye maun mend your hand,
And think o' modesty,
gin ye'll no quat your land.
We are but young, ye ken,
and now we're gawn the gither,
A house is butt and bern,
and crummie will want her fother
The bairns are coming on,
and they'll cry, O their mither!
We have nouther pat nor pan,
but four bare legs the gither."

Maggie's Tocher, a Song, 1803.

More cost than worship.
More credit may be thrown down in a moment than can be built up in an age.
More die by food than famine.
More flies are taken with a drop of honey than a ton of vinegar.
More fool than fiddler.
More goes to the making of a fine gentleman than fine clothes.

This is exactly in accordance with the distich—

"Worth makes the man, and want of it the fellow:
The rest is all but leather and prunella."—*Pope.*

More have repented of speech than of silence.
More kicks than halfpence.

Said of an unrequited service.

More knave than fool.
More know Tom fool, than Tom fool knows.
More like the devil than St. Lawrence. R.
More lovely than Gwenhwyvar [Guenever].

Mabinogion, i. 42; Madden's *Sir Gawayne*, line 945.

More malice than matter. *Somerset.*
More nice than wise.
More of More Hall,
with nothing at all,
hath slain the dragon of Wantley.

Higson's *MSS. Coll.*, No. 69. These are merely the two concluding lines of the ludicrous ballad of the *Dragon of Wantley*, in Percy's *Religues* (ed. 1812, iii. 356). More Hall, here referred to, is in the Hundred of West Derby, Lancashire. See Harland and Wilkinson's *Traditions of Lancashire*, 1873, p. 264.

More rain, more rest:
more water will suit the ducks best. *Cornw.*
More sacks to the mill.

In *Love's Labour's Lost*, written before 1598, iv. 3, this is called "an infant play." I know nothing further of it, except that it is inserted in some of the collections of adages. At Christ's Hospital they used to have a game called Bring the Basket, where, in case the boys broke down with the weight of their playfellows scrambling over their backs, a cry was raised of *Sacks on the Mill!* Perhaps this rather rough sport, which was discontinued on account of its adverse influence on the boys' clothes, was the same as Shakespear's *More sacks to the mill.*

More sauce than meat.
More slayeth word than sword.

Aucren Riwle, ed. Morton, p. 74.

More squeak than wool.

North's *Life of Lord K. Guildford*, 1740.

More than enough breaks the cover. B. OF M. R.

More than we use is more than we want.
More thanks than there are pebbles on Goodwin Sands.

Don Quixote, by J. Philips, folio, 1687.

More the merrier.

Gascoigne's *Posies*, 1575 (Works, i. 64). Heywood has "*The* more the merrier," and so the title of a rare volume of epigrams by Henry Peacham expresses it. The latter form occurs in Rowlands' *'Tis merrie when gossips meete*, 1602, and is there termed *old*. In *Wit at Several Weapons* (Dyce's *Beaum. and Fl.*, iv. 75), Sir Ruinous Gentry says: Bring all the fops you can, the more the better fare; so the proverb runs backwards.

More to do with one jackanapes than all the bears.
More ways to the wood than one. WALKER.
More wealth passes through Woolwich than any other town in the world.

Rather, parish. The allusion is to the position of Woolwich by the Thames, N. Woolwich being on the Essex side.

More words than one go to a bargain.
Most [are] blind in their own cause. HE.*
Most men cry, Long live the conqueror.
Most of our evils come from our vices.
Most take all.
Most things have two handles, and a wise man takes hold of the best.
Mother-in-law and daughter-in-law are a tempest and hail-storm.
Mother Watkin's ale.

The title of an Elizabethan ballad and a phrase used in an obscene sense.

Mothers' darlings make but milksop heroes.
Mother's son.

"I have more dread he will not come,
Than I have of his mother's son."
—*Sir Eger* (Hazlitt's *Pop. Scot. Poetry*, ii. 171).

Motions are not marriages.
Mottled and dappled like an April trout.

Franck's *Northern Memoirs*, 1694, p. 80.

Mouse-coloured dun / is the foulest colour under the sun.
Mouth civility is no great pains, but may turn to good account.
Much ado about nothing.

Δεινὰ περὶ φακῆς.

Much better never catch a rogue than let him go again.
Much bran and little meal.

Muito fallar pouco saber. *Port.*—R.

Much coin, much care.

Countryman's New Commonw., 1647; Walker's *Parœm.*, 1672, p. 36. Crescentem sequitur cura pecuniam. *Horat.*

Much compliance, much craft.
Much corn lies under the straw that is not seen.
Much in my nock, Nicols.

So in *Rare Triumphs of Love and Fortune*, 1589 (Hazlitt's Dodsley, vi. 242). The exact meaning is not clear; but in the passage cited the speaker seems to wish to say, "I have perhaps something in my nock, nowhere else." Unless nock stands for notch, and the sense is connected with that part of a spindle. Compare Gascoigne:—

"The strongest thryd yt cuer yet was spoune,
Is nockthrowen yet euen with ye spindles twyst."
—Works by Hazlitt, ii. 265.

It is possible that *Nicols* may be a misreading for Nockols, an East Anglian name and a form of expression approaching more nearly to *nock*.

Much is expected where much is given.
Much law, but little justice.
Much luck can come in short time, and we not thinking on it. W.
Much matter / of a wooden platter.
Much meat, much maladies.

Surfeiting and diseases often attend full tables. Our nation in former times hath been noted for excess in eating.—R.

Much spends the traveller more than the abider. H.
Much would have more. CL.

"Multa petentibus desunt multa.—*Horat.*
"Creverunt et opes et opum furiosa Cupido,
Ut quo possideant plurima plura petant.
Sic quibus intumuit suffusâ venter ab undâ,
Quo plus sunt potæ plus sitiuntur aquæ."—*Ovid. Fast.*—R.

Sometimes we find added,—"And lost all."

Muck and money go together.

Those that are slovenly and dirty usually grow rich; not they that are nice and curious in their diet, houses, and clothes.—R.

Mud chokes no eels.

See the *Gothamite Tales*, 1630 (*Old English Jest-Books*, iii. 9.).

Muddy springs will have muddy streams.
Mumpsimus.

This appears to have been in Mary's time a well-understood term for a Popish priest. In the examination of Edward Underhill, the "Hot Gospeller," before the Council in 1553, where the prisoner is asked whom he regards as Papists, he replies, "I think if you look among the priests in Paul's, you shall find some old *Mumpsimuses* there;" upon which Sir John Gage retorts: *Mumpsimuses!* knave, *Mumpsimuses!* Thou art an heretic knave, by God's blood!" See Arber's *Garner*, iv. 76. The story of the priest who refused to give up his old mumpsimus for the new sumpsimus is in one of our earliest jest-books.

Murder will out.

Nevile's *Newes from the New Exchange*, 1650, p. 7; title of a tract printed in 1689, 4to, on the death of Lord Essex.

Music helps not the toothache. H.
Must I tell you a tale and find you ears too?
Must is a king's word.
My belly thinks my throat cut. CL. and WALKER.
My butter cake always falls the butter side down.
My cap is better at ease than my head. HE.*
My Candlemas bond upon you. D.

See Hone's *Every Day Book*, i. 12. The meaning is: You owe me a New Year's gift.

My cow gave a good meal, but then she cast it. HE.*
My father was born before me.

A phrase applicable in the case of one who has inherited fortune, and no personal necessity for exertion.

My house, my house, though thou art small,
thou art to me the Escurial. H.
My kiln of malt is on fire. C.
My Lord Baldwin's dead.

"It is used when one tells that for news which everybody knows. A Sussex proverb; but who this Lord Baldwin was, I could not learn there."—R. Queen Anne is dead, used to be another form of this saying.

My Lord Castlecomer. WALPOLE.

Castlecomer, Co. Kilkenny. See *Sussex Arch. Coll.*, xi. 188.

My lord is my lord for a year and a day;
but my lady's my lady for ever and aye.

Said of the lord mayor of York and his wife. The mayoralty being an annual office, the holder had his title only for that term; but the lady mayoress by courtesy kept hers.

My market's made; ye may lick a whip shaft.
My mind to me a kingdom is. CL.

This saying is quoted by Jonson in *The Case is Altered*, 1609, supposed to have been written about 1598. See also Breton's *Court and Country*, 1618, in *Illustrations of Old Manners*, by Hazlitt, Roxb. Lib. ed., p. 216.

My mother's plum-tree.

"*Idlenes.* I was never stained but once,
Falling out of my mother's plum-tree.
Marriage of Wit and Wisdom [circâ 1570],
Sh. Soc. ed. 16.

My name is Twyford; I know nothing of the matter.

The Spaniards say, No se nada, de mis vinas vengo. *Span.* When a man will not know or be concerned in what has happened, he pleads that he has been absent at his vineyard.—R. I find this in *The New Westminster Wedding*, 1693, p. 4. It is an Ipswich tract. Comp. *In mine eames peason.*

My old mare would have a new crupper. HE.
My son, buy no stocks.
Good counsel at Gleek.—R.

My son is my son till he have got him a wife,
but my daughter's my daughter all the days of her life. F.
My son, put money in thy purse, and then keep it.
My wife cries, Five loaves a penny.
Myself can tell best where my shoe doth wring. HE.*

NAB me and I'll nab thee.

Compare *Ka me*, &c., suprâ.

Naked as a Norfolk dumpling.

Day's *Blind Beggar of Bednal Green*, 1659, ed. Bullen, 35.

Naked as my nail.

See Nares, edit. 1859, p. 594.

Name not a rope in his house that hanged himself.

Il ne faut pas parler de corde dans la maison d'un pendu. *Fr.*—R.

Napping, as Moss caught his mare. *Cheshire.*

Title of a ballad registered for publication in 1569 70; Clarke's *Paræm.*, 1639, p. 298; *Wit Restor'd*, 1658. See *N. and Q.*, 1st S., i. 320; and 4th S., ii. 325. "Who this Moss was is not very material to know; I suppose some such man might find his mare dead, and taking her to be only asleep, might say, Have I taken you napping?"—R.

"Now Night growes old, yet walkes here in his trappinge
Till Day come catch him, *as Mosse his gray mare nappinge.*"

The Seven Dayes of the Weeke, an interlude in *The Christmas Prince*, 1607.

"Euphues, perceiuing himselfe to be taken napping, answered as followeth."—Lyly's *Euph.*, 1579, repr. Arber, p. 56. See the metrical moralisation of this saying in my *Inedited Poetical Miscellanies*, 1870.

—"Till day come catch him, as Mosse his grey mare, napping," quoted by Wilbraham, *Ches. Glos.*, p. 58, H., p. 287, from the *Christmas Prince*, 1607, was still current in Cheshire in Wilbraham's time. See also R., p. 187. Mosse occurs still in Cheshire as a common surname. I fancy that "finding a mare's nest" is connected somehow.—*Notes and Queries*, March 2, 1878.

Narrow gathered, widely spent.
Narrow house.

The grave.

Nature draws more than ten teams. H.
Nature is the true law. B. OF M. R.
Nature passes nurture.

Nature requires five: / custom gives seven:
laziness takes nine: / and wickedness eleven.

Spoken, of course, of the various hours of sleep.

Nature takes as much pains in the forming of a beggar as an emperor.
Nature teaches us to love our friends, but religion our enemies.
Nature, time, and patience are the three great physicians.
Naught are those houses where the hen crows and the cock holds his peace. B. OF M. R.
Naught is never in danger.

Dyke's *English Proverbs*, &c., 1709, p. 8.

Naught is that meuse / that finds no excuse. B. OF M. R.
Naughty Ashford, surly Wye, / poor Kennington hard by.

Skeat's ed. of Pegge's *Kenticisms*, 83.

Nay, stay, quoth Stringer, when his neck was in the halter. F.
Ne sutor supra crepidam. PLINY.

"I say no more: but, if the Cobler wold look no further then the shoe-latchet, we should not haue so many corrupt translations."—Day's *Law-Trickes*, 1608, *The Booke to the Reader*.

Near bur, far rain.

The *bur* is the halo round the moon, and the meaning of the adage is, that when it appears near the moon, there will be fine weather.—Forby's *Vocab. of E. Anglia*, p. 417.

Near is my kirtle, but nearer is my smock. HE.
Neat, but not gaudy, as the devil said when he painted his tail sky-blue.
Necessity and opportunity may make a coward valiant.
Necessity hath no law.

Here *law* means rather *liberty* or *choice of action*. See Jennings' *Obs. on W. Country Dialects*, in voce; and Hunter's *Hallamshire Glossary*, 1829, *ibid*. This is the more recent form; but in the metrical *Robert the Deuyll* we find, Nede hath no cure; and Skelton, in his *Colyn Clout* (circâ 1520), puts it, Nede hath no lawe. He calls it *an old sawe*. Heywood has the same form.

"But (as the auncient Prouerbe goes)
Perforce obaies no lawe;
The crabbed carters whip will cause
A stately steed to drawe."
Turbervile's *Tragicall Tales*, 1587, repr. 1837, p. 238.

"'Ανάγκῃ οὐδὲ θεοὶ μάχονται. La necessita non ha legge. *Ital* Ingens telum necessitas. *Cic. de Amic.*"—R.

Necessity is coal-black.
Necessity is the mother of invention.

Neck and crop.

A common expression, signifying ejection of a person from any place summarily and completely.

Neck or nothing; for the king loves no cripples.
Need makes the naked man run.
Need makes the naked quean spin.
Need makes virtue.
Need maketh the old wife trot. HE.

"Neede makes heald wif corne."—*MS.* in C. C. C. Cambridge (Wright's *Essays*, i. 149). Ut cito se portet vetulæ pes cogit oportet.—*Leonine verse in a MS.* 12th cent. (*ibid.*) Besoigne fait veil troter. *Old Fr.* The saying, in its present form, is found in a MS. of the 16th cent., in *Rel. Antiq.*, i. 207. "Bisogna fa trottar la vecchia. *Ital.* All the same, word for word."—R. See *New Custome*, 1573, act iii. sc. 1 (Hazlitt's Dodsley, iii. 43).

Need will have its course.
Needles and pins, needles and pins:
when a man marries his trouble begins.
Needs must it be good that causeth so many good deeds.

The Testament of Love (Chaucer's works, 1602, fol. 288).

Neighbour-quart is good quart.
Neither a log nor a stork, good Jupiter.
Neither barrel better herring.

MS. of the 16th cent. (*Rel. Antiq.*, i. 207).

Neither fish, nor flesh, nor good red herring. HE.*

Spoken of a nondescript.

Neither for love nor money.
Neither give to all nor contend with fools.
Neither great poverty nor great riches will hear reason.
Neither heat nor cold abides always in the sky.
Neither here nor there.

Merry Wives of Windsor.

Harman's *Caveat for Comen Cursetors*, 1567; *Marriage of Wit and Science*, 1570.

Neither idle nor yet well occupied.
Neither in Cheshire nor Chawbent. *Cheshire.*

This is of tantamount force to the following: Chawbent is a town in Lancashire.—R. Chawbent or Chobent is now (1896) almost obliterated by what is called Atherton. It was never a place of any consequence and a popish priest, who came to Leigh as a stranger from one of the eastern counties raised a laugh against him, when he spoke of the localities in the neighbourhood, and enumerated Liverpool, Preston, &c., and wound up with Chobent But even at Leigh matters are still not very advanced, and within the last three years (1893) they played the old trick on some one of *Whip the cat*. A man, in 1845, writing to a correspondent, dated his letters 1745, because those parts were a century behind.

Neither in Kent nor Christendom.

Nash's *Have with you to Saffron Walden*, 1596, repr. 1869, pp. 38-9. In the comedy of *Look about you*, 1600, sc. 4, Skink says:

"O Kent, O Kent,
I would give my part of all Christendom to feel
Thee as I see thee."

"That is, saith Dr. Fuller, our English Christendom, of which Kent was first converted to the Christian faith, as much as to say; as Rome and all Italy, or the first cut, and all the loaf besides: not by way of opposition, as if Kent were no part of Christendom, as some have understood it."—R. See Warton's *Hist. of Engl. Poetry*, edit. Hazlitt, iii. 46, and a long note in Skeat's edit. of Pegge's *Kenticisms*, 74-5.

Neither lead nor drive.

An untoward, unmanageable person.—R.

Neither meddle nor make.

Pepys's *Diary*, Nov. 7, 1661. "So we are resolved neither to meddle nor make with her."

Neither praise nor dispraise thyself; thine actions serve the turn.

Nertown was a market-town / when Ta'nton was a vuzzy down.

Notes and Queries, 1st S., iv. 96. This saying is applied to two or three other places in the West and South of England.

Nettle in, dock out.

Chaucer's *Troilus and Cresseide;* Udall's *Ralph Roister Doister* (1566), where, however, the phrase is reversed; Fraunce, *Third part of the Countess of Pembroke's Yuychurch*, 1592. See Brockett's *North Country Glossary*, 1825, p. 57, and Jennings' *Obs. on W. Country Words*, 1825 p. 64. The *dock* here mentioned is the common mallow [or round dock, *malva sylvestris*]. See, for a curious nursery version of the charm connected with the use of the mallow or dock, Akerman's *Wilts. Gloss.*, 1842, p. 16. "These words are said to have a similar effect with those expressed in the old monkish adage, 'Exeat ortica, tibi sit periscelis amica,' the female garters bound about the part which has suffered being held equally efficacious."—Wilbraham's *Cheshire Glossary*, 1820, p. 26.

Neust of a neustness. *Berkshire.*

Almost the same. An expression very current in Berkshire, about Binfield.—R. Bale's *Kynge Johan* (circâ 1540).

Never a barrel better herring.

"Well, there is neuer a barrell better herring betwene you both."—Gascoigne's *Supposes*, 1566 (Works, i. 238). "No barrel, better herring."—Nash's *Have with you to Saffron Walden*, 1596, sign. K.

Never a Granville wanted loyalty, a Godolphin wit, or a Trelawney courage. *Cornw.*

The Granville here referred to was of course the old family of that name, of which Pope's "Granville the polite" was a member, and also the celebrated Mrs. Delany. The Venetians had an earlier analogue: "Ne Mocenigo povero, ne Erizzo pietoso, ne Balbi ricco, &c."

Never be ashamed to eat your meat.

Apud mensam verecundari neminem decet. Erasmus takes notice that this proverb is handed down to us from the ancients, save that the vulgar add, neque in lecto; whereas, saith he, Nusquam magis habenda est verecundiæ ratio quàm in lecto et convivio. Yet some there are, who, out of a rustic shame-facedness or over-mannerliness, are very troublesome at table, expecting to be carved to, and often invited to eat, and refusing what you offer them, &c. A tavola non bisogna haver vergogna. *Ital.* Qui a honte de manger a honte de vivre. *Fr.*—R.

Never be weary of well-doing.
Never but once at a wedding.
Never cry hallo 'till you are out of the wood.
Never done, like Pilling Moss. *Lanc.*
Never fall out with your bread and butter.
Never fish in troubled waters.
Never good that mind their belly so much.
Never had ill workman good tools. H.
Never is a long term.
Never offer your hen for sale on a rainy day. D.
Never pleasure without repentance. HE.*
Never praise a ford till you are over.
Never put the kit to watch your chickens. *Cornw.*
Never quit certainty for hope.
Never rued the man that laid in his fuel before St. John. F.

St. John the Evangelist (Dec. 27).

Never sigh, but send.
Never tell thy foe that thy foot acheth, quoth Hendyng.

P. of H. (Reliq. Antiq., i. 111).

Never too old to learn.

Nulla ætas ad perdiscendum sera est. *Ambros.*—R.

Never trust to a broken staff.
Never venture out of your depth till you can swim.
Never was cat or dog drowned that could but see the shore.
Neverthrift.

"You that with Neuerthrift, dayly will striue,
Lack no kynd of wares, but come hither to me."
—Newbery's *Dives Pragmaticus*, 1563.

New acquaintance.

A complaint supposed to be the influenza, which visited Scotland in the winter of 1562. See Chambers' *Domestic Annals*, 2nd edit., i. 22.

New brooms sweep clean. CL.

Ἅπας δὲ τράχυς ὅστις ἂν νέος κρατῇ. Æschylus, *Prometheus Vinctus*, "A new broome sweepes cleane."—Edwards's *Damon and Pithias*, 1571, Hazlitt's Dodsley, iv. Nye Koste fye bedst.—*Dan.*

New church, old steeple: / poor town, and proud people.

This saying refers to the village of Bowness on Windermere, near the

Vale of Troutbeck. "The Vale of Troutbeck, opens upon Windermere about midway between Bowness and Ambleside, and is divided into three Hundreds, each of which maintains a bridge, a bull for breeding purposes, and a constable for the preservation of order,—severally known as the 'Hundred bridge, &c.' Hence, the men of Troutbeck are given to astonish strangers by boasting that their little chapelry possessed three hundred bridges, three hundred bulls, and three hundred constables!"—*Lancashire Legends*, 1873, p. 202.

New dishes beget new appetites.
New grief awakens the old.
New honours change manners.
New lords, new laws. CL.

De nouveau seigneur nouvelle mesnie. *Fr.* Nuevo rey, nueva ley. *Span.*—R.

New thing liketh, old thing loatheth.

MS. 15th cent., cited in *Retrosp. Rev.*, 3rd S., ii. 309.

New things are most looked at.
Newgate-fashion.

Two and two. Shakespear's *First Part of Henry IV.*, iii. 3.

New-made honour doth forget men's names.
Newmarket Heath.

In the interlude of *Thersites* (Hazlitt's Dodsley, i. 428), Thersites says of his mother:

"I will with a cushion stop her breath,
Till she have forgot Newmarket Heath."

Next the end of sorrow anon entereth joy.

The Testament of Love (Chaucer's works, 1602, fol. 288, *verso*).

Next to love, quietness.
Next to no wife, a good wife is best.
Nice customs curt'sy to great kings.

Shakespear's *Henry V.*, where it appears to be quoted proverbially.

Nice eaters seldom meet with a good dinner.
Nichils in nine pokes, or nooks. *Cheshire.*

i.e., Nothing at all.—R. 1670.

Nicholas!

An exclamation by young players, when they wish to desist. St. Nicholas was their patron. Comp. *Fain Play and Pax.*

Night is the mother of thought.
Nightingales can sing their own song best.
Nihil ad Parmenonis suem.

Shakespear Society's Papers, iii. 85; Rainoldes' *Dolarnys Primrose*, 1606. It is pointed out in the former place that the phrase is introduced into the Induction to the *Malcontent*, 1604. "Nihil ad Parmenonis suem," says the writer in the *S. S. P.*, "is a proverb directed against

those who, from prejudice or prepossession, pass a hasty judgment." The passage from Plutarch, giving an account of the supposed origin of the saying, scarcely satisfies me, I own.

Nil admirari.

This phrase, borrowed from Horace, implies a real or feigned insensibility to pleasurable sensations, an apparent impossibility of deriving enjoyment from objects.

Nil dictum quod non dictum prius.

Percant isti, qui ante nos nostra dixerunt. See Fournier, *Le Vieux-Neuf*, 1877, 3 vols, 12mo.

Nil ultra.

Nimble ninepence better than a slow shilling.

Nine crabs high. *Yorkshire.*

N. and Q., 2nd S., xii. 309. "Ever since I was nine crabs high."

Nine tailors make a man.

In Tarlton's *Jests*, 1638, it is said that "*two* tailors goe to a man." See *Old Engl. Jest-Books*, ii. 214. But see Blackley's *Word-Gossip*, 1869, p. 73, where the true origin and sense of this saying are explained. It is remarkable that tailors, as a class, so far from being pusillanimous or unmanly, are particularly courageous and active, and when the opportunity occurs make excellent soldiers. Yet even Sir John Hawkwood, the great English *venturo* of the fourteenth century, could not escape the (probably groundless) stigma of being *the son of a tailor*, and was known among the Italians, in whose service he spent many years of his life, by the nickname of *Giovanni Aguto* (John Needle). The early Italian painter, Andrea del Sarto, however, appears to have been so called without any disparaging intention.

Nineteen to the dozen.

Extravagance or exaggeration. It was a favourite phrase with Mr. Samuel Barlow, teacher of writing and arithmetic at Merchant Taylors' School about fifty years since.

Nip the briar in the bud.

Nipence, nopence, half-a-groat lacking twopence.

Nits will be lice.

No alchemy to saving. H. AND WALKER.

No and yes often cause long disputes.

No autumn fruit without spring blossoms.

No barber shaves so close but another finds work. H.

No butter will stick on his bread. C.

No carrion will kill a crow.

No choice amongst stinking fish.

No cousin in London, no cousin at Stonham. *E. Anglia.*

See Forby's *Vocab.*, 1830, p. 428. The story which Forby narrates is the converse of the old "Friendly at Hackney, faithless at Whitehall."

No cross no crown.

No cure, no pay.

An inducement sometimes held out by medical and legal practitioners, in order to get a customer.

No dearth but breeds in the horse-manger. C.
No dish pleases all palates alike.
No estate can make him rich that has a poor heart.
No feast to a miser's.

Il n'est banquet que d'homme chiche. *Fr.*—R.

No fee, no law.

Suppose that at that time thou shouldest haue beene hanged, I cannot but thinke that the want of a payre of breeches would haue beene better to thee then thy necke-verse, for the hange-man would haue his breeches, no fee, no lawe.—Harvey's *Trimming of Thomas Nashe*, 1597, sign. C 3 *verso*.

No fence against { a flail. / gold. / ill-fortune.

Some evils and calamities assault so violently that there is no resisting or bearing them off.—R.

No fine clothes can hide the clown.
No fishing like fishing in the sea.

Il fait beau pescher en eau large. *Fr.*—R.

No flying without winds.
No folly like being in love.
No fool to the old fool. HE.

Nash's *Have with you to Saffron Walden*, 1596, repr. 1869, p. 126: Lyly's *Mother Bombie*, 1592 (Works, 1858, ii. 124); Preface to *The Wise Vieillard*, translated from the French of Goulart by T. W., 1621.

No foolery like falling out.
No friend like a bosom friend, as the man said when he pulled out a louse.
No friendship lives long that owes its rise to the pot.
No further than you can throw a bull by the tail.
No gain on earth without its loss;
no back of ours without its cross;
no pleasure here without its pain;
thus earth and earthly things are vain. CL.
No gale can equally serve all passengers.
No gaping against an oven.
No garden without its weeds.
No good building without a good foundation.
No grass grows in the market-place.
No grass grows on his heel.

See Udall's *Ralph Roister Doister* (1566), repr. 1847, p. 65. We now say, "He does not let the grass grow *under his feet*."

No great loss but some small profit.

As, for instance, he whose sheep die of the rot saves the skins and wool.—R.

No harm: no force.

Pasquil's Jests, 1604, repr. 1864, p. 24.

No haste to hang true men.
No heart can think, no tongue can tell,
what lies between Brockley-hill and Pennywell.

Brockley-hill lies near Elstree, in Hertfordshire; and Pennywell is the name of a parcel of closes in the neighbourhood.—*Halliwell.*

No heralds in the grave.
No jest like a true jest.

Title of a tract relating to Hind the highwayman, first printed probably in 1652. The saying appears to turn on the double meaning of jest *Quasi* joke, and jest *quasi* gest or exploit.

No joy / without annoy.

Extrema gaudii luctus occupat; and, Usque adeò nulla est sincera voluptas, sollicitumque aliquid lætis intervenit.—R.

No larder but hath its mice.
No law for lying.

A man may lie without danger of the law.—R.

No living man / all things can. CL.

Non omnia possumus omnes.—*Virgil.* See many sentences to this purpose in Erasmus's *Adages*.—R.

No lock will hold / against the power of gold. H.
No longer foster, no longer leman. HE.

El pan comido la compaña deshecha. *Span.*—R.

No longer pipe, no longer dance. HE.* and C.

Dyke's *Engl. Prov.*, 1709, p. 197.

No love [or advice] to a father's. H.
No man can call again yesterday. HE.*

"*Proverb.* No man can call againe yesterday.
Cross. Yes, hee may call till his heart ake, though it never come."
—Breton's *Crossing of Proverbs*, 1616. Heywood puts it a little differently: It is too late to call again yesterday. So (with a slight variation) the title of a poem by Robert Davenport, 1639.

No man can flay a stone.
No man can guess in cold blood what he may do in a passion.
No man can like all or be liked of all.
No man can serve two masters.
No man can stand always upon his guard.
No man cries stinking fish.
No man ever surfeited on too much honesty.
No man has a monopoly of craft to himself.
No man hastes to the market, where there's nothing to be bought but blows.

No man his craft's master the first day. CL.

Nessuno nasce maestro. *Ital.*—R.

No man is a hero to his *valet-de-chambre.*
No man is able to keep peace longer than it pleaseth his neighbour.

Reasons which forced Gustavus Adolphus to march into Germany, 1636. A 2.

No man is born wise or learned.
No man is the worse for knowing the worst of himself.
No man knows himself till he has tasted of both fortunes.
No man knows what chimney he shall have to his house.

i.e., what his intersexual relations with his wife will be. The term *chimney* was sometimes understood in an obscene sense, like the French equivalent. There is *Sermon joyeux d'un Ramoneur de Cheminées* in *Anciennes Poesies Françoises*, 1855, i. 235) and an early French farce on the same subject (*Ancien Théatre François*, 1854, ii. 188).

No man lives so poor as he was born.
No man loveth his fetters, be they made of gold. HE.

Next to health and necessary food, no good in this world more desirable than liberty.—R.

No man should live in the world that has nothing to do in it.
No marvel if water be lue.

Lue, *i.e.*, inclining to cold, whence comes the word lukewarm.—R

No matter what the vessel is, so the wine in it be good.
No mill, no meal. CL.

Ὁ φεύγων μύλον ἄλφιτα φεύγει. Qui fugit molam fugit farinam.
Μήτε μοὶ μέλι, μήτε μέλιττα. He that would have honey must have bees. Erasmus saith, they commonly say, He that would have eggs must endure the cackling of hens.—R.

No more like than chalk and cheese.

Rowlands' *Letting of Humors Blood*, 1600, edit. 1611, D 2 *verso*.

No more like than Jack Fletcher and his bolt.

Twyne's *Patterne of Painfull Aduentures* (1576), undated ed. sign. M.

No more mortar, no more brick;
a cunning knave has a cunning trick.
No more sib than sieve and riddle, that grew both in a wood together.
No more wit than a coote.

Bale's *Kynge Johan* (circâ 1540), ed. 1838, p. 7.

No news is good news.
No one is a fool always, every one sometimes.
No one knows the weight of another's burden.
No pains, no gains.

No peace beyond the line.

This saying is supposed to have owed its origin to the conflicts of the Spaniards with the English adventurers and others, who after a while disputed with them their West India possessions. See *Lives of Drake*, &c., 1846, p. 157.

No penny, no pardon.
No penny, no paternoster. HE.

Nash's Epistle before Greene's *Menaphon*, 1589. See Hazlitt's *Book of Prefaces*, 1874, p. 90. Burton's *Anatomy*, 1621. Randolph, in his *Hey for Honesty*, 1651, p. 5, has it: "No penny, no paternoster, *quoth the Pope.*"

No playing with a straw before an old cat; every trifling toy age cannot laugh at. HE.
No priority among the dead.
No prison is fair nor love foul. H.
No raillery is worse than that which is true.
No religion but can boast of its martyrs.
No remedy but patience.

Said to a marriage-maker.—R.

No rogue like the godly rogue.
No rose without a thorn.

Nulla est sincera voluptas.—R.

No safe wading in an unknown water.
No silver, no servant.

The Swiss have a proverb among themselves parallel to this: Point d'argent, point de Suisse. No money, no Swiss. The Swiss for money will serve neighbouring princes in their wars, and are as famous in our days for mercenary soldiers as were the Carians of old.—R. 1670.

No smoke without some fire.

There is no fire without some smoke.—*Heywood.* There is no strong rumour without some ground for it. Cognatus hath it among his Latin proverbs, Non est fumus absque igne; though it be no ancient one. Cercale anda el humo tras la llama. *Span.* The smoke is near the flame.—R.

No song, no supper.

In the *Knight of the Burning Pestle*, 1613, Mistress Merrythought says to her son: "No, Michael, let thy father go snick-up . . . let him stay at home, and sing for his supper, boy."—*Beaum. and Fl.*, ed. Dyce, ii. 157. This is the title of a favourite farce.

In the old fabliau of the *Poor Scholar* (Hazlitt's *Feudal Period*. 1873, p. 48), it is the tale related by the scholar which draws out the hidden good cheer.

No sooner is a temple built to God, but the devil builds a chapel hard by. H.

No sooner up,
but the head in the aumery and the nose in the cup. CL.

Watson's *Glossary of Halifax Words*, appended to the *Hallamsh. Gloss.*, art. *Aumery*. The aumery is the cupboard where the viands are kept.

No sport, no pie.
No sunshine but hath some shadow.
No sweet / without his sweat. WALKER.
No sweetness in a cabbage twice boiled or in a tale twice told.
No tempest, good July, / lest corn come off bluely. F.
No, thank you, has lost many a good butter-cake. *Lanc.*
No vice but hath its patron.
No vice goes alone.
No viper so little but hath its venom.
No weather's ill / when the wind's still. CL.
No weeping for shed milk.
No wisdom like silence.
No wonder if he break his shins that walks in the dark.
Noble housekeepers need no doors. H.
Noble plants suit not a stubborn soil.
Nobody calls himself a rogue.
Nobody can live longer in peace than his neighbour pleases.
Nobody hath too much prudence or virtue.
Nobody is fond of fading flowers.
Nobody so like an honest man as an arrant knave.
Nolens volens.

Part of the title of a book printed in 1675 (*Bibl. Coll. and Notes*, 1876, art. *Coles*). English *willy nilly*. Whether one will or not. A correspondent of *N. and Q.*, 1st S., xi. 143, seems to concur in the supposition that the Cumberland *oilins boilins* may be a corruption of this.

Non cuivis homini contingit adire Corinthum.

See Becker's *Charicles*, by Metcalfe, p. 24. Douce, in his *Illustrations of Shakespear*, 1807, seems to ascribe the saying to the costliness of living there. But compare *Aulus Gellius*, c. 8. I incline to the view that the saying arose from the splendour and extravagance of the Corinthians when at the height of their prosperity.

Non ex quolibet ligno fit Mercurius.
None but a wise man can employ leisure well.
None but cats and dogs are allowed to quarrel in my house.
None but fools and fiddlers sing at their meat.
None can be good too soon.
None can think so well of others as most do of themselves.
None ever gives the lie to him that praiseth him.
None goes to the gallows for giving ill counsel.
None is a fool always, every one sometimes.
None is so deaf as who will not hear.

Ingelend's Interlude of the *Disobedient Child*, about 1563, edit. 1848, p. 20.

None is so wise but the fool overtakes him.
None knows the weight of another's burden.
None live in quiet that are insatiate:
content is the cure which healeth all sores:
gentleness makes the heart from vice to keep separate:
a learned man a liar all wisdom abhors:
honesty with dishonesty always hath debate:
envy hath hate and its malice colours:
poverty with pride doth as well agree
as a heart in sorrow to sing pleasantly.

Current Notes for December, 1853 (from an early MS.)

None play the fool well without wit. DS.
None says his garner is full. H.
None so blind as those who won't see.
None so old that he hopes not for a year of life.
None so wise as you! CL.
Nonsuch Nottingham.

Franck (*Northern Memoirs*, 1694, p. 239) seems to quote this as if it had been proverbial in his day (1658).

Norfolk dumplings.

This refers not to the stature of their bodies, but to the fare they commonly feed on, and much delight in.—R.

Northamptonshire for spires and squires.
Northdown ale.

Northdown, in the Isle of Thanet. Skeat's ed. of Pegge's *Kenticisms*, 93.

North-west wind is far the best:
north-east is bad for man and beast.
Northerly wind and blubber
brings home the Greenland lubber. D.
Northern sweet music / and Didsbury pans:
Cheadle old kettles / and Stockport old cans.

Higson's *MSS. Coll.*, No. 43.

Not a long day, but a good heart, rids work. H.
Not a miller's thumb.

A mere trifle. The miller's thumb is a diminutive fish so called. "This man I see makes not a miller's thumbe of his Oration."—*Acc. of the Quarr. betw. Hall and Mallerie* (1575-6).

Not a word of Penzance. *Cornw.*

The cowardice of the inhabitants of this town during the invasion of Cornwall by the Spanish, in 1595, was so glaring, "that they added," as old Heath, in his work on Scilly, quaintly says, "one proverb more to this county!"—*Notes and Queries*, 3rd S., v. 275.

Not God above / gets all men's love. CL.

Οὐδὲ γὰρ ὁ Ζεύς οὔθ' ὕων πάντας ἀνδάνει οὔτ' ἄνεχον. *Theogn.*—R.

Not Jack out of doors, nor yet gentleman. CL.
Not only but also (or, he hath won the spurs). CL.
Not so good to borrow as to be able to lend. HE.
Not to care a straw or a button.

In early French "la croix d'un bouton" is used in the sense of a mere trifle. See Montaiglon, Fabliaux, i. 225: "Seignor, ne vous vaut bouton."

Not to-day.

This is said satirically where a person declines a bargain proposed to him, or anything of the kind.

Not to have hope is the poorest of all conditions.
Not to oversee workmen is to leave them your house [or purse] open.
Not to pass a pin. SHAKESPEAR.

Or, as we say, Not to *care* a pin.

Not to repent of a fault is to justify it.
Not too fast for falling.

Porter's *Two Angrie Women of Abington*, 1599, edit. Dyce, p. 41.

Not what is she, but what hath she.
Not worth a brass farthing.

Walker's *Paræm.*, 1672, pp. 9, 26. Farthings were first coined in 1672, not of brass, but of Swedish copper. There had, however, been in circulation previously various pieces of this denomination struck by tradesmen and provincial towns. I have in my collection one having on the obverse *A Norwich Farthing*, 1667. When worn, these small coins present the appearance of brass. When the regular copper coinage of 1672 was instituted, the private and local mintages were suppressed by proclamation. The earliest instance in which I remember to have seen this sort of proverbial valuation, is in the epigrammatic squib on Martin V., which is said to have been composed about 1420 at Florence, and to have been repeated about the streets. It referred to the antagonism between this pope and Braccio di Mentone, Lord of Perugia:

"Braccio il valente,
Che vince ogni gente:
Papa Martino
Non vale un quattrino."

The quattrino here mentioned was something like our half-farthing. It was the fourth part of the *danaro*.

See my *Venetian Republic*, 1900, i. 788.

Not worth a button.
Not worth a crown.

Lupton's *All for Money*, 1578, repr. 151.

Not worth a dump.

A dump was the name given to the small thick halfpennies struck under George I. They are not bigger than the George III. farthings of 1770 and 1798.

Not worth a Flanders pin.

Wever's *Lusty Juventus* (*circâ* 1550), apud Hawkins, i. 134. Letter from Charles I. to Sir Edward Nicholas, 1645.

Not worth a halfpenny knife.

Maryage of the Bosse of Byllynggate, in Hazlitt's *Popular Poetry of England*, iii. 161.

Not worth a Harington.

Reliquiæ Wottonianæ, 1672, p. 558 (letter of Aug. 12, 1628). The farthings struck under the auspices of Lord Harington of Exton were so called.

Not worth a haw.

Piers of Fulham (Hazlitt's *Pop. Poetry*, ii. 10).

Not worth a plack (or bawbee).

The plack appears to be the same as the Brabançon *plaque;* it corresponds in character with the French *blanque*. All were of billon or of a low standard of silver.

I suppose this to be rather a Scotish saying, as the plack is a small coin of base metal, current in Scotland formerly, and worth very little. Montgomery uses the phrase in the *Cherrie and the Slae*, 1597, st. 83. *Bawbee* is said to be a corruption of *Bas* billon. The local pronunciation of the word may be indicated by the old Scotish song of "Jenny's Bawbee." The earliest issues of this piece were in billon; but the coin was subsequently made of copper, and is like our old English halfpenny. I see, however, that Robertson, in his Handbook of Scotish Coins, gives bawbee as another term for the billon plack of James V. (1514-42.

Not worth a prene.

i.e., a plum or prune. Halliwell says that the word *prene* in Somersetshire means an iron pan. See Hazlitt's *Popular Scot. Poetry*, i. 163.

Not worth a rap.

A rap is a copper coin of infinitesimal value, which is described by Snelling as current at Basle in the 18th century (*View of the Coins Current in Europe*), 1766, p. 15). But it seems that about 1722 such pieces circulated in Ireland. Ellis's *Orig. Letters*, 2nd S., iv. 330.

Not worth an egg.

Three Tails of the Three Priests of Peblis (Hazlitt's *Pop. Poetry of Scotland*, i. 160). This piece was written about 1492.

Not worth an oyster-shell.

Jack Juggler, an interlude (*circâ* 1550, edit. 1848), p. 7.

Not worth three half-pence.

The Spaniards have the expression, He's not worth his ears full of water. The following forms also occur:—Not worth a bean.—*Old English Jest-Books*, iii. 74. Not worth a bodkin.—*The Faithful Friends*, 1660. Not worth a fly. Not worth a fly's wing.—*Towneley Mysteries*, 102. Not worth a haddock.—Walker's *Paræm.*, 12. Not worth a leek's blade.—*Chyld of Bristowe*, in Hazlitt's *Pop. Poetry*, i. 111. "Not worth a leek," occurs in Gascoigne (Works, i. 67). Not worth a pin. Not worth a rush. Not worth a shittle-cock.—*Skelton*. Not worth shoe buckles.

Not worthy to be named the same day.

Not worthy to carry guts to a bear.
Not worthy to carry his books after him.
Not worthy to wipe his shoes.

Or, to tie his shoe-strings. Dekker, in his *Knights Coniuring*, 1607, speaks of the intended publication of the second part of *Erra Paters Almanack*, whose shooes Platoes cap was not worthie to wipe. A tract entitled *Platoes Cap* appeared in 1604, and may have been from Dekker's pen. George II. said of his wife after her death in 1737 that he never saw the woman worthy "to buckle her shoe."

Nothing agreeth worse
than a lady's heart and a beggar's purse. HE.

The later and weaker form is "a *proud* heart," &c.

Nothing but up and ride.
Nothing down, nothing up.
Nothing dries sooner than a tear. H.

Niente piu tosto se secca che lagrime. *Ital.*—R.

Nothing for nothing, and little for a halfpenny.
Nothing hath no savour. HE.

This occurs in a conversation between Wolsey and Cromwell, reported by Cavendish in his *Life*. That would be prior to Heywood perhaps.

Nothing have, nothing crave.
Nothing is a man's truly / but what he came by duly.
Nothing is easy to the unwilling.
Nothing is good or bad but by comparison.
Nothing is impossible to a willing heart. HE.

Nihil difficile amanti puto. *Cic.*—R.

Nothing is more easily blotted out than a good turn.
Nothing like leather.
Nothing more smooth than glass, yet nothing more brittle; nothing more fine than wit, yet nothing more fickle.
Nothing sharpens sight like envy.
Nothing so bad as not to be good for something.
Nothing succeeds so well as success.

This is also in French.

Nothing to be got without pains, but poverty.
Nothing turns sourer than milk. *E. Anglia.*

"A mild, good-humoured man is most determined when he is thoroughly provoked."—*Forby.*

Nought lay down, nought take up. HE.*
Nought venture, nought have. HE.

Chi non s' arrischia non guadagna. *Ital.* Qui ne s'aventure n'a cheval ny mule. *Fr.* Quid enim tentare nocebit? And, Conando Græci Trojâ potiti sunt. Quien no se aventura, no ha ventura. *Span.*—R.

Novelty always appears handsome.
November take flail, / let ships no more sail.
Novus homo.

Equivalent to the Anglo-French phrase, as one may perhaps call it, *Nouveau riche*, one of our Plutocrats.

Now I have got an ewe and a lamb, every one cries, Welcome, Peter.
Now's now, but Yule's in winter. D.

O MASTER VIER, we cannot pay you.

Vier seems to be connected with the wager or stakes at a game of chance.

O rare Norgem ! thou dost far exceed
Beckley, Peasmarsh, Udimore, and Brede.

Lower's *Compendious History of Sussex*, 1862, ii. 63. Norgen is Northiam, and we ought perhaps rather to read *Nor'jam*.

Oaks may fall when reeds brave the storm.
Of a good beginning cometh a good end. HE.
Of a little take a little and leave a little.
Of a little thing a little displeaseth. H.
Of a ragged colt cometh a good horse. C.
Of all birds give me mutton.
Of all crafts, an honest man is the master-craft.
Of all crafts, the thieving craft is the worst for hanging. quoth Hendyng.

Reliq. Antiq., i. 115.

Of all meat in the world, drink goes down the best.
Of all smells, bread: of all tastes, salt. H.
Of all tame beasts, I hate sluts.
Of as great knowledge as the Bishop of Dunkeld.

George Webbe's *God's Controversie with England*, 1609, p. 78.

Of fair things, the autumn is fair. H.
Of idleness comes no goodness.
Of little waxeth mickle.

Aucren Riwle, ed. Morton, p. 54. See ibid. p. 297.

Of many people it hath been said,
that Tenterden steeple Sandwich haven hath decayed.

Compare *Tottenden Steeple*, &c.

Of money, wit, and virtue, believe one-fourth of what you hear.

Of nothing comes nothing.

Merely a translation of *Ex nihilo nihil fit.*

Of ossing comes bossing. WALKER (1672).

Of saving cometh having.

Of soup and love, the first is the best.

Of sufferance cometh ease. HE.

Of two ills choose the least. HE.*

Del mal el menos. *Span.*—R.

Of unbought hide a man carveth a broad thong, quoth Hendyng.

Reliq. Antiq., i. 114. "Of un-boht hude [hide] men kerveth brod thong." "A large thonge of another man's hide."—MS. of the 16th cent., *ibid.* 207. But it occurs as far back as the twelfth century in the MS. Trin. Coll. Camb. already cited: De cute non propriâ maxima corrigia; de alieno corio liberalis. D'autrui cuir large corroie."—Meon, *Fabliaux et Contes*, 1808, iv. 195. Il coupe large courroye de cuir d'autrui. *Fr.* De piel agena larga la coréa. *Span.* The Dutch have the same proverb, according to Erasmus: Ex alieno tergore lata secari lora.

1*st Boy.* These be nimbleshavers, Nick, as well as sharers, They know how to cut large thongs out of other folks' leather."—*Lady Alimony*, 1659, ii. 1.

Of wine the middle, of oil the top, and of honey the bottom is best.

Macrob. Saturn. lib. 7 c. 12. Quæro igitur, Cur oleum quod in summo est, vinum quod in medio, mel quod in fundo optimum esse credantur. Nec cunctatus Disarius ait, mel quod optimum est reliquo ponderosius est. In vase igitur mellis pars quæ in imo est reliquis præstat pondere, et ideo supernatante pretiosior est. Contra in vase vini pars inferior admixtione fæcis non modo turbulenta, sed et sapore deterior est, pars verò summa aëris vicinià corrumpitur, &c. Vino di mezzo, oglio di sopra, e mele di sotto. *Ital.*—R. Compare *Eggs of an hour*, &c.

Of young men die many; / of old escape not any.

De giovane morirono molti, de' vecchi ne scampa nessuno. *Ital.*—R.

Off the hooks.

In bad spirits. See Pepys, 26 May, 1665.

Offenders never pardon.

Offices may well be given, but not discretion.

B. of M. R., 1629, No. 116. Probably a translation from the French.

Oft craving makes soon forgetting.

Written about 1616 by John Rokeby in the *Thornton MS.* now at Lincoln.

Oft rap rueth, quoth Hendyng.

Reliq. Antiq., i. 115.

Often and little eating makes a man fat.
Often drunk and seldom sober, / falls like the leaves in October.
Oftentimes, to please fools, wise men err.
Oil and truth will get uppermost at last.
Old.

In the sense of something which has been long usual or familiar, as we now say of a time or a person. In *Arden of Faversham*, 1592, ed. 1887, p. 34. the apprentice speaks of shutting up his stall in view of the "old filching" when the crowd comes out of St. Paul's. See Nares and Halliwell in v. This is still an expression in constant use in the sense of intimacy and endearment without reference to age.

Old be, or young die.
Old bees yield no honey.
Old birds are not caught with chaff. HE.*

Annosa vulpes non capitur laqueo.—R.

Old cattle breed not.

This, I believe, is a true observation; for probable it is, that all terrestrial animals, both birds and beasts, have in them, from the beginning, the seeds of all those young they afterwards bring forth, which seeds (eggs, if you so please to call them), when they are all spent, the female becomes effete, or ceases to breed. In birds, these seeds or eggs are visible; and Van Horn hath discovered them also in beasts.—R.

Old Cole.

In *The Defence of Coney-catching*, 1592, the author speaks of an usurer as "the Old Cole;" and in the comedy of *Look about you*, 1600 (Hazlitt's Dodsley, vii. 476), one of the speakers is greeted under this name, but altogether vaguely. The history of Old Cole *of Reading* is promised, with one or two other items, in an entry at Stationers' Hall of the 25th January, 1636-7. See my *Bibl. Collections and Notes*, 2nd Series, p. 56. The book itself is not known. Some inquiry took place in *Notes and Queries* many years ago on this subject; but it left the mattes very much as it had found it. It does not appear to me, on the whole, that the solution proposed by Allies (*Antiquities of Worcestershire*, 1856, p. 402) is of any practical value, as the phrase is clearly of earlier date.

Old custom without truth is but an old error.
Old dogs bark not for nothing.
Old enough to lie without doors.
Old fish and young flesh do feed men best. HE.

See a long note of examples in Hazlitt's Dodsley, xiii. 432. Chaucer recommends "old fish at table;" and see "Biography and Criticism, 1860, p. 276, where it appears from the *Liber Albus*, 1419, that our ancestors preferred their fish "stale."

Old fish, old oil, and an old friend are the best.
Old foxes want no tutors.
Old Harry and his wife.

Handfast Point, in Dorsetshire, and its pinnacles.

Old head and young hands. *Somerset.*

Old Lawrence has got holt on you. *Northamptonshire.*

Miss Baker's *North Gl.*, art. *Lazy Lawrence.* "Lawrence has got upon him."—Wise's *New Forest*, 1867, p. 174. The phrase appears to mean that a person has got into lazy, idle habits, from St. Lawrence being the patron of idlenesss. There is a chapbook entitled *The History of Sir Lawrence Lazy*, as old as the Restoration.

Old maids lead apes in hell.
Old man, when thou diest, give me thy doublet.
Old mares lust after new cruppers. R. 1670.
Old men and travellers may lie by authority.

Walker's *Paræm.*, 35. Il a beau mentir qui vient de loin. *Fr.* The Spaniards say, El viejo en su tierra, y el moço en la agena, mienten de una manera. Longas vias, longas mentiras. *Port.*—R.

Old men are twice children.

Awd men are twice bairns. *Scot. Senex bis puer.*

Walker's *Paræm.*, 19. Δὶς παῖδες οἱ γέροντες. And that not in respect of the mind only, but also of the body.—R.

Old men go to death, but death comes to young men.

Rather, as Mr. Howell hath it, "When they sport with young women."—R.

Old men, when they scorn young, make much of death. H.
Old men will die, and children will soon forget.

This is, however, a Scotish proverb, or at least it occurs in an old ballad called *Ane Complaint upon Fortoun*, by Robert Sempill, printed about 1567 at Edinburgh.

"Bot as the prouerbe speikis, it plaine appeiris,
Ould men will die, and barnes will sone forȝet."

Ancient Ballads and Broadsides, 1867, p. 78.

Old muck-hills will bloom.
Old pottage is sooner heated than new-made.

Old lovers fallen out are sooner reconciled than new loves begun. Nay, the comedian saith, Amantium iræ amoris redintegratio est.—It.

Old praise dies unless you feed it. H.
Old reckonings breed new disputes.
Old Sarbut says so. *Warwickshire.*

A similar method or custom of ascribing a story, or referring for farther intelligence, was current in Yorkshire, where the authority behind the names was *Brookes of Sheffield.*

Old sin, new repentance. B. OF M. R.

"Olde sinne makes new shame."—*Havelok the Dane*, l. 2161.

Old sores are hardly cured.
Old thanks pay not for a new debt.
Old wife's fair [the second day of the fair]. *Craven.*
Old wine and an old friend are good provisions. H.
Old women's gold is not ugly.

Old young and old long.

Diviene tosto vecchio, se vuole vivere lungamente vecchio. *Ital.* Maturè fias senex si diu senex esse velis. This is alleged as a proverb by Cicero in his book *de Senectute*. For as the body is preserved in health by moderate labour or exercise, so by violent and immoderate exertion it is impaired and worn out. And as a great excess of any quality, or external violence, doth suddenly destroy the body, so a lesser excess doth weaken and partially destroy it, by rendering it less lasting.—R.

Older and wiser.

Discipulus est prioris posterior dies. *Senec.* Nunquam ita quisquam benè subductâ ratione ad vitam fuit, quin res, ætas, usus semper aliquid apportet novi, &c.—*Terent.* Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος. —R.

Oldham rough-heads, Boughton trotters, Smo'field cossacks, Heywood monkey-town. *Lanc.*

Omne ignotum pro magnifico.

'Tis distance lends enchantment to the view.

Omne malum ab aquilone.

This is called *an old English adage* in a letter from James Rither of Harewood to Lord Burleigh in 1588, quoted in Wright's *Elizabeth and her Times*, ii. 377. It refers to the mischief which was always to be apprehended from the Scots before the Union. But see a French tract printed in 1628, and given by Fournier in the sixth volume of his *Variétés Historiques et Literaires*.

On a good bargain think twice. H.

New Help to Discourse, 1721, p. 134.

On Candlemas Day, if the sun shines clear,
the shepherd had rather see his wife on the bier.

Forby's *Vocabulary*, 1830, p. 416.

On Candlemas Day throw candle and candlestick away.

Current in Somersetshire, according to Ray. "It is to be noted that from Candlemass the use of tapers at vespers and litanies, which prevailed throughout the winter, ceased until the ensuing All Hallowmass, and hence the origin of this time-worn English proverb. Candlemass candle-carrying remained in England till its abolition by an Order in Council in the second year of K. Edw. VI."

On Candlemas Day
you must have half your straw and half your hay.
On Holy-rood Day the devil goes a-nutting. *East Anglia.*
On Lady Day the later / the cold comes over the water.
On Michaelmas Day the devil puts his foot upon the blackberries. N. AND Q.
On painting and fighting look aloof. H.
On Saturday new, on Sunday full,
was never good, and never wooll. *East Anglia.*

i.e., The new moon on Saturday, and full moon on Sunday, are unlucky. Forby's *Vocab.*, 417. Compare *A Saturday moon*, &c.

On Shrove Tuesday night, though thy supper be fat,
before Easter Day thou mayst fast for all that. *Isle of Man.*
On St. Distaff's Day / neither work nor play. D.
On St. Luke's Day the oxen have leave to play.
On St. Valentine,
all the birds of the air in couples do join.
On the first of April
you may send a gowk whither you will.
On the first of March / the crows begin to search. *North.*
On the first of November, if the weather holds clear,
an end of wheat-sowing do make for this year. D.
On the house-top in anger soon is a fool. Ds.
On the third of April
comes in the cuckoo and the nightingale. D.

In Sussex, the 14th of April is supposed to be "first cuckoo-day," but, in fact, this bird is heard long before—as early as February in the present year (1905).

On the wrong side of the blanket.

Said of the birth of an illegitimate child.

On the wrong side of the ledger.

In debt

On this hill a church shall be built,
and the name of it shall be called Winwick.

Higson's *MSS. Coll. for Droylsden*, &c. There are several *quasi*-prophetic couplets of this description, applying to other localities. Mr. Higson gives the following traditionary verses in connection with this church; they embody what was at one time, at least, a local superstition:

"And as for good old Winwick Church,
It stands upon the sod;
And when a maid goes to be wed,
The steeple gives a nod."

On Thursday at three,
look out, and you'll see
what Friday will be. *S. Devon.*
On Valentine's Day
will a good goose lay;
if she be a good goose, her dame well to pay,
she will lay two eggs before Valentine's Day. F.
Once a knave, always a knave.

Qui semel scurra nunquam paterfamilias. *Cic. Orat.* Aliquando qui lusit iterum ludet. The Spaniards say, La Vergüença, y la honra, la muger que la pierde nunca la cobra.—R.

Once a wood, then a sea, / now a moss, and e'er will be.

Higson's *MSS. Coll.*, No. 81. This refers to Pilling Moss, in Lan

cashire. See *Manners and Customs of Westmoreland*, p. 564. There is another saying: God's grace and Pilling Moss are boundless. Chat Moss, near Warrington, used to be regarded as equally so, and as unlikely ever to be reclaimed; but some of it is now enclosed, and cultivated; and the railway passes over a portion. Compare Figuier, *World before the Deluge*, 1869, p. 232-3.

Once an use, and ever a custom. CL.
Once, and use it not.
Once at a coronation.
Once in a blue moon.

Mr. W. D. Sweeting, of Peterborough, observes in *Notes and Queries*:—"I have twice heard this expression used by educated persons in the sense referred to. 'Once in a blue moon' was used to mean 'extremely seldom.' The fathers of both these persons were born in Suffolk, and I think it must be an East Anglian phrase."

Once in ten years one man hath need of another.
Once out and always out.
Once paid never craved.
Once warned, half-armed.

Lottery of 1567; *Letters of Eminent Literary Men*, Camd. Soc., p. 68.

One and none is all one.
One beats the bush and another catcheth the bird.

Paston Letters, iii. 44.

"And while I at length debate, and beate the bushe,
There shall steppe in other men, and catche the burdes."—*Heywood.*

Il bat le buisson sans prendre l'oisillon. *Fr.* Uno levanta la caza, y otro la mata. *Span.* The Italians say, I picciol cani trovano, mà i grandi hanno la lepore. This proverb was used by the Regent Bedford at the siege of Orleans in 1428. When the citizens, besieged by the English, would have yielded up the town to the Duke of Burgundy, who was in the English camp, and not to the Regent, he said, "Shall I beat the bush, and another take the bird? No such matter." Which words did so offend the Duke, that he made peace with the French, and withdrew from the English.—R.

One beggar is woe / that another by the door should go.

Armin's *Nest of Ninnies*, 1608.

One beggar's enough at a door. CL.
One body is no body. CL.
One came in with his five eggs. HE.*

Another version is: You come in with your five eggs a penny, and four of them are rotten. It seems to be said of an exaggerator.

One cannot be in two places at once.
One cannot live by selling ware for words.
One cherry-tree sufficeth not two jays.
One cloud is enough to eclipse all the sun.
One crow never pulls out another's eyes. B. OF M. R.
One day is better than sometimes a whole year. D.
One day of pleasure is worth two of sorrow.
One devil is like another.

One doth the scath, and another hath the scorn.
One enemy is too much. H.
One enemy is too much for a man in a great post, and a hundred friends are too few.
One eye of the master sees more than ten of the servant's. H.
One eye-witness is better than two hear-sos. CL.
One father is better than a hundred schoolmasters. H.
One favour qualifies for another.
One flower makes no garland. H.
One fool can ask more than ten wise men can answer.

En Tosse kan spörge mere end ti Vise kan besvare.—*Dan.*

One fool makes a hundred. H.

The Spaniards say the same.

One foot is better than two crutches. H.
One { gained / gave / spent } as much as the other.

See Black's *Guide to Devon*, p. 233.

One gift well given recovereth many losses.
One God, no more, / but friends good store. CL.
One good head is better than a hundred strong hands.
One good [or bad] turn asketh another. HE.

Rowlands' *Paire of Spy-Knaves* (1619), sign. C 4 *verso*. "Qui plaisir fait plaisir requiert. *Fr.* Hazme la barba, y harete el copete. *Span.* Gratia gratiam parit. Χάρις χάριν τίκτει. *Sophocl.* He that would have friends, must show himself friendly. Chi servigio fà servigio as petta. *Ital.* Fricantem refrica, τὸν ξύοντα ἀντιξύειν."—R.

One grain fills not a sack, but helps his fellows. H.
One grain of pepper is worth { a basketful of gourds. / a cartload of hail.
One had as good be nibbled to death by ducks, or pecked to death by hens.
One had as good eat the devil as the broth he is boiled in. CL.
One hair of a woman draws more than a team of oxen.
One half the world knows not how the other half lives.

"Le Prouerbe est tres-veritable, qui dit que l'vne des parties du monde ne sçait comme l'autre vit."—*Le Miroir du temps passé*, 1625, p. 3.

One hand in a purse, and two in a dish. CL.
One hand washeth the other, and both the face. H.

Booke of Meery Riddles, 1629, No. 132. Manus manum lavat. *Petronius.*

One hour's sleep before midnight is worth three after. H.

For the sun being the life of this sublunary world, whose heat causes

and continues the motion of all terrestrial animals, when he is farthest off, that is about midnight, the spirits of themselves are aptest to rest and compose, so that the middle of the night must needs be the most proper time to sleep in, especially if we consider the great expense of spirits in the day time, partly by the heat of the afternoon, and partly by labour, and the constant exercise of all the senses: wherefore then to wake is to put the spirits in motion, when there are fewest of them, and they naturally most sluggish and unfit for it.—R.

One ill weed mars a whole pot of pottage. C.
One ill word asketh another. HE.
One is a play, / and two is a gay [a toy]. *Cornw.*
One is not so soon healed as hurt.
One jeer seldom goeth forth but it bringeth back its equal.
One kindness is the price of another.
One leg of a lark's worth the whole body of a kite.
One lie makes many.
One lordship is worth all his manners.

A play on the word *manners*, which may be read two ways, with a slight violence to orthography.

One love drives out another.
One mad action is not enough to prove a man mad.
One [magpie] for sorrow: / two for mirth:
three for a wedding: / four for [a] birth:
five for silver: / six for gold:
seven for a secret, / not to be told:
eight for heaven: / nine for hell:
and ten for the devil's own sel. D.*

The four opening lines sometimes run:

"One magpie for sorrow,
Two for joy:
Three for a wedding:
Four for a boy."

In the *Teesdale Glossary*, 1849, p. 95, is a different and briefer version:

"One's sorrow:
Two's good luck:
Three's a wedding:
Four's death."

And Mr. Couch, in his *Folk-lore of a Cornish Village*, also substitutes *death* for *birth* in the fourth line. It is a common superstition that to spit three times averts the ill-luck attendant on the sight of a single bird.

One man is better than another. *Draxe.*
One man is nobody. *Draxe.*
One man is worth a hundred, and a hundred are not worth one. B. OF M. R.
One man may better steal a horse than another look on [or over the hedge]. HE.

"*Tophas.* Good Epi let mee take a nap: for as some man may better steale a horse, then another looke over the hedge; so divers shall be sleepie when they would fainest take rest."—Lyly's *Endimion*, 1591 (Works, 1858, i. 37).

One man's breath another man's death.

Lo que es bueno para el higado es malo para el bazo. *Span.*—R.

One man's company is no company.

Compagnia d'uno, compagnia di niuno. *Ital.*—R.

One man's fault is another man's lesson.
One man's meat is another man's poison. WALKER (1672).
One may as much miss the mark by aiming too high as too low.
One may as soon break his neck as his fast there.
One may be confuted and yet not convinced.
One may buy gold too dear.
One may know by your nose what pottage you love.
One may know your meaning by your gaping.
One may live and learn.

Non si finisce mai d'imparare. *Ital.* Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος. A famous saying of Solon: Discenti assidue multa senecta venit. And well might he say so; for, Ars longa, vita brevis, as Hippocrates begins his Aphorisms.—R.

One may point at a star, but not pull at it.
One may say too much even upon the best subject.
One may see day at a little hole. C.
One may surfeit with too much, as well as starve with too little.
One may think that dares not speak.

And it as usual a saying, Thoughts are free. Human laws can take no cognisance of thoughts, unless they discover themselves by some overt actions.—R.

One may understand like an angel, and yet be a devil.
One may wink and choose.
One might have filled them with a fillip. WALKER (1672).
One mule doth scrub another.

Randolph's *Muses Looking-Glass*, 1638, act iii. sc. 4. *Mulus mulum scabit.* One mule scratcheth another. Coryat, *Travailer for the English Wits*, 1616, p. 27.

One nail drives out another.
One of his hands is unwilling to wash the other for nothing.
One of the court, but none of the counsel. CL.
One of these days is none of these days.
One of those gentle ones, that will use the devil himself with courtesy.
One outward civility is current pay for another.
One pair of ears draws dry a hundred tongues. H.
One pair of heels is worth two pair of hands. CL.

"Your legs did better seruice than your hands."

—*True Tragedie of Richard Duke of Yorke*, 1595 (Hazlitt's *Shakespear's Library*, vi. 42). Always for cowards. Mas vale una traspuesta que dos

assomados. *Span.* Qui n'a cœur ait jambes. *Fr.* In the same words, Chi non ha cuore habbi gambe. *Ital.* He that hath no heart, let him have hecls.—R.

One pirate gets nothing of another but his cask.
One saddle is enough for one horse.
One scabbed sheep's enough to spoil a flock.

Taylor's *Pastorall*, 1624. "Una pecora infetta n' ammorba una setta. *Ital.* Il ne faut qu' une brebis rogneuse pour gâter tout le troupeau. *Fr.* The Spaniards say, El puerco sarnaso revuelve la pocilga.

Grex totus in agris
Unius scabie cadit et porrigine porci. *Juvenal.*"—R.

"One tainted sheep mars a whole flock."—*The Rebellion*, 1640, by T. Rawlins (Hazlitt's Dodsley, xiv. 77).

One sheep follows another.
One shoulder of mutton drives down another.

L'Appetit vient en mangeant. *Fr.*—R.

One shrew is worth two sheep.

Gascoigne's Works, by Hazlitt, ii. 42.

One shrewd turn followeth another. C.
One slumber finds another. H.
One sound blow will serve to undo us all. H.
One stroke fells not an oak. H.
One swallow makes not summer. HE.

Una hirundo non facit ver.—Polyd. Vergil (*Prov. Libellus*, 1498, edit. 1503, sign. G ii. *verso*). One swallowe proueth not that summer is neare. —Northbrooke's *Treatise against Dauncing*, &c. (1577), ed. 1843, p. 158. In the verses by F. C. before Swallow's *Cinthia's Revenge*, 1613, we have:

"One swallow makes no summer, most men say,
But who disproues that prouerbe, made this play."

"This is an ancient Greek proverb. *Arist. Ethic. Nicom.* lib. i. Μιὰ χελιδὼν ἔαρ οὐ ποιεῖ. Una golondrina no hace verano. *Span.*"—R.

"Een svale gjör ingen Sommer."—*Dan.*

One sword keeps another in the sheath. H.
One tale is good till another is told.

Therefore a good judge ought to hear both parties. Qui statuit aliquid parte inauditâ alterâ, æquum licet statuerit, haud æquus est. *Sen.*—R.
This makes part of the title to a tract by W. Waterhouse, 4o, 1662.

One thing thinketh the horse, and another he that saddles him.
One to-day is worth two to-morrows.
One tongue is enough for a woman.

This reason they give who would not have women learn languages.—R.

One tongue is enough for two women.
One too many maketh some to seek,
when two be met that banquet on a leek.

Gascoigne's *Posies*, 1575 (Works, edit. Hazlitt, i. 64).

One trick needs a great many more to make it good.
One, two, three :
what a lot of fisher nannies I see !

Allusive to the fisherwomen of Aberdeen. See *Penny Magazine*, 1840, p. 370.

One white foot—buy him.
Two white feet—try him.
Three white feet—look well about him.
Four white feet—go without him.

—*Notes and Queries*, June 3, 1882.

One wit, and bought, is worth two for nought.
One wrong step may give you a great fall.
One yate for another, good fellow.

They father the original of this upon a passage between one of the Earls of Rutland and a country fellow. The Earl, riding by himself one day, overtook a countryman, who very civilly opened him the first gate they came to, not knowing who the Earl was. When they came to the next gate, the Earl, expecting he should have done the same again, Nay, soft, saith the countryman ; one yate for another, good fellow.—R.

One year a nurse, / and seven years the worse.

Because feeding well and doing little, she becomes liquorish, and gets a habit of idleness.—R.

One year of joy, another of comfort, and all the rest of content.

A marriage wish.—R.

One's too few, three too many.
Open not your door when the devil knocks.
Open thy purse, and then open thy sack.

i.e., Receive thy money, and then deliver thy goods.—R.

Opportunity is the cream of time.
Opportunity is whoredom's bawd. C.
Opportunity makes the thief. HE.*

Occasio facit furem. The Italians say, Ad arca aperta il giusto pecca. Where a chest lieth open, a righteous man may sin. The Spaniards say, Puerta abierta, al santa tienta. The open door tempts a saint.—R.

Ore rotundo.

With a loud voice or confidently.

Orlando Furioso.

A cant term in Charles I.'s time for a boisterous, blustering blade. See the *Brothers of the Blade*, 1641, p. 3.

Otium cum dignitate.

Our ancestors grew not great by hawking and hunting.
Our cake's dough on both sides.
Our fathers, who were wondrous wise,
did wash their throats before they washed their eyes.
Our spit is not yet at the fire, and you are basting already.
Out at heels and elbows.

Fraunce's *Lawyer's Logick*, 1588.

Out of debt, out of danger.

"But they [the Utopians] muche more maruell at and detest the madnes of them, whyche to those riche men, *in whose debte and daunger they be not*, do giue almost diuine honoures, for none other consideration, but bicause they be riche."—More's *Utopia* (1516), transl. by Robinson, 1551, ed. Arber, p. 104.

Out of door, out of debt. *Somerset.*

Spoken of one that pays not when once gone.—R.

Out of God's blessing into the warm sun. HE.

The meaning of this expression, which is used by Shakespear, has been much disputed. The passage in Heywood stands thus:

In your rennyng from him to me, ye renne
Out of gods blessing into the warme sunne.
Where the blynd leadth the blynd, both fall in the dyke,
And blynd be we both, if we thinke vs lyke.

The sense here, as in two or three passages of Lyly's *Euphues*, 1579 (cited in *Notes and Queries*, 4th S., ii. 459-60), seems to be out of an austere goodness of life into luxurious and less exemplary ways. Comp. Nares, *Glossary*, 1859, p. 375, and Hunter's *New Illustr. of Shakespear*, i. 251, where the phrase is supposed, for a reason there given, to imply the inability to get a husband.

Out of gunshot.
Out of sight out of mind. HE.

I suspect that this should properly form a couplet with a second adage already given:

Owt of sight, owt of mynde;
Fast bynde, fast fynde;

and in the MSS. additions to a copy of Heywood, 1576, the two sentences follow each other.

"Men seyn right thus alway the nye slye
Maketh the ferre lefe to be lothe."
—*Chaucer.*

Compare *Far from eye*, &c. "I do perceive that the olde proverbis be not alwaies trew, for I do finde that the absence of my Nath. doth breede in me the more continuall remembrance of hym."—*Anne, Lady Bacon, to Jane, Lady Cornwallis*, 1613. Again, at p. 19 of *The Private Correspondence of Lady C.*, edited by Lord Braybrooke, Sir N. Bacon speaks of the *owlde prouerbe*, Out of sighte, out of mynde. The modern line, Though lost to sight, to memory still dear, is traceable to the old adage. "This is, I suppose, also a Dutch proverb; for Erasmus saith, Jam omnibus in ore est, qui semotus sit ab oculis eundem quoque ab animo semotum esse. Absens hæres non erit. The Spaniards say, Quan lexos de ojos, tan lexos coraçon."—R.

Out of the danger of one.

Or beyond his danger, *i.e.*, out of his power or jurisdiction. So, in the

tragic-comedy of *Calisto and Melibœa* (about 1520), in Hazlitt's Dodsley, i. 54:

"Out of his danger will I be at liberty."

And again in the *Summoning of Every Man* (ibid., i. 132):

"This I do in despite of the fiend of hell,
To go quit *out of his peril*."

In *A C. Mery Talys*, 1526, repr. Hazlitt, 1887, fol. ix. *recto*, a woman, who has been told, how she may save her newly farrowed pigs by putting them in a cuckold's hat, observes to her female neighbours: "I haue gone round aboute to borrow a cockoldys hat and I can get none wherefore yf I lyue another yere I wyll haue one of myne own and be out of my neyghbours daunger."

In the same sense, in *Ralph Roister Doister* (Hazlitt's Dodsley, iii. 62), Merrygreeks asks Roister Doister:

"Are ye in danger of debt to any man?"

Compare *Within the danger*, infrà, and *Out of debt*, &c., above.

Out of the frying-pan into the fire.

"Cader dalla padella nelle bragie. *Ital.* Saulter de la poile et se jetter dans les braises *Fr.* De fumo in flammam (which Ammianus Marcellinus cites as an ancient proverb) hath the same sense. Nè cinerem vitans in prunas incidas. Εἰς τὸ πῦρ ἐκ τοῦ καπνου. *Lucian.*—R. Fogir do fumo, e cair no fogo. *Port.* The Spaniards say, Andar de coços en colódros.

Out of the North / all ill comes forth.

A Winter Dreame, 1649, p. 13. Compare *Omne malum*, &c.

Out of the world and into Bodmin.

The situation of the present town of Bodmin, in a valley where it is hidden from the surrounding country, may explain this; or perhaps it refers to the dulness of the town. See *Bodmin Register*, p. 335. The proverb, however, is applied to other places, *mutatis mutandis*. In the *Laird of Logan*, we find, Out of the world and into Kippen. My friend Mr. H. Pyne, a Somersetshire man, told me that it is also said of Stogursey (properly Stoke-Courcy).

Out of time, / out of tune. HERRICK.

Over-done pride / maketh naked side.

How the Goode Wif, &c., in Hazlitt's *Pop. Poetry*, i.

Over-much pity / spoileth a city. WHETSTONE.

Over shoes, over boots. CL.

This hath almost the same sense with that, Ad perditam securim manubrium adjicere.—R.

Over the fire-stones. *S. Devon.*

i.e., to prison.

Over the greatest beauty hangs the greatest ruin.

Over the left shoulder.

Part of the title of a satirical tract published in 1660. The saying is still in occasional vogue.

Overdoing is doing nothing to the purpose.

Own is own, and other men's edneth [reneweth], quoth Hendyng.

Reliq. Antiq., i. 114. Heywood (*Woorkes*, 1562, part ii. c. 4) and Clarke (*Parœm.*, 1639, p. 182) have it: Owne is owne at reckoning's end.

Oxford for learning, / London for wit,
Hull for women, / And York for a tit.

Higson's *MSS. Coll.*, 209.

Oxford knives, / London wives.
Oysters are not good in the month that hath not an R in it.

Buttes' *Dyets Dry Dinner*, 1599.

PAIN is forgotten where gain follows. C.
Pain past is pleasure.
Pains are the wages of ill pleasures.
Painted pictures are dead speakers.
Painters and poets may lie by authority.

Mentiri Astronomis, pictoribus atque Poetis. See Harington's *Apologie of Englishe Poetrie* (prefixed to his translation of Ariosto, 1591), repr. 1813, *princip.* Compare *A traveller,* &c.

Pale moon doth rain, red moon doth blow:
white moon doth neither rain nor snow. CL.
Pap with a hatchet.

Allusive to a person saying something kind or gentle in a rough, brusque way. The title of a Marprelate tract ascribed to Lyly.

Pardon all men, but never thyself.
Pardon this, and the next time powder me in salt.

Udall's *Ralph Roister Doister* (1566), ed. 1847, p. 33.

Parnassus has no gold mines in it.
Parshur { where d'ye think?
{ God help me!

Here said of the character of the pear and apple harvest, but common to many places in an analogous sense. Parshur is Pershore in Worcestershire.

Parsley fried will bring a man to his saddle, and a woman to her grave.

I know not the reason of this proverb. Parsley was wont to be esteemed a very wholesome herb, however prepared; only by the ancients it was forbidden them that had the falling sickness; and modern experience hath found it to be bad for the eyes.—R. The seeds of the parsley are poisonous in some cases, and there is a poisonous herb known as *Fool's Parsley.* But we are still no nearer.

Passionate men, like fleet hounds, are apt to overrun the scent.
Past cure is still past care.

Loves Labors Lost, 1598.

Past labour is pleasant.
Patch and long sit : / build and soon flit.
Patch by patch is good housewifery, but patch upon patch is plain beggary.
Pater-noster built churches, and Our Father pulls them down.

I do not look upon the building of churches as an argument of the goodness of the Roman religion ; for when men have once entertained an opinion of expiating sin and meriting heaven by such works, they will be forward enough to give not only the fruit of their land, but even of their body, for the sin of their soul : and it is easier to part with one's goods than one's sins.—R.

Patience and pusillanimity are two things.
Patience is a flower that grows not in every garden.

Epistolæ Ho-elianæ, under date 1644 (but the chronology of this volume is not very trustworthy). Herein, adds Ray, is an allusion to the name of a plant so called, *i.e.*, Rhabarbarum monachorum.

Patience is a plaister for all sores.

Sale della patienza condisce al tutto. The salt of patience seasons everything.—R.

Patience, time and money accommodate all things. H.
Patience upon force is a medicine for a mad dog.
Patience with poverty is all a poor man's remedy.
Paul's will not always stand.
Pax.

An expression employed by boys at play.

Pay what you owe, / and what you're worth you'll know.
Peel a fig for your friend and a peach for your enemy.

To peel a fig, so far as we are concerned, can have no significance, except that we should not regard it as a friendly service ; but in fact the proverb is merely a translation from the Spanish, and in that language and country the phrase carries a very full meaning, as no one would like probably to eat a fig without being sure that the fruit had not been tampered with. The whole saying, however, is rather unintelligible. "Peeling a peach" would be treated anywhere as a dubious attention.

Peep ! I see a knave. CL.
Peevish pity mars a city. C.
Pen and ink is wit's plough. CL.
Pendle, Ingleborough, and Penigent,
are the three highest hills between Scotland and Trent.

There is another and truer version :

Pendle, Penigent, and Ingleborough,
Are the three highest hills all England thorough.

"These three hills are in sight of each other ; Pendle, on the edge of Lancashire ; Penigent and Ingleborough, near Settle, in Yorkshire, and not far from Westmoreland. In Wales, I think Snowdon, Caderidris, and Plimlimmon are higher."—R. Pendle Hill is the *Alpes Penini montes of*

Richard of Cirencester. See *Archæologia*, i. 64. Grey Friar, in the N. of Lancashire, and Whernside in Yorkshire, are loftier than Pendle Hill. But in such cases as this the country folks are sure to maintain the honour of their own, in spite of facts and Ordnance Surveys.

Penniless Bench.

A metonym for poverty, used by Randolph in his *Hey for Honesty*, 1651, or rather perhaps by F. J., the editor of that posthumous publication in the "Argument of the Comedy." It occurs also in Massinger's *City Madam*, 1658, iv. 2.

Penny and penny / laid up will be many.
Penny in pocket is a good companion.
Penny in purse will make me drink, when all the friends I have will not.
Penny-wise and pound-foolish.

Burton's *Anatomy of Melancholy*, 1621; title of a tract by Decker, printed in 1631. Μετρω ὑδωρ πινοντες, ἀμέτρως μάζαν ἔδοντες. *i.e.*, Ad mensuram aquam bibunt, sine mensura offam comedentes. He spares at the spigot, and lets it out at the bung-hole.—R.

Pennyless souls may pine in purgatory.
Pension never enriched young man. H.
Pepper is black, / yet it hath a good smack:
snow is white, / yet it lies in the dyke.

Walker's *Paræm.*, 1672, p. 56. *Pepper is black* was a popular tune in Q. Elizabeth's time, and is the one to which one of Elderton's ballads (*Handb. of E. E. L.*, art. Elderton, No. 12) was appointed to be sung.

Perfect love never settled in a light head.
Perseverance kills the game.
Pershore. See *Parshur*.
Perverseness makes one squint-eyed. H.
Peter in, Paul's out.
Peter is so godly, that God don't make him thrive.
Peter of Wood, church and mills are all his. *Cheshire.*
Pheasants are fools if they invite the hawk to dinner.
Physicians' faults are covered with earth, and rich men's with money.
Pickpockets are sure traders, for they take ready money.
Pie-lid makes people wise.

Because no one can tell what is in a pie till the lid be taken up.—R.

Piers Ploughman.

This expression is used by Gascoigne to personify a husbandman generally.

Pigeons are taken when crows fly at pleasure.
Pigeons and priests make foul houses.

Rich's *New Description of Ireland*, 1610, ch. xiii. This saying is allusive to the notorious immorality of the popish priests, who visited their parishioners, and entered into improper relations with the female members of establishments, especially among the Irish *Kearne*. But it

was a common incident in all early communities. The priest was the bane of society.

Pigeons' milk.

An ironical saying; but in fact pigeons have milk. See Jesse's *Scenes in Country Life*, edit. 1853, p. 317.

Pigs fly in the air with their tails forward.
Pigs love that lie together.

A familiar conversation breeds friendship among them who are of the most base and sordid natures.—R.

Pigs' marrow will make you mad: pigs' milk will give you the scurvy. *Midl. Counties.*

Notes and Queries, 2nd S., v. 391, 465, 522.

Pigs play on the organs.

A man [perhaps the organist] so called at Hog's Norton in Leicestershire, or Hock's Norton.—R. See Hazlitt's Collections under *Pygge* and *Pygge*. The following facetious explanation of this saying occurs in *Witts Recreations*, 1640, sign. C 6 *verso:*

"*Vpon pigs devouring a bed of penny-royall, commonly called Organs.*

A good wife once a bed of Organs set,
The pigs came in and eate up every whit,
The good-man said: wife, you your garden may
Hogs Norton call, here pigs on Organs play."

"*Benausus.* But the great work in which I mean to glory,
Is in the raising a cathedral church:
It shall be at *Hogs-Norton*, with a pair
Of stately Organs; more than pity 'twere
The pigs should lose their skill for want of practice."

—Randolph's *Muses Looking-glass*, 1638, act iii. sc. 1.

Rivett, in his reply to Smirke, 1676, p. 43, says: "His intolerable ridiculous story of contriving a pair of Organs of Cats, which he had done well to have made the Pigs at Hogs Norton play on, puts me in mind of another story."—Rivett appears to have been unaware of any personal allusion.

Pin not your faith on another's sleeve.
Piping hot.

This expression is taken from the custom of a baker's blowing his pipe, or horn, in villages, to let the people know his bread is just drawn, and consequently "hot" and light.—Lemon's *Dictionary*, 1783, quoted by Brady (*Var. of Lit.*, 1826).

Piping Pebworth, dancing Marston,
haunted Hilbro, hungry Grafton;
dodging Exhall, Popish Wicksford;
beggarly Broom, and drunken Bidford.

Higson's *MSS. Coll.*, No. 100. Pebworth is in Gloucestershire, near Campden; there are so many places of the name of Marston that it is difficult to identify *dancing* Marston, unless it be Marston-Long, in Gloucestershire. Hilborough is in Norfolk; Exhall may be the town so called near Coventry; Wicksford is probably Wickford in Essex. There are many *Brooms;* Bidford, in Staffordshire, is perhaps the place here intended. See Dyce's *Shakespear*, edit. 1868, i. 110, where a tradition is

noticed, that these foolish lines were composed extempore by the great poet. Perhaps the only value of this story is to shew, which it may, that the quatrain was in some form or other in circulation at that time.

Pirates may make cheap pennyworths of their pillage.
Piss not against the wind. R. 1670.
Pity cureth envy.
Placebo.

This word is used by Harington in his *Apologie of Poetrie*, 1591, to signify something done to propitiate.

Plain dealing is a jewel.

"*La.* They were a' plane folks, and did not know the lawes.
Adam. They were plaine indeede; and thereof grew the prouerbe 'Plaine dealing is a Iewell.'
La. But he that vseth it shall die a beggar.
Adam. That addition was made by some Lawyer or Poet."
—Day's *Law Trickes*, 1608, ed. Bullen, 23. Clarke, in his *Parœmiologia*, 1639, gives the saying with the addition. In his *North-West Fox*, 1635, p. 172, Luke Fox calls this "our Yorkshire Proverbe."

Plain dealing is dead, and died without issue.
Plain dealing is more praised than practised.
Plain of poverty and die a beggar.
Plant pears for your heirs.

A proverb which no longer holds true, since pears are now made to yield well after a few years; but formerly the tree was, it appears, of particularly slow growth, though, according to the *French Gardener*, 8vo, 1658, the varieties at that time in cultivation were extremely numerous.

Plant the crab tree where you will, it will never bear pippins.
Play off your dust.
Play, women, and wine undo men laughing.
Pleasant hours fly fast.
Please God and Lord Mount-Edgcumbe.

This saying, which must be admitted to be rather a silly one, is current in the neighbourhood of Mount-Edgecumbe, near Devonport, where the Earl is the principal resident, and of course a personage of weight.

Please the pigs.

It has been said that this is a corruption of Please *the pix*, the sacred vessel so called; but I scarcely think it likely.

Pleasing ware is half sold. H.

Chose qui plait est à demi vendue. *Fr.* Mercantia che piace è mezza venduta. *Ital.*—R.

Pleasure that comes too thick grows fulsome.
Pleasures, while they flatter, sting.

Plenty brings pride, pride plee, plee pain, pain peace, peace plenty.

Gascoigne's *Posies*, 1575; MS. of the 15th cent. in *Rel. Ant.*, i. 315 (a different version).

Plenty is no dainty. HE.
Plenty of ladybirds, plenty of hops.

The *coccinella* feeds upon the *aphis*, that proves so destructive to the hop-plant.—*Cuthbert Bede.*

Plough deep whilst sluggards sleep,
and you shall have corn to sell and to keep.

Poor Richard Improved, 1758.

Pluck not a courtesy in the bud.
Poets are born; but orators are made.
Point not at others' spots with a foul finger.
Policy goes beyond strength.
Pompey is on your back.

A relic of nursery mythology. The *black dog Pompey* is said to be on a child's back when he is fractious. This is a common saying in some parts of the country, and my wife, a native of Denbighshire, when little, entertained a stout belief in the existence of this mythic Pompey, and always fancied he was on her back, though not palpable. In South Devonshire, they say in a similar sense, "Your tail's on your shoulder."

Pons Asinorum Assfordy Bridge.

The fifth problem of the first book of *Euclid* is so called, from the difficulty which slow scholars have to pass over it.

Poor and proud? Fy, fy. C.
Poor folk fare best. CL.
Poor folks are glad of pottage.
Poor folks must say Thank ye for a little.
Poor men have no souls.
Poor men seek meat for their stomach; rich men stomach for their meat.
Poor men's tables are soon spread.
Portman, Horner, Popham, and Thynne,
when the monks went out, they came in.

Thynne's *Animadversions on Chaucer*, ed. 1875, p. ix.

Possession is eleven points in the law, and they say there are but twelve.
Possession is nine points of the law.

This is a sort of proverbial aphorism based on the Law of the Twelve Tables *in litibus vindiciarum* or actions for claims.

Pot and kettle.

La padella dice al paiuolo, fatte in là, che tu non mi tinga. *Ital.* Il laveggio si fa beffe della pignatta. *Ital.* We also say, The chimney-sweeper bids the collier wash his face.—R.

Pot luck.

An expression referrable perhaps to the primitive habit of dining from a common *pot au feu*. The Venetians ask you to come and partake of four grains of rice.

Poulterers' measure.

"And the cõmonest sort of verse which we vse now adayes (*viz.*, the long verse of twelue and fourtene sillables), I know not certainly howe to name it, vnlesse I should say that it doth consist of Poulters measure, which giueth xij. for one dozẽ and xiiij. for another.—Gascoigne's *Certayne Notes of Instruction* (1572), Works, by Hazlitt, i. 507.

Pour gold on him, and he'll never thrive. CL.
Poverty breeds strife. *Somerset.*
Poverty is not a shame, but the being ashamed of it is.
Poverty is the mother { of all arts. / of health.
Poverty on an old man's back is a heavy burthen.
Poverty parteth fellowship. HE.
Power weakeneth the wicked.
Powis is the Paradise of Wales.
Practice makes perfect.
Practise what you preach.
Praise a fair day at night.
Praise at parting, and behold well the end.

Gesta Romanorum, ed. 1838, p. 34. Stephen Gosson wrote a Moral, now lost, called *Praise at Parting*.

Praise at the parting.

Tail of Rauf Coilyear, 1572 (Hazlitt's *Pop. Poetry of Scotland*, i. 218).

Praise day at night, and life at the end. H.

Or else you may repent; for many times clear mornings turn to cloudy evenings. Della vita il fine e 'l di loda la sera. *Ital.*—R. "Praise not the sun, till the day is out: praise counsel, when you have followed it, and ale when you have drunk it."—*Swedish.*

Praise not the day before night.
Praise the hill, but keep below. H.
Praise the Lord, and keep your powder dry.
Praise the sea, but keep on land. H.

Loda il mare, e tienti à terra. *Ital.*—R.

Praise without profit puts little in the pot.
Prate is but prate; 'tis money buys land.
Prate is prate; but it's the duck that lays the egg.
Pray for yourself; I am not sick. HE.*
Precepts may lead; but examples draw.
Presbyter is priest writ large, and priest is presbyter writ small.
Press a stick, and it seems a youth. H.
Preston for panmugs, / Huyton for pride;

Childwall for toiling, / and playing beside.

Higson's *MSS. Coll. for Droylsden*, No. 35.

Presumption first blinds a man, and then sets him a running.

Prettiness dies first. H.

Prettiness makes no pottage.

Prevention is better than cure.

Pride and grace / dwell never in one place. F.

Pride and poverty are ill met, yet often together.

Pride breakfasted with Plenty, dined with Poverty, and supped with Infamy.

Poor Richard Improved, 1758. Compare *Note to He that in East Cheap*, &c.

Pride feels no cold [or pain].

Pride goeth before, and shame cometh after. HE.

Three Lords and Three Ladies of London, 1590, Hazlitt's Dodsley, vi.

Pride had rather go out of the way than go behind.

Pride is as loud a beggar as want, and a great deal more saucy.

Pride is the sworn enemy to content.

Pride, joined with many virtues, chokes them all.

Pride may lurk under a threadbare cloak.

Pride often borrows the cloak of humility.

Pride scorns a director, and choler a counsellor.

Pride scorns the vulgar, yet lies at its mercy.

Pride will have a fall. HE.

There is an epigram on this proverb in *Witts Recreations* (ed. 1817, ii. 116). It is not worth quoting.

Princes' intimates are like casting-counters.

It is an old adage that princes privados and favourites of kings are like casting counters, which are used in the Exchequer as in play to count by. That sometimes they stand for one, sometimes for ten, sometimes for a hundred.—*Fragmenta Aulica*, 1662, p. 108.

Priests love pretty wenches.

One of the posies in the Lottery of 1567 (Kempe's *Loseley MSS.*, 212).

Procrastination is the thief of time.

The Spaniards say: By the road of By-and bye one arrives at the town of Never

Proffered service stinketh. HE.

Merx ultronea putet.—*Hieronym.* Erasmus saith, Quin vulgo etiam in ore est, ultro delatum obsequium plerumque ingratum esse. So that it seems this proverb is in use among the Dutch too.

Profit forgetteth former pains.

Gainsford's *Rich Cabinet furnished with Variety of Descriptions*, &c., 1616; fol. 121, whence come the four following.

Profit in a base trade may befoul the fist.
Profit is a kind of witchcraft.
Profit maketh a churl thankful.
Profit maketh light balances and false measures.
Promise is debt.

Summoning of Every Man (circâ 1530), in Hazlitt's Dodsley, i. 137; Gascoigne's *Certayne Notes of Instruction* (1572) *ad princip.*; *Paradyce of Dainty Devyses*, 1578, repr. 23; Harvey's *Foure Letters*, &c., 1592, repr. 18.

Promises are like pie-crust, made to be broken.
Promising is the vigil of giving. B. OF M. R.
Prospect is often better than possession.
Prosperity gets followers, but adversity distinguishes them.
Prosperity lets go the bridle. H.
Prosperous men seldom mend their faults.
Proud as a peacock; all strut and show.
Proud Ashton, poor people, / ten bells, and an old crackt steeple.

Higson's *MSS. Col. Suppl.* In the local vernacular the verses run: "Proud Ash'on, poor people, / ten bells, un' un owd crackt steeple." Mr. Higson remarks to me: "This must have originated many years ago, as the church was damaged by a thunderstorm in January 1791, and the tower rebuilt in 1820-1. No one but an Ashtonian born and bred can pronounce the name of their town as they do—it is between Ash'on and Esh'n." Harland and Wilkinson (*Lancashire Legends*, 1873, p. 184) record a similar saying of Preston.

Proud looks lose hearts, but courteous words win them.
Proud tailor.

The Warwickshire name for a goldfinch. See Nares, *Gl.* in v.

Prove thy friend, ere thou have need. HE.
Provender pricks him.
Provide for the worst; the best will save itself. HE.
Providence is better than rent.
Prudent pauses forward business.
Public reproof hardens shame.
Pudding is no meat with you. CL.
Puddings an' paramours should be hastily handled.
Puddings an' wort are hasty dirt.
Puff not against the wind. C.
Puling like a beggar at Hallowmass.

In *The Two Gentlemen of Verona*, Shakespear makes Speed use this expression. Compare *The Hye Way to the Spyttel Hous* (1532) in *Rem. of the E. P. Poetr. of Engl.*, iv. 27. Also my *Faiths and Folklore*, 1905, p. 299.

Pull devil, pull baker.

See *Notes and Queries*. 2nd S., iii. 258.

Pull down your hat on the wind side. H.
Pull hair and hair, / and you'll make the carle bald. CL.

Pull off the skin in the streets, and receive thy wages.
Punctuality is the soul of business.
Punishment is lame; but it comes. H.
Put a coward to his mettle, and he'll fight the devil.
Put a miller, a weaver, and a tailor in a bag, and shake them: the first that comes out will be a thief. R.
Put a spoke in his wheel.
Put a stool in the sun:
when one knave rises, another will come.
Put another man's child into your bosom, and he'll creep out at your elbow.

This is, cherish or love him, he'll never be naturally affected towards you.—R.

Put in with the dough, and come out with the cakes. *South Devon.*

Equivalent apparently to the more general saying, What is bred in the bone will out in the flesh.

Put no faith in tale-bearers.
Put not a naked sword in a mad man's hand.
Put not an embroidered crupper on an ass.
Put not thy hand between the bark and the tree.

i.e., Meddle not in family affairs.—R.

Put not your foot in it.
Put off your armour, and then shew your courage.
Put on your spurs, and be at your speed.
Put up your pipes, and go to Lockington wake.
Put your finger in the fire, and say 'twas your ill fortune.
Put your hand no farther than your sleeve will reach.
Pyecorner law.

A rule by which an article became one's property by placing a mark of some kind on it. See *Witts Recreations*, edit. 1817, ii. 127, where occurs an epigram on the subject, more apposite than quotable.

I presume an allusion to the same phrase in another sally (*W. R.*, 1817, ii. 143):

In Coam.
A nor Ω will Coa espy
Till she ascend up to the corner'd II.

Pylades and Orestes died long ago, and left no successors.

QUARRELLING dogs come halting home.
Queen Anne is dead.

i.e., You tell me stale news. The older and perhaps original form was: "Queen Elizabeth is dead," as Swift has it in his *Polite Conversations* (*N. and Q.*, 4th S., vi. 329). But compare *My Lord Baldwin*, &c.

Quey-caufs [? sucking calves] are dear veal.
Qui facit per alium, facit per se.
Quick and nimble; { more like a bear than a squirrel. / it will be your own another day.
Quick at meat, quick at work.

Bonne bete s'eschauffe en mangeant. *Fr.* A good beast will get himself an heat with eating. Hardi gagneur, hardi mangeur. *Fr.*—R.

Quick believers need broad shoulders. H.
Quick child is soon taught, quoth Hendyng.

P. of H. (*Reliq. Antiq.*, i. 110).

Quick, for ye'll ne'er be cleanly.
Quick landlords make careful tenants.
Quickly come, quickly go.

Fayre gainings doe make faire spendings.—*B. of M. R.*, No. 99.

Quickly too'd and quickly go,
quickly will thy mother have mo. *Yorkshire.*

Some have it, Quickly too'd, quickly with God, as if early breeding of teeth were a sign of a short life; whereas we read of some born with teeth in their heads, who yet have lived long enough to become famous men; as in the Roman history, M. Curius Dentatus and Cn. Papyrius Carbo, mentioned by Pliny, lib. vii. cap. 16; and among our English kings, Richard III.—R.

Quid nunc?
Quiet sleep feels no foul weather.
Quiet sow, quiet mow.

Notes and Queries, 1st S., ii. 512. Compare *Still swine*, &c.

Quite young and all alive, / like an old maid of forty-five.

Quod suprâ nos, nihil ad nos.

Polydore Vergil (*Proverbiorum Libellus*, 1498, ed. 1503, sign. a iiiii).

Quot homines, tot sententiæ.

Comp. *So many heads*, &c., *So many men*, &c., *Tot homines*, &c.

Quoth the young cock, I'll neither meddle nor make.
WALKER.

When he saw the old cock's neck wrung off for taking part with the master, and the old hen's for taking part with the dame.—R.

RAIN before seven: / fine before eleven.
Rain, rain, / go away
and come again another day:
when I brew, when I bake,
you shall have a figgy cake,
and a glass of brandy. *Cornw.*
Rain from the east: / wet two days at least.
Rain, rain, go to Spain;
Fair weather come again!
Raining cats and dogs.
Rains in the east, three days at least.
Raise no more spirits than you can conjure upon.
Ram Alley meditations.

Ruffianly language or thoughts. Hazlitt's Dodsley, ix. 117.

Ramsay the rich, / Bond the stout,
Beacher the gentleman, / and Cooper the lout.

Pleasant Conceits of Old Hobson, by R. Johnson, 1607, repr. 1864, p. 9. This is there called one of Master Hobson's proverbs; but it can scarcely, in strictness, be said to be entitled to a place in the collection, being rather an epigram. The Ramsay here mentioned was Sir John Ramsay, Lord Mayor of London.

Ramsey the rich of gold and of fee,
Thorney the flower of the Fen country,
Crowland so courteous of meat and of drink,
Peterborough the proud, as all men do think,
And Santrey by the way that Old Abbey—
Gave more alms in one day than all they.

There are variants.

Rare commodities are worth more than good.
Rashness is not valour.
Rasp the scythe: drink some cyder. *S. Devon.*

i.e., Put aside your scythe and take a draught of cyder, the common beverage of the field-labourers in the South of England.

Rather go to bed supperless than rise in debt.

Rather sell than be poor.
Rats walk at their ease / if cats them do not meese. W.
Raw leather will stretch.
Raw pulleyn, veal, and fish make the churchyards fat.

Wodroephe (*Spared Houres*, 1623) gives this a little differently.

Read, try, judge, and speak as you find, says old Suffolk.
Ready money is ready medicine.
Ready money will away.
Reason binds the man.
Reason governs the wise man and cudgels the fool.
Reason lies between the spur and the bridle. H.
Reason teaches young men to live well, and prepares old men to die well.

The Rich Cabinet, &c., 1616, fol. 124 *verso*.

Rebuke with soft words and hard arguments.
Rebukes ought not to have a grain more of salt than of sugar.
Recipe, scribe; scribe, solve.

A good rule for stewards.—R.

Reckon right, and February hath one-and-thirty days. H.
Reckoners without their host must reckon twice. HE.
Red as a roost-cock. *S. Devon.*
Red lane.

The throat. In Udall's *Ralph Roister Doister* we get "the lane" in the same sense.

Red veal and white bacon.

See Skeat's ed. of Pegge's *Kenticisms.*, p. 73. White bacon is pickled pork.

Refuse a wife with one fault and take one with two.
Regal honours have regal cares.
Rejoice, Shrovetide, to-day, for to-morrow you'll be Ashes.
Religion is the best armour, but the worst cloak.
Remember on St. Vincent's Day,
if the sun his beams display,
be sure to mark the transient beam,
which through the casement sheds a gleam;
for 'tis a token bright and clear
of prosperous weather all the year. D.
Remove an old tree, and it will wither to death.

This is one of those *dicta* which modern horticultural experience and appliances have rendered comparatively obsolete.

Reputation is commonly measured by the acre.
Reputation serves to virtue as light does to a picture.
Reserve the master-blow.
Respect a man, he will do the more.

Rest and success are fellows.

Lith and selthe felawes are.—*Havelok the Dane*, ed. Skeat, line 1338.

Revenge in cold blood is the devil's own act and deed.
Revenge is sweet.
Reynard is still Reynard, though he put on a cowl.

The French cáll the fox *M. L'Escobar* = Slyboots.

Rich men have no faults.
Rich men may { have what they will. / do all point [de]vice. CL.
Rich men's spots are covered with money .
Riches abuse them / who know not how to use them.
Riches are but the baggage of fortune.
Riches are like muck, which stink in a heap, but, spread abroad, make the earth fruitful.
Riches bring oft harm and ever fear. HE.*
Riches follow the Staple.

"The Merchants of the Staple," by the Rev. W. H. Jones, about 1825, p. 19. The saying arose from the wealth acquired in the wool trade.

Riches have made more men covetous than covetousness hath made men rich.
Riches have wings.
Riches rule the roost.
Riches serve a wise man but command a fool.
Ride a horse and a mare on the shoulders, an ass and a mule on the buttocks.
Ride softly, that we may come sooner home.
Ride who will, the mare is shod.

Schole-house of Women, 1541 (in Hazlitt's *Popular Poetry*, iv. 127) :—

Our fily is fetled vnto the saddle :
Ride who wil, shod is the mare,
And thus they exchaunge ware for ware.

Right coral calls for no colouring.
Right, master, right; four nobles a year is a crown a quarter.
Right mixture makes good mortar.
Right, Roger; your sow's good mutton.

A remark addressed to some one who insists on an absurd proposition.

Right wrongs no man.
Ringwood.

"—for fear they should walk (like Sir Actæon the Cuckold) with Ringwood at their heels."—*Ten Poetical Love Stories*, 1684, Preface.

River of Dart! O river of Dart!
every year thou claimest a heart. *Devonshire.*

An allusion to the dangerous rapidity of the river. See *Notes and Queries*, 1st S., ii. 511.

Rivers need a spring. H.
Robbing the barn.

The good wife sometimes does this to pay for extra finery.

Robin Goodfellow has been with you to-night.

Or *him*, or *them*, as the case may be. Harman's *Caveat*, 1567. The expression is used to a person who has had an unpleasant visit of any kind.

Robin Goodfellow was a strange man. CL.
Robin Hood could bear any wind but a thaw wind. *Lanc.*
Robin Hood's choice: this or nothing.

Vox Graculi, 1623. Mr. Collier (*Bibl. Cat.*, ii. 482) considers it likely that this is older than *Hobson's choice*, and the original saying; but the point is doubtful. We do not find *Robin Hood's choice* in any very early work, I think. Hobson the carrier was a noted person long before 1623.

Robin Hood's hatband.

The common club-moss

Robin Hood's pennyworths.

This may be used in a double sense; either he sells things for half their worth.—Robin Hood afforded rich pennyworths of his plundered goods: or he buys things at what price he pleases: the owners were glad to get anything of Robin Hood, who otherwise would have taken their goods for nothing.—R. A lady once informed me, that a friend of hers had a receipt given by Rob Roy; but I expressed a doubt of its authenticity.

Robin that herds on the height,
can be as blithe as Sir Robert the knight.
Robin's cushion.

An abnormal outgrowth from a rosebud.

Roma semel quantum / bis dat Menevia tantum.

See my *Faiths and Folklore*, 1905, p. 169.

Rome was not built in one day. HE.

Tarlton's *Newes out of Purgatorie* (1590). No se ganó Zamora en una hora. *Span.* Rome n'a esté basti tout en un jour. *Fr.* And, Grand bien ne vient pas en peu d'heures. A great state is not gotten in a few hours. De un solo golpe no se derrueca un roble. *Span.*—R. Rom er ikke bygget paa een Dag.—*Dan.*

Room for cuckolds.
Rough, as it runs, as the boy said when his ass kicked him.
Row the boat, Norman, row.

Skelton's *Bowge of Courte* (circâ 1500), and see Mr. Dyce's note, and Stow's *Survey*, ed. 1633, p. 567. It seems that Sir John Norman, who was Lord Mayor of London in 1453, was the first who went in a barge to Westminster. See Arundel's City Companies, 1869, and Herbert's *Twelve Great Livery Companies*, 1836, i. 100.

Rub a scald horse on the gall, and he'll wince.
Schole-house of Women, 1541 (in Hazlitt, *P. Poetr.*, iv. 145).

Rub and a great cast.

Freeman's *Epigrams*, 1614. Be not too lusty, and you'll spend the better.—R

Rule lust, temper the tongue, and bridle the belly.

"Rule thy word while thou art young,
For life and death lie in thy tongue."
Ratis Raving, Book iii. l. 289-90.

Rumbald whiting. *Kent.*

Skeat's ed. of Pegge's *Kenticisms*, 89.

Rumour sticks long by the ribs. CL.

Run, tap; run, tapster.

This is said of a tapster that drinks so much himself, and is so free of his drink to others, that he is fain to run away.—R.

Rutland Raddleman.

That is, perchance, Reddleman, a trade, and that a poor one only, in this county, whence men bring on their backs a pack of red stones or ochre, which they sell to the neighbouring counties for the marking of sheep.—R.

Rutlandshire.

I record this as I find it, evidently introduced in a proverbial sense, in *Wit at Several Weapons* (Dyce's *Beaum. and Fl.*, iv. 45), in the same way as Bedfordshire, Berkshire (Bark-shire), &c. But the drift is not particularly clear to me, so far as the passage referred to is concerned. Sir Gregory is supposed to be interrogating a musician:

"*Sir Greg.* What countryman, master Voice?
Boy. Sir, born at Ely: we all set up in e-la;
But our house commonly breaks *in Rutlandshire.*
Sir Greg. A shrewd place, by my faith."

The general sense, no doubt, is *in a rut or strait*—to be in Rutlandshire = to be in a rut.

Rynt [aroint] you, witch! quoth Bessie Lockit to her mother.

The phrase in Shakespear, "Aroint thee, witch!" is said to have been derived from an entry in the borough records of Stratford. See Hazlitt's *Shakespear: Himself and his Work*, 1903, p. 128.

SADNESS and gladness succeed each other.
Saffron Walden, God help me!

It appears from a statement in *N. and Q.*, 1st S., iii. 167, that the beggars who move into Suffolk to try their luck, after having been at Saffron Walden, are accustomed to use this expression, the town in question not generally yielding profitable returns, probably.

Said the chevin to the trout, / my head's worth all thy bouk.

The chevin is the chub; *bouk* = bulk, body.

Sail, quoth the king; hold, saith the wind.
Saith Solomon the wise, / a good wife's a good prize.
Salisbury plain / is seldom without a thief or twain.
Salt cooks bear blame, / but fresh bear shame.
Salt eel.

An expression used aboard ship for a flogging, and also formerly understood in the same sense on land. It is also the name of a game similar to *hide and seek*.

Samson was a strong man, yet could not pay money before he had it.
Sat cito, si sat bene.
Saturday's new, and Sunday's full,
was never fine, and never wool. *Suffolk.*

A Saturday's new moon, or a Sunday's full, used to be considered unlucky. This superstition, however, has long been on the decline. Moor (*Suff. Words*, 494) says that in his time (1823) it was "waning away."

Save a man from his friends, and leave him to struggle with his enemies.
Save a thief from the gallows, and he'll be the first to shew thee the way to St. Giles's.

Nash's *Christs Teares over Jerusalem*, 1593. See also Heywood's second part of *Q. Eliz. Tr.*, 1606, repr. 140. The earliest work in which I recollect to have seen this saying referred to is *The Book of the Knight de la Tour-Landry*, written in 1371-2, and edited by Wright from Harl. MS. for the E. E. Text Society: "Wherfore in token and signe of a grete merueyll, they blessyd them with theyr handes, sayeng, 'He is wel a foole that saueth and respyteth ony theef fro the galhows.'"—Cap. 141.

Save at the spiggot and let out at the bunghole.
Save me from my friends!
Save something for the man that rides on the white horse.

For old age, wherein the head grows white. It is a somewhat harsh metaphor to compare age to a horse.—R.

Saving is getting.
Saving your { presence. / reverence.

An apologetic expression when anything is said, supposed to hurt the sensibility of the person addressed or of some one present.

Sawtrey by the way, / now a grange, that was an abbey. *Kent.*

Kempe's *Loseley MSS.*, 212. Lottery of 1567.

Say nay, and take it. HE.

No quiero, no quiero, mas echad melo en la capillo.—*Span.*

Say no ill of the year till it be past. H.
Say nothing, but think the more, like the Frenchman's jackdaw.

Comp. *Though he says nothing* infrâ.

Say nothing of my debts unless you mean to pay them.
Say nothing when you are dead.

Be silent.—R.

Say still no, an' ye'll ne'er be married.
Say well, and do well, end with one letter:
say well is good, but do well is better. CL.
Say well or be still.

Skelton's *Works*, ed. Dyce, i. 17. He calls it A proverbe of old.

Say you saw it not. WALKER (1672).
Saying and doing are two things. HE.

Du dire au fait il y a grand trait. *Fr.* Presonar vino y vender vinagre. *Span.*—R.

Scalded cats fear even cold water.
Scandal will rub out like dirt when it is dry.
Scanderbeg's sword must have Scanderbeg's arm.
Scatter with one hand, gather with two.
Sceptres and suitors hate competitors.
Schoolboys are the most reasonable people in the world; they care not how little they have for their money.
School-butter.

i.e., A flogging. *Pasquils Jests*, 1604, repr. 1864, p. 24.

Scorn at first makes after-love the more.

Scorning is catching.

He that scorns any condition, action, or employment, may come to be, nay, often is, driven upon it himself. Some word it thus: Hanging's stretching; / mocking's catching.—R.

Scot-free.

"Nay, caytiffe, presume not that thou shall goe *scotfree*."
Woodes' *Conflict of Conscience*, 1581, edit. 1851, p. 21.

Scotsmen reckon ay frae an ill hour.
Scrape and pave, and thou shalt have;
lend and trust, and thou shalt crave.

MS. of the 15th cent. in *Rel. Antig.*, i. 316. It appears to contain a different version of the second line, not rhyming with the first.

Search not a wound too deep, lest thou make a new one.
Second thoughts are best.
See a pin, and pick it up, / all the day you'll have good luck:
see a pin, and let it lay, / bad luck you'll have all the day.
See for your love, buy for your money. CL.
See me and see me not. HE.*
Seeing is believing.

Chi con l' occhio vede, / col cuor crede. *Ital.*—R.

Seek love and it will shun you: haste away, and 'twill outrun you.
Seek not to reform every one's dial by your own watch.
Seek till you find, and you'll not lose your labour.
Seek your salve where you got your sore.
Seldom cometh the better. HE.

Title of a ballad in Roxburghe Collection. B. M. Cat., p. 19. But in Douce's *Illustrations of Shakespear* a passage is quoted from a MS. collection of stories said to be about the time of Henry III., in which it occurs. Douce introduces this to illustrate a place in Richard III., act ii. scene 3.

"*Vincent.* This chaunge (wherof I meane), is like to the rest of worldly chaunges, that is, from the better to the worse: For as the Prouerbe sayth: Seldome coms the better."—*English Courtier and Countrey Gentleman*, 1586, sign. B. It occurs also in the *Two Angrie Women of Abington*, 1599, edit. Dyce, p. 43. "The olde Prouerbe is verefied, Seldome comes the better: and they [rich landlords] are possest: the poore, of that comfort dispossest."—Chettle's *Kind-Harts Dream* (1592), p. 68 of New Shakesp. Soc. repr.

Seldom lies the devil dead by the gate.

Towneley Mysteries, 104. The Scots say, by the dyke-side. The more modern form, quoted by Ray and his followers is, Seldome lies the devil dead in a ditch. "We are not to trust the devil or his children, though they seem never so gentle or harmless, without all power or will to hurt. The ancients, in a proverbial hyperbole, said of a woman, Mulieri ne credas ne mortuæ quidem; because you might have good reason to suspect that she feigned: we may with more reason say the like of the devil, and diabolical persons, when they seem most mortified. Perchance this proverb may allude to the fable of the fox, which escaped by feigning himself dead. I know no phrase more frequent in the mouths of the French

and Italians than this, The devil is dead; to signify that a difficulty is almost conquered, a journey almost finished, or, as we say, The neck of the business is broken."—R.

Seldom mosseth the marble stone / that men oft tread [upon].

Piers Ploughman, text A, Passus x. l. 101 (ed. Skeat). Compare *A rolling stone*, &c.

Seldom rides tyne the spurs.
Seldom seen, soon forgotten. HE.

Zelde y-seyȝe, sone forȝete.—MS. of 15th century, cited in *Retrosp. Rev.*, 3rd S., ii. 309

Self do, self have. HE.

Gothamite Tales, circâ 1540, ed. 1630, No. 12. Gosson's *Schoole of Abuse*, 1579. *Tell Trothes New Yeares Gift*, 1593, repr. 7.

Self-love is a mote in every man's eye.
Self-praise is no recommendation.
Sell not the bear's skin before you have caught him. CL.

New Help to Discourse, 1721, p. 134. This is not an English proverb, however. "Non vender la pelle del orso inanzi che sia preso. *Ital.*"—R.

Send a fool to the market, and a fool he will return again.

The Italians say, Chi bestia va à Roma bestia ritorna. He that goes a beast to Rome, returns thence a beast. Change of places changes not men's minds or manners. Cœlum, non animum, mutant qui trans mare currunt.—R.

Send a wise man of an errand, and say nothing to him. H.

Accenna al savio e lascia far a lui. *Ital.*—R.

Send not a cat for lard. H.
Send not for a hatchet to break open an egg with.
Send not to market for trouble.
Send verdingales to Broad-gates in Oxford.

For they were so great, that the wearers could not enter (except going sidelong) at any ordinary door. Though they have been long disused in England, yet the fashion of them is well enough known. They are used still by the Spanish women, and the Italians living under the Spanish dominion.—R. See *Oxoniana*, iii. 244. Farthingale is a corrupt form of verdingale, itself corrupted from *verdugale* or verdugade, from *verdugo*, Span. for a twig or shoot. The older French form was verdugade, the modern, vertugadin, which is as far from the source as our farthingale. I owe the substance of this note to my learned acquaintance, the late Mr. Michael Kerney. See in *Anciennes Poesies Françoises*, 1855, ii. 150, "La Complainte de Monsieur le Cul contre les inventeurs des vertugales."

Send your noble blood to market and see what it will buy.
September, blow soft / till the fruit's in the loft.
Septuagesima says you nay:
Eight days from Easter says you may.

Allusive to seasons for marriage.

Serpents engender in still waters.

See *N. and Q.*, 1st S., viii. 586-7.

Servants should put on patience when they put on a livery.
Service is no hermitage.

History of George a Green, ed. 1706, repr. Thoms, p. 9.

Service is no inheritance.

This saying probably arose at the period when the old race of *serving-men* began to decline in this country, and to lose its ancient social status, transmissible from father to son; this subject may be found treated at length in *Inedited Tracts* (Roxb. Lib. 1868).

Serving one's own passions is the greatest slavery.
Set a beggar on horseback, and he will gallop. HE.*

Greene's *Orpharion*, 1599. We now more usually say,—will ride to the devil. "Asperius nihil est humili, cùm surgit in altum. *Claudian.* Il n'est orgueil que de pauvre enrichi. *Fr.* Il villano nobilitato non conosce parentato. *Ital.*"—R.

Set a cow to catch a hare.
Set a fool to roast eggs, and a wise man to eat them.
Set a herring to catch a whale, or a sprat to catch a herring.

Said of a gift or service offered in the hope of getting something better.

Set a thief to take a thief.

Some say, Set a fool to catch a fool.—R.

Set hard heart against hard hap. WALKER.

Tu ne cede malis, sed contrà audentior ito. In re malâ, animo si bono utare, adjuvat.—R.

Set not your house on fire to be revenged of the moon.
Set not your loaf in till the oven's hot.
Set that down on the back side o' your count book.
Set the hare's head against the goose giblet. HE.

i.e., Balance things, set one against another.—R. Field's *Amends for Ladies*, 1618 (Hazlitt's Dodsley, xi. 104).

Set the saddle on the right horse.
Set trees at Alhallo'n-tide, and command them to prosper; set them after Candlemas, and entreat them to grow.

This Dr. Beal allegeth as an old English and Welsh proverb concerning apple and pear trees, oak and hawthorn quicks; though he is of Mr. Reed's opinion, that it is best to remove fruit trees in the spring, rather than the winter. *Philosoph. Transac.*, N. 71.—R.

Set trees poor and they will grow rich; set them rich and they will grow poor.

Remove them always out of a more barren into a fatter soil.—R. This much depends on the sort of tree.

Setcha has but thirteen houses and fourteen cuckolds.

Setcha is near Wisbeach. Thoresby's *Diary*, under 1680.

Seven hours' sleep will make the husbandman forget his design. D.

Seven may be company, but nine are confusion.

Shake a bridle over a Yorkshireman's grave, and he'll rise and steal a horse.

A saying directed against the propensity of the Yorkshire folks for stealing horses. The two Ridings were formerly celebrated for horse-breeding and horse-stealing; the horses from the Cleveland country always made a prominent figure at the C'Leger (St. Leger) at Doncaster. A man once related that he had put a horse into a meadow over-night, where the grass was quite short, and in the morning, nothing was to be seen of him but his head. Ah! said some one else, if that had been in Yorkshire, you would have seen nothing at all of him. In 1735 Henry Carey's ballad-opera of *The Wonder: An Honest Yorkshireman*, was produced; it doubtless owed its existence and success to this popular persuasion respecting the Spartan proclivities of the natives of the Ridings.

Shake the kettle and it'll sing.

Shall the goslings teach the goose to swim?

Shallow streams make most din.

This saying is quoted in *Eugenias Teares for Great Brittaynes Distractions*, by E[dward] R[eynolds], 1642, p. 22. As a matter of course, rivers or rivulets which have no great depth, or as they approach a fall, are more noisy than where the volume of water is considerable. The figure is old enough; we have all heard of the brawling brook.

> "And wee will sit vpon the Rocks,
> Seeing the Sheepheards feede theyr flocks,
> By shallow riuers, to whose falls
> Melodious byrds singe Madrigalls."
>
> —*The Passionate Sheepheard to his Loue* (Englands Helicon, 1600).

Shame in a kindred cannot be avoided. C.

Shame take him that shame thinketh. C.

Merely the French *Honi soit*, &c.

Shameful craving must have shameful nay. HE.

A bon demandeur bon refuseur. *Fr.*—R.

Share and share alike; some all, some never a whit.

Share not pears with your master either in jest or in earnest.

Sharp stomachs make short devotion.

Sharp's the word.

Vade mecum for Malt-Worms, 1720, p. 28.

She can cackle like a cadowe.

Marriage of Wit and Wisdom (circâ 1570). A *cadowe* is a jackdaw.

She can laugh and cry both in a wind.

She cannot leap an inch from a slut.

She chops logic. HE.*

She-devils are hard to turn.

Booke of Robin Conscience (circâ 1550), in Hazlitt's *Pop. Poetry*, iii.

She gars me a look that would spen (wean) a foal. *Irish.*
She had rather kiss than spin.
She has been stung by a serpent.

i.e., She is with child. E stata beccata da una serpe. *Ital.*—R.

She has broken her pipkin.
She has given him turnips. *Devonshire.*

i.e., Jilted him.

She has less beauty than her picture, and truly not much more wit.
She hath a mark after her mother.

That is, she is her mother's own daughter.

She hath been at London to call a strea a straw, and a waw a wall. *Cheshire.*

This the common people use in scorn of those who, having been at London, are ashamed to speak their own country dialect.—R.

She hath broken her elbow at the church-door. *Cheshire.*

Spoken of a housewifely maid that grows idle after marriage.—R.

She hath broken her leg above the knee.

This phrase is still applied to a woman who has gone astray, and who is said to have "broken her knees."

She hath eaten a snake.

"And therefore hath it growen to a prouerb in Italy, when one seeth a woman striken in age to looke amiable, he saith she hath eaten a snake." Lyly's *Euph. and his Engl.*, 1580, repr. Arber, 368. Snakes, in fact, in common with reptiles which lie dormant during certain periods, and are usually sluggish in their habits, attain a great age. As regards ophiophagy, there are several varieties which devour their own species, besides the *Ophiophagus* proper. A Latin axiom says, *Serpens, nisi serpentem comederit, non fit draco*—where the dragon of antiquity, not that of our modern naturalists, is intended.

She hath given Lawton gate a clap. *Cheshire.*

Spoken of one got with child, and going to London to conceal it. Lawton is in the way to London from several parts of Cheshire.—R.

She hath one point of a good hawk : she is hardy. HE.
She hath other tow on her distaff.

"But if they fyre me, some of them shall wyn
More towe on their distaues than they can well spyn."—*Heywood.*

She holds up her head like a hen drinking water.
She is as crusty as that is hard-baked. *Somerset.*

One that is surly, and loth to do anything.—R.

She is as quiet as a wasp in one's nose.
She is at her last prayers.
She is like a Waterford heifer, beef to the heels.

"Beef to the heels, like a Mullingar heifer" is the way I have always heard Irishmen describe a thick ankled woman, and it is perhaps better metre than the version you give.—*R. H. Vose.*

She is neither wife, widow, nor maid.
She is past dying of her first child.

i.e., She hath had a bastard.—R.

She is quite an Amy Florence. *Northamptonshire.*

Miss Baker's *North. Gloss.*, art. A. F. It used to be a current expression.

She lies backward, and lets out her fore rooms.

"One asked a gentlewoman in which part of the house she did use to lye. It was answer'd, that she lay backwards, and did let out her fore-roomes."—Chamberlaine's *Conceits, Clinches, Flashes, and Whimzies*, 1639, No. 278

She lives by love, and lumps in corners.
She looked on me as a cow on a bastard calf. *Somerset.*
She looks as if butter would not melt in her mouth.
She loves the poor well, but cannot abide beggars. *Somerset.*
She plays the whore for apples, and then bestows them upon the sick.
She sees none till far in the day, and then she sees none at all. *Irish.*
She simpers as a mare when she eats thistles. CL.
She simpers like a furmity-kettle [or a riven dish].
She spins well that breeds her children. H.
She stamps like an ewe upon yeaning. *Somerset.*
She that gazes much spins not much.
She that hath an ill husband shows it in her dress.
She that hath spice enough may season as she likes.
She that is a widow is a lady. *Kent.*

Skeat's ed. of Pegge's *Kenticisms*, 98 9, from the Queenborough Statute Book, A.D. 1345. "Si [she] ȝat is wedewe, is leuedi."

She that is ashamed to eat at table eats in private.
She that marries ill never wants something to say for it.
She that's fair, and fair would be,
must wash herself with furmitory. *East Anglia.*
She was a neat dame that washed the ass's face.

This is the occupation of one of Queen Whin's officers in Rabelais, v. 22.

She was so hungry she could not stay for the parson to say grace.
She wears the breeches.

She who is born handsome is born married.

Or, she who is born a beauty is half married. Che nasce bella nasce maritata. *Ital.*—R.

She will as soon part with the cook as with the porridge.
She will scold the devil out of a haunted house.
She will stay at home, perhaps, if her leg be broke.
Shear sheep that have them.
Shear your sheep in May, / and shear them all away.
She's a good maid but for thought, word, and deed.
She's a holiday dame.
She's a wagtail.
She's better than she's bonny.
She's not a good housewife that will not wind up her bottom [take off her drink].
She's one of us.
Shew me a fiddler, shew me a fool.

Bète comme une clarinette.—*Fr.* The expression reflects the normal self-sufficiency and professional narrowness of musicians. It was a favourite saying of my grandfather Reynell.

Shew me a liar, and I'll shew you a thief. CL. AND H.
Shew me a man without a spot,
and I'll shew you a maid without a blot.
Ships fear fire more than water. H.
Shoemaker's Holiday.
Shoot at a pigeon and kill a crow. CL.
Short acquaintance brings repentance.
Short and sweet.

Sermonis prolixitas fastidiosa. Cognat. è Ficino.—R.

Short boughs, long vintage. H.
Short harvests make short addlings. D.
Short horse is soon curried. HE.

Paradyce of D. Devyses, 1578, repr. p. 60. Compare *A Short horse.*

Short pleasure, long lament.

De court plaisir, / long repentir. *Fr.*—R.

Short reckonings are soon cleared.
Short reckonings make long friends.

A vieux comptes nouvelles disputes. *Fr.* Conte spesso è amicitia longa. *Ital.* Conti chiari amici cari. *Id.* Cuenta y razon sustenta ò conserva amistad. *Span.*—R.

Short shooting loseth the game. HE.* AND C.

Or, *the set.*

'Short shooting looseth the set;
And though they do, yet game they get."

Davies, *Sc. of Folly*, 1611, p. 148.

Si Deus pro nobis, quis contra nos?
Si pluat in festo Processi et Martiniani,
imber erit grandis, et suffocatio grani.

The day of SS. Processus and Martinianus was July 2. Cole's *MSS. Coll.*, vol. 44.

Sibi quisque.
Sick of the idle crick and the belly-wark in the heel.

Belly-wark, *i.e.*, belly-ache. It is used when people complain of sickness for a pretence to be idle upon no apparent cause.—R.

Sick of the idles. CL.
Sick of the Lombard fever.
Sick of the mulligrubs with eating chopped hay.

Rabelais, i., xi.

Sick of the silver dropsy. CL.
Sickness comes on horseback but goeth away on foot. HE.*
Sickness is felt, but health not at all.
Sickness tells us what we are.
Sift him grain by grain, and you will find him all chaff.
Sigh not, but send: he'll come if he be unhanged.
Silence gives consent.

Nash's *Have with you to Saffron Walden*, 1596. Assez consent, qui ne mot dit. *Fr.* Quien calla, otorga. *Span.* Chi tace confessa. *Ital.* Αὐτὸ δὲ τὸ σιγᾶν ὁμολογοντὸς ἐστι σοῦ. —*Eurip.* Qui tacet consentire videtur.—R.

Silence is a fine jewel for a woman, but it's little worn.
Silence is the best ornament of a woman.
Silence is wisdom and gets friends.
Silence seldom doth harm.
Silent men, like still waters, are deep and dangerous.
Silks and satins put out the fire in the kitchen.
Silly Suffolk.

Silly is here to be taken to mean *seely* or shrewd, I suppose. In the *Antiquary* for April, 1890, I find the following note:—"Silly Suffolk" has just found a champion to deliver her from the reproach of an apparently contemptuous epithet. The Rev. J. W. B. Brown, vicar of Assington, lecturing at Halstead on "Our Mother Tongue," ingeniously contended that "Silly Suffolk" is a most honourable appellation. He claims that "silly" is derived from the Anglo-Saxon "sælig," which originally meant happy or holy. He further urges that "holy Suffolk" was thus called from the great number of its churches. Certainly Suffolk was astonishingly well provided with churches, beyond all neighbouring counties; at the present time it has about 560 churches, or one to 637 inhabitants. Mr. Brown is also right as to the primary meaning of "silly." But he will have to prove that this descriptive term for Suffolk was at least as old as Chaucer, before his explanation can be accepted.

Silver Whetstone, The.

See *To throw*, &c.

Sim steals the horse, and carries home the bridle honestly.
Simpre de cocket. HEYWOOD.

See the Note in Dyce's *Skelton*, ii. 160. Skelton uses the phrase of Elinor Rummyng. See also Hazlitt's Warton, iv. 84.

Sin that is hidden is half forgiven. B. OF M. R.
Since he cannot be revenged on the ass, he falls upon the pack-saddle.
Since you know all, and I nothing, tell me what I dreamed last night. H.
Sine aliquâ dementia nullus Phœbus.

The modern line, "Great wits are sure to madness near allied," appears to be an imitation of this.

Single long, shame at last.
Sink or swim.
Sins and debts are always more than we think them to be.
Sir Eglamour.

It seems to have been used as a metonym for a sort of carpet-Knight from the romance so-called, of which there were two or three early printed editions, and which has been also edited by Halliwell from a MS. at Cambridge. Shakespear refers to the title in the suggested sense in the *Two Gentlemen of Verona;* "What thinkst thou of the fair Sir Eglamour?" and Dekker similarly couples the name with "lutestring, curtain-rod, and goosequill." I am indebted for these notices to Mr. Halliwell (*Thornton Romances*, 1844, xxii.). But perhaps the conception of Eglamour underwent a change, and his original personality was forgotten in the 17th century.

Sir Hugh, good morrow!

Roxburghe Ballads, ed. Collier, p. 162.

Sir Hugh's bones.
Sir John Barleycorn is nobody with him. CL.
Sir John Barleycorn's the strongest knight.
Sir John Lackland.

A needy person. Lodge's *Alarum against Usurers*, 1584, Shakesp. Soc. ed., 58.

Sir John Lacklatin.

A phrase for an ignorant and illiterate priest or clergyman, or, as Sir David Lyndsay has it, "Sir John *Latin-less*."

Sir Lawrence Lazy.

Comp. *Lazy Lawrence*, &c. suprâ.

Sir Reverence.

? *i.q. Save reverence.* The term acquired a coarser sense.

Sirrah your dog, but sirrah not me;
for I was born before you could see.
Sit in your place, and none can make you rise.

Sit on your thumb
till more room come.

Said to a child.

Six awls make a shoemaker.
Six feet of earth make all men equal.
Six of one and half a dozen of the other.
Sixpenny jug (A).

In Preston's *Cambyses*, written in 1569-70, Meretrix says to Ruff: "Gog's heart, slave, dost thou think I am a sixpenny jug?"—Hazlitt's Dodsley, iv. 183.

Size ace will not, deux ace cannot, quatre tres must, quoth Blackborne, when he sent for wine.

See Manningham's *Diary*, Nov. 1602, edit. Bruce, 81-2. The writer calls this "a common phrase."

Skiddaw, Helvellyn, and Casticand,
are the highest hills in all England. *Cumberland, &c.*

I can find no account of Casticand.

Slander flings stones at itself.

Calumniare fortiter aliquid adhærebit.—R. We at present say, Throw dirt at a man, some of it will stick.

Slander leaves a score behind it.
Slanderers are the devil's bellows, to blow up contention.
Sleep without supping, and wake without owing. H.
Sloth is the key to poverty.

Pereza llave di pobreza. *Span.*—R.

Sloth is the mother of poverty.
Sloth, like rust, consumes faster than labour wears.
Sloth makes all things difficult, but industry all things easy.
Sloth turneth the edge of wit.
Slow and sure, like Pedley's mare.
Slow at meat, slow at work.
Sluggards are never great scholars.
Sluggard's Corner.

The ingle-nook, the seat in old chimneys on either side of the fire, and within the arch of the fire-place itself.—Huntley's *Cotswold Glossary*, 1868, p. 45.

Small birds must have meat.

Children must be fed, they cannot be maintained on nothing.—R.

Small cheer and great welcome make a great feast.
Small invitation will serve a beggar.
Small rain lays great wind.

Petite pluye abat grand vent. *Fr.* Picciola pioggia fa cessar gran vento. *Ital.*—R. In a storm, when the rain commences, the wind often subsides.

Small stomachs, light heels.
Small wounds, if many, may be mortal.
Smoke doth follow the fairest.

"Nay, get me furthe from Antwarpe, then I may see the smoke of the chymnies, and they haue good lucke."—Gascoigne's *Glasse of Governement*, 1575 (Poems, by Hazlitt, ii. 66).

Smoke, rain, and a very curst wife,
make a man weary of house and life.

Countryman's New Commonwealth, 1647.

Smoky Charing.

Charing, near Ashford, Kent.—Pegge's *Kenticisms*, by Skeat, 86.

Snapping so short makes you look so lean.

Wondering.

Snotty folks are sweet; / but slavering folks are weet.

Others have it, Slavering folks kiss sweet, but snotty folks are wise. —R.

Snow for a se'nnight is a mother to the earth, for ever after a stepmother.
Snow is white, and lieth in the dike,
and every man lets it lie:
pepper is black, and hath a good smack,
and every man doth it buy. HE.

Compare *Milk is white*, &c. "Alba ligustra cadunt, vaccinia nigra leguntur. *Virg.*"—R.

So got, so gone.

A padre guardador, hijo gastador. *Span.*—R.

So great is the ill that doth not hurt me,
as is the good that doth not help me. B. OF M. R.
So I be warm, let the people laugh.
So long goes the pot to the water, till at last it comes home broken. HE.

Towneley Mysteries, p. 106. It occurs in Dan Michel's *Ayenbite of Inwyt*, written about 1340.

"Take this prouethe *(sic)* for a token,
The pot so often goeth forth / at last it commeth home broken."
—*An Envoye from Thomas Smyth*, &c. (1540), in Hazlitt's *Fugitive Tracts*, 1875, st. 3. Tant va le pot al ewe quil brise. *Old Fr.* Tantas veces va el cantarillo á la fuente alguna vez se ha de quebrar.—*Span.*

So many countries, so many customs.

"Ase fele thede, ase fele thewes, quoth Hendyng."—*Prov. of Hendyng* (*Rel. Ant.*, i. 109). "Tant de gens tant de guises."—R.

So many days old the moon is on Michaelmas Day, so many floods after. HOWELL.

Stevenson (*Twelve Moneths*, 1661, p. 44) also gives this as a current superstition; but his book is a mere plagiarism from Breton's *Fantasticks*, 1626.

So many frosts in March, so many in May.
So many lads, so many loons. *Scotish.*
So many mists as in March you see,
so many frosts in May will be.
So many servants, so many enemies.

Observations and Advices Oeconomical, by Dudley Lord North, 1669, p. 40. In his *Display of Dvtie*, 1589, Leonard Wright describes entertainingly enough "The property of a good Seruant:" "It is required in a good seruant, to haue the backe of an Asse, to beare all things patiently, the tongue of a Sheepe, to keepe silence gently, and the snout of a Swine, to feede on all things heartily; large eares, light feete, and a trustie right hand; loth to offend, diligent to please, willing to amend, and sufferance [in] disease."—*Edit.* 1614, p. 18.

So much is mine as I possess, or give, or lose, for God's sake

Booke of Merry Riddles, 1629, No. 17.

So now you act like yourself, and nobody will trust you.
So the miracle be wrought, what matter if the devil did it?
So we have the chink, / we'll bear the stink.

Lucri bonus est odor ex re qualibet.—*Juvenal.* This was the emperor Vespasian's answer to those who complained of his laying gabels on urine and other sordid things.—R.

So yourself be good, a fig for your grandfather.
Soft [or slow] fire maketh sweet malt. HE.

Ralph Roister Doister, 1566; Gascoigne's *Posies*, 1575; *The Cold Yeare*, 1614; *A Deepe Snow*, &c., 1615, 4to, repr. *Miscell. Antiq. Anglic.*, p. 15.

"Hold, hold, quoth *Hudibras, Soft fire,*
They say, *does make sweet mault,* Good *Squire,*
Festina lente, not too fast;
For *hast* (the Proverb sayes) *makes waste.*
Hudibras, 1663, part 1, c. 3, p. 258.

Soft words break no bones [or hurt not the mouth].

Douces *or* belles paroles n'écorchent pas la langue.

Soldiers in peace are like chimneys in summer.

Tarlton's *Jests*, 1638 (*Old English Jest-Books*, ii. 201).

Some are always busy and never do anything.
Some are atheists only in fair weather.
Some are wise, and some are otherwise.
Some go to law / for the wagging of a straw.
Some good, some bad, as sheep come to the fold.

Sunt bona, sunt quædam mediocria, sunt mala plura. Quæ legis, &c. *Martial.*—R.

Some good things I do not love; a good long mile, good small beer, and a good old woman.
Some had rather guess at much, than take the pains to learn a little.
Some have been thought brave, because they were afraid to run away.
Some have the hap: / some stick in the gap.
Some injure all they fear, and hate all they injure.
Some make a conscience of spitting in the church, yet rob the altar. H.
Some men must love my lady, and some Joan.
Some part of Kent hath health and no wealth [*viz.*, East Kent]; some wealth and no health [*viz.*, the Weald of Kent]; some both health and wealth [*viz.*, the middle of the county and parts near London].
Some rain, some rest.

A harvest-proverb.—R. There is a later addition: "Fine weather isn't always best."

Some savours in a house do well.
Some sport is sauce to pains. CL.
Some that speak no ill of any do no good to any.
Some work in the morning may trimly be done,
that all the day after may hardly be won. TUSSER (1580).
Some would play a tune before you can tune your fiddle.
Something hath some savour.
Sometimes words / hurt more than swords.
Somewhat is better than nothing. C.

Mas vale algo que nada.—*Span.*

Soon crooks the tree / that good gambrel would be.

Gambrel, Cambril or *Camock.* Camden prints *Cameril.* See Nares' *Gloss.*, 1859, art. *Gambril*, and Moor's *Suffolk Words*, 1823, p. 48. Moor quotes from Drayton's *Eclogues*, 1593:

"Bitter the blossom when the fruit is sour,
And early crook'd that will a camock be."

"A gambrel is a crooked piece of wood, on which butchers hang up the carcasses of beasts by the legs, from the Italian word *gamba*, signifying a leg. Adeò à teneris assuescere multum est."—R. See, moreover, a long and learned note on this word in Sir G. C. Lewis's *Herefordshire Glossary*, 1839, *in voce.*

Soon gotten, soon spent: / ill gotten, ill spent. HE.
Soon hot, soon cold. HE.
Soon in the goom [gum], quick in the womb.

A saying relevant to children who cut their teeth early.

Soon learnt, soon forgotten: / soon ripe, soon rotten. HE.

Harman's *Caveat*, 1567; *Ballad* by W. Elderton (*circâ* 1570), in *Ancient Ballads*, &c., 1867, p. 263; "I doubt thou wilt proove like a sommer apple,

soone ripe, soone rotten."—*Jack of Dover*, 1604 (*Old E. J. B.*, ii. 338). "The proverbe olde is verified, soon ripe and soon rotten."—Preston's *Cambyses* (1570), Hazlitt's Dodsley, iv. 215. "Cito maturum citò putridum. Odi puerulum præcoci sapientia.—*Apul.* It is commonly held an ill sign for a child to be too forward and ripe-witted, viz., either to betoken premature death, according to that motto I have somewhere seen under a coat-of-arms,

Is cadit ante senem qui sapit ante diem;

or to betoken as early a decay of wit and parts. As trees that bear double flowers, viz., cherries, peaches, &c., bring forth no fruit, but spend all in the blossom. Presto maturo, presto marzo. *Ital.*"—R.

Sooner said than done. HE.
Sooner named, sooner come.

"Sooner named, sooner come, as common Prouerbes say."
Conflict of Conscience, 1581, edit. 1851, p. 29.

Sooth boord is no boord.

i.e., a true jest is no jest. Harington's *Apologie of Poetrie*, 1591.

Sorrow and an evil life / maketh soon an old wife.
Sorrow at parting if at meeting there be laughter.

Towneley Mysteries, 243.

Sorrow comes unsent for.

Mala ultro adsunt.—R.

Sorrow ends not when it seemeth done.
Sorrow for a husband is like a pain in the elbow, sharp and short.
Sorrow is always dry.

"To see it thus, much grieued was I. The prouerbe says, Sorrow is dry."—W. Browne's Poems, by Hazlitt, ii. 354.

Sorrow is good for nothing but sin.
Sorrow rode in my cart. *East Anglia.*

"I did it, but had reason to repent it afterwards."—*Forby.*

Sorrow will pay no debt.
Soulgrove [February] is seldom warm.

Aubrey's *Remains of Gentilism*, &c.

Sour grapes can ne'er make sweet wine.
Southwark ale.

"The nappy strong ale of Southwirke
Keeps many a Gossip fro the Kirke."

—Braithwaite's *Comment on Two Tales of Chaucer*, &c., 1665, p. 3, where this is called an "over-worn Proverb."

Sow beans in the mud, / and they'll grow like wood.
Sow in the slop [or sop], / heavy at top. *East Anglia.*

i.e., Wheat sown when the ground is wet is most productive.—Forby's *Vocab.*, p. 417. "That is, land in a soppy or wet state is in a favourable

condition for receiving seed; a statement, however, somewhat questionable."—*Halliwell.*

Sow or set beans in Candlemas waddle. *Somerset.*

Wane of the moon.—R.

Sow peas and beans on David and Chad,
be the weather good or bad. D.
Sow thin, shear thin. D.
Sow wheat in dirt, and rye in dust.

Another version is:

"Sow wheat in mud, / 'Twill stand in flood:
Barley in dust / Be dry that must."

Spaniels that fawn when beaten will never forsake their masters.

Spanish castles.

Or *Chateaux d'Espagne.* Imaginary or fictitious possessions. A saying reputed to have arisen from the incomplete erection of the Alhambra of Granada. See Ellis's *Orig. Letters*, 2nd S., iii. 218, where the expression occurs in a letter written before 1612. The Italians have the equivalent: Far castelli in aria.

Spare and ever bare. C.
Spare at the brim rather than at the bottom. C.
Spare the rod and spoil the child. CL.

"Remember what writeth Solomon the wise,
Qui parcit virgæ, odit filium."

—Ingelend's *Disobedient Child* (about 1560), in Hazlitt's Dodsley, ii. 317.

Spare to speak and spare to speed. HE.*

Heywood's *Fayre Mayde of the Exchange*, 1607.

Spare well and spend well.
Spare when you are young and spend when you are old.
Sparing is the first gaining. B. OF M. R.
Sparrows fight for corn which is none of their own.
Speak fair and think what you will. C.
Speak not of a dead man at the table. H.
Speak truth and shame the devil.

Breton's *Court and Country*, 1618 (repr. Roxb. Lib., 193). So we say nowadays; but Dekker, in his *Knights Conjuring*, 1607, repr. 1842, p. 23, has this passage:—"For to saie truth (because tis sinne to belye the Diuell)."

Speak well of your friend, and of your enemy say nothing.
Speak what you will, bad men will turn it ill.
Spears are not made of bulrushes.
Speech is the picture of the mind.
Spend, and God shall send. HE.

Gascoigne's *Posies*, 1575. A qui chapon mange chapon lui vient. *Fr.* He that eats good meat shall have good meat.—R.

Spend, and god shall send (saieth he) saith tholde ballet,
What sendth he (saie I): a staffe and a wallet.—*Heywood.*

Spend not when you may save; spare not where you must spend.

Spick and span new.

Du. *spelleniew*, *spiksspelderniew*; Sw. *spillertswy*; Ou. *Spánnyr*; Dan. *splinterny*; all, as well as the E. terms, signify fresh from the hands of the workman—fresh out from the block, chip and splinter new.—Wedgwood's *Dict. of English Etymology*, art. *Spick and Span*. See further *ibid.*

Spilt wine is worse than water.

Spin not too fine a thread, lest it break in weaving up.

Spit in his mouth and make him a mastiff.

Spit in your hand and take better hold.

Spit kills more than spigot.

More people kill themselves by excess of eating than of drinking. Dr Diamond says this is a Kentish proverb.

Spit not against the wind.

Chi piscia contra il vento si bagna la camiscia. *Ital.* Chi sputa contra il vento si sputa contra il viso. *Ital.*—R.

Spite of the cock and his comb.

Rowlands' *Paire of Spy-Knaves* (1619), sign. B 4 *recto*.

Sport is sweetest when no spectators.

Spread the table and contention will cease.

Springes to catch woodcocks.

This is used, apparently, in a proverbial sense, in *Hamlet*, i., 3. It is the sub-title of a book of Epigrams by Henry Parrot, 1613.

St. Andrew the king,
three weeks and three days, before Christmas comes in.

Forby's *Vocab. of East Anglia*, 1830, p. 418.

St. Anthony's pigs. FULLER.

The scholars of the City of London School.

St. Bartholomew (or St. Matthew) brings in the cold dew. F.

Notes and Queries, 2nd S., viii. 242.

St. Benedict, sow thy pease, or keep them in thy rick.

St. George cries goe; / St. Mark cries hoe!

Aubrey's *Natural History of Wiltshire* (circâ 1670), 1847.

St. Giles' breed; fat, ragged, and saucy.

St. Giles's = the gallows.

"I bring you to St. Giles his howse."—*Roxburghe Ballads*, ed. Collier, 3.

St. Hugh's bones.

Shoemakers' tools, it being a tradition that the saint's bones were converted to this purpose.

St. Luke's little summer.

The fine weather which often occurs about St. Luke's Day (Oct. 18).

St. Martin's little summer.

The fine weather that not unfrequently sets in about Martinmas (Nov. 11). In 1881 it was prolonged into December, except occasional storms.

St. Mathee { shut up the bee. / sends sap into the tree.
St. Matthew, / get candlesticks new:
St. Matthi, / lay candlesticks by. *East Anglia.*

Forby's *Vocab.*, 418.

St. Mattho, / take thy hopper, and sow.
St. Matthy, / all the year goes by.

Because in leap-year the supernumerary day is intercalated.—R.

St. Nicholas' Clerks.

A term applied to thieves, as Bishop Tanner thought, from the licence introduced into the anniversary celebrations of the pageant of the Boy Bishop on Innocents' Day.

St. Peter's in the Poor,
where's no tavern, alehouse, or sign at the door.

Under correction, I conceive it called "in the poor," because the Augustinian friars, professing wilful poverty for some hundreds of years, possessed more than a moiety thereof. Otherwise this was one of the richest parishes in London, and therefore might say, Malo pauper vocari quam esse. How ancient the use of signs in this city on private houses is to me unknown; sure I am it was generally used in the reign of King Edward IV.—R.

St. Swithin's Day if it does rain,
For forty days it will remain;
St. Swithin's Day if it be fair,
For forty days 'twill rain no more.
St. Thomas gray, St. Thomas gray,
the longest night and the shortest day.

Notes and Queries, ubi suprâ.

St. Tyburn of Kent.

St. Thomas of Waterings, or the Watering of St. Thomas the Martyr in Southwark. It was one of the ancient places of execution, and especially for pirates. "By St. Tyburn," or "by St. Tyb," was an old oath.

St. Valentine, / set thy hopper by mine.
Stabbed with a Bridport dagger. *Dorsetshire.*

That is, hanged. The best, if not the most, hemp (for the quantity of ground) growing about Brydport, a market town in this county [Dorsetshire]. And hence it is, that there is an ancient statute (though now disused and neglected) that the cable ropes for the navy royal were to be made thereabouts.—R.

In *Hickscorner* (about 1520) Freewill asks:
"And what life have they there, all that great sort?"
To which Imagination replies:
By God, Sir, once a year some taw halts of Burport:—"

Staff-end Law.

It is related in the play of the Pinder of Wakefield, ascribed to Robert

Greene, 1599, and in the prose fiction on the same subject, that it had been a custom at Bradford in Yorkshire from time immemorial on Trail-Staff day for the local shoemakers to come out, and call on all comers to vail their quarterstaves. In the prose narrative King Richard and in the drama King Edward and his companions, all disguised, demand from the challengers where their charter was, to which they replied, that they wanted none, as the right was prescriptive and to them and their heirs for ever. Whereupon, lest the whole town might rise against them, the King advises submission. Hazlitt's *National Tales and Legends*, 1892, p. 427.

Stafford Court.

To be tried in Staff-ord court is equivalent to a thrashing. Probably i.q. *Stafford's Law*. Comp. Halliwell in v.

Stafford's law.

A beating or thrashing. "*Stafford's* Law must answere you, if you be possest with this frenzie, but, oh my friend, haue me not to Bedlam, it may be I haue sold my Land, which you meane to begge."—Wybarne's *New Age of Old Names*, 1609, p. 10.

Stake not thy head against another's hat.
Stale as a black velvet cloak or a bay garland.

Fletcher's *Woman Hater*, ed. 1648, *Prologue*.

Standers-by see more than gamesters.

Plus in alieno quam in suo negotio vident homines.—R. Comp. *By-standers*.

Standing pools gather filth.
Standon-the-Green:
thirteen houses, fourteen cuckolds, and never a house between.

The tale of the fishwife of Standon-the-Green (a small village on the Brent) is included in *Westward for Smelts*, 1620 (Hazlitt's *Shakespear's Library*, part 1, ii. 197), and forms an illlustration of *Cymbeline*. The same saying occurs in relation to other places.

Stanton Drew,
a mile from Pentford,
another from Chue. *Somersetshire.*
Stars are not seen by sunshine.
Starve 'm, Rob 'm, and Cheat 'm. *Kent.*

Stroud, Rochester, and Chatham.—R.

Stay, and news will find you. H.
Steal my cow and give away the hide.
Steal the goose and give the giblets in alms.
Step after step the ladder is ascended. H.
Still he fisheth that catcheth one

Toujours pesche qui en prend un.—R.

Still swine eat all the draff. HE.

Merry Wives of Windsor, 1602; Heywood's *Second Part of Queen Eliz. Troubles*, 1606, repr. 90. See also Guilpin's *Skialetheia*, 1598, repr. 1868, 23. "A still sow" is common in early English as a synonyme for what we call a *slyboots* or *fox*. Stille seugen eten al het draf op.—*Dutch*.

Stolen waters are sweet.

Carpenter's *Hebrew Proverbs*, 1826, No. 6. We say stolen sweets.

Stop stitch, while I put t' needle in. *Craven.*

A proverbial expression applied to a person when one wishes to check him in his discourse, or not to be in a hurry about anything.—*D. of Cr.*, ii. 169.

Stop two gaps with one bush. C.
Stopford law; / no stake, no draw. *Cheshire.*

i.e., Such only as contribute to the liquor are entitled to drink.—R. But another form is—*Lancashire* law: No stake no draw.—Carr's *Dialect of Craven*, 1828, i. 274. "Stockport is the place meant, nearly one half of which borough is in Lancashire. 'This proverb,' says Grose, 'is commonly used to signify that only such as contribute are entitled to drink of the liquor.'"—*Lancashire Legends*, 1873, p. 207.

Store is no sore. HE.

"O wretched man, that doth in want abound
Amidst thy wealth. Thy store a sore is found."

John Claypoole's *Moral Satire*, 1608, st. 13.

Straight trees have crooked roots.
Stretch your arm no farther than your sleeve will reach.

Metiri se quemque suo modulo ac pede verum est. R. 1670.

Stretching and yawning leadeth to bed.
Stretton in the Street / where shrews meet.
Strew green rushes for the stranger. HE.*

This is still current in Cornwall.

Strike, Dawkin; the devil is in the hemp.

But compare Lower's *Curiosities of Heraldry*, 1845, p. 155, where for Dawkin we read Dakyns, and the sentence is said to be an enigmatical motto of the Derbyshire family of Dakyns.

Strike, or give me the bill. WALKER.

The meaning seems very clearly to be, "Do it, or let me."

Struggle not against the stream. C.
Study sickness while you are well.
Stuffing hads out storms.
Stumble at a straw and leap over a block.

Merie Tales and Quicke Answeres, ed. Berthelet, No. 66; *The Uncasing of Machivells Instructions to his Sonne*, 1613; Burton's *Anatomy*, 1621. It is the same in import as "Strain at a gnat, and swallow a camel," still in use. It is the title of a ballad licensed in 1562-3. See my *Coll. and Notes*, 2nd S., v. *Ballads.*

Subtility set a trap, and caught itself.
Success is never blamed.
Success makes a fool seem wise.

Such a cup, such a cruse.

Latimer's *Fifth Sermon before Edward VI.*, 1549, ed. Arber, p. 143.

Such an one hath a good wit, if a wise man had the keeping of it. C.
Such as the priest, such is the clerk.
Such as the tree is, such is the fruit.

Telle racine, telle feuille. *Fr.* De fructu arborem cognosco. *Matt.* xii. 34. Ogni erba si conosce dal seme. *Ital.*—R.

Such beginning, such end. HE.*
Such carpenters, such chips: / such lettuce, such lips. HE.
Such envious things the women are,
that fellow flirts they cannot bear.
Such welcome, such farewell. HE.*
Sudden friendship, sure repentance.
Sudden glory soon goes out
Sudden joy kills sooner than excessive grief.
Sudden passions are hard to be managed.
Sudden trust brings sudden repentance.
Sue a beggar and catch a louse. WALKER (1672).

"Rete non tenditur accipitri neque milvo."—*Terent.*

Suffer and expect. H.

This seems almost equivalent to the Latin Patere et abstine.

Suffer the ill and look for the good. B. OF M. R.
Suffering for a friend doubleth the friendship.
Suffolk cheese.

Compare *Hunger will*, &c.

Suffolk fair maids.

It seems the God of nature hath been bountiful in giving them beauti ful complexions; which I am willing to believe, so far forth as it fixeth not a comparative disparagement on the same sex in other places.—R.

"A bonnier wench all Suffolk cannot yield,—
All Suffolk! nay, all England holds none such."

—Greene's *Friar Bacon and Friar Bungay* (Works, edit. 1861, p. 153).

Suffolk milk.

No county in England affords better and sweeter of this kind, lying opposite to Holland in the Netherlands, where is the best dairy in Christendom.—R.

Suffolk whine.

The inhabitants of all counties are distingushed for some peculiarities. The inhabitants of Suffolk, speaking in a whining tone, are thus particularised.—R. This whine is said to be the parent of the Yankee twang, many early settlers in the New World having come from East Anglia.

Suits hang half a year in Westminster Hall;
at Tyburn half an hour's hanging endeth all. HE.

This seems to denote a change of practice in regard to condemned criminals, whose remains are now left to hang a full hour after execution.

Summer in winter, and a summer's flood,
never boded England good. D.

Sup, Simon, { 'tis best i' th' bottom. / here's good broth. CL.

Sup sorrow by spoonsful.

Sure as a gun.

Sure bind, sure find.

Bon guet chasse mal aventure. *Fr.* Abundans cautela non nocet.—R.

Surely she wears low-heeled shoes, she's so apt to fall backwards.
Sus Minervam.

Nash's Address before Greene's *Menaphon*, 1589. Perhaps that other saying, *sus per rosas*, has a somewhat similar meaning. See Beloe's Aulus Gellius, i. xvi.

Suspicion has double eyes.

Durfey's *Pills*, iv. 47; Chappell's *Pop. Mus. of the Olden Time*, 269.

Suspicion may be no fault, but shewing it is a great one.

Sussex weeds.

i.e., Oaks, which are particularly common in that county; more so than any other forest tree.

Sutton for mutton, / Carshalton for beeves;
Epsom for whores, / and Ewell for thieves.

Another version is:

"Sutton for mutton, / Tamworth for beef,
Walsall for bandy-legs, / And Brummagen for a thief."

Higson's *MSS. Coll.*, No. 175.

Sutton Wall and Kenchester Hill,
are able to buy London, were it to sell. *Herefordshire.*

These are two places fruitful in this county, saith Mr. Howell.—R.

Suum cuique.

Hearne used to write this as a motto in his books: "Suum cuique, Tho. Hearne."

Swear by your burnt shins.

Swearing came in at the head, and is going out at the heels.

In allusion to this having been at first the vice of the aristocracy, and through the change of manners having become characteristic chiefly of the lower classes.

Sweep before your own door.

Sweet beauty with sour beggary. HE.*
Sweet-heart and bag-pudding.
Sweet-heart and honey-bird keeps no house.
Sweet Jesu, for thy mercy's sake,
and for thy bitter passion:
save us from the axe of the Tower,
and from Sir Ralph of Assheton.

Higson's *MSS. Coll.* There is a second version of the same profane allocution in the collections quoted:

"Sweet Jesu, for thy mercy's sake, / and for thy bitter passion:
"Oh save me from a burning stake, / and from Sir Rauf de Assheton."

This *Sir Ralph of Ashton*, who was probably the Ashton made Vice-Constable of England in the reign of Richard III., appears to be the same person in whom originated the popular diversion called *Shooting the Black Lad*, practised in Douce's time at Ashton-under-Lyne on the 16th of April. See Mr. Axon's pamphlet, *The Black Knight of Ashton*. It may be added, that if this supposition be correct, we have here a remarkable instance of the transmission of popular feelings and incidents in a form most consonant with the vulgar taste for making traditions even of great sufferings entertaining. As early as 5 Henry VI. (1426-7) Sir John Assheton was lord of this manor at a yearly rent of a penny.

Sweet meat will have sour sauce. HE.

"I thinke they shall haue sowre suppes too their sweete meates."—Gascoigne's *Supposes*, 1566 (Poems, by Hazlitt, i. 244). But the saying is quoted as an old one in the interlude of *Jack Jugler*, circâ 1550, edit. 1848, p. 16.

"And it hath byn a saying of tyme long,
That swete mete woll haue soure sauce among."

"The 15th of the aforesaid month, we departed from Curaçao; not a little to the rejoicing of our captain and us, that we had there ended our traffic. But notwithstanding our sweet meat, we had sour sauce."—Sir John Hawkins's *Second Voyage*, 1564-5, cited in Arber's *Garner*, iv. 113. The Italians say, Chi à mangiato le candele ne caca i stoppini.

Sweet sauce begins to wax sour. HE.*
Swine, women, and bees cannot be turned.

TACE is Latin for a candle.

i.e., *To hold the candle*, was the phrase in common use formerly for to *hold your peace*, or, as we should say vulgarly, *to shut up*. In *Romeo and Juliet*, i. 4, we have the line:

"I'll be a candle-holder, and look on."

Tag-rag and bobtail.

Riffraff. or the refuse of any company or people. It was said of the Earl of Essex, that he made so many knights during his Deputyship in Ireland. that he brought the order into contempt, by bringing in "tag and rag, cut and long taile."—Chamberlain's *Letters*, Camd. Soc., p. 63; letter dated Aug. 23, 1599.

In *London and the Country Carbonadoed and Quartered*, by D. Lupton, 1632, the author, speaking of the mistress of an inn, says, "Shee must entertaine all, good and bad, tag and rag, cut and long tayle." "Tag-rag, all that can lick a dish."—*Walker* (1672).

The meaning of "tagrag" in Martin's Dictionary, 1754, is a pitiful ragged fellow, and that of "bobtail," a prostitute. The phrase "tagrag and bobtail" signifies, therefore, all sorts of low and dirty men and women.'—*Brady*. See a curious note on this proverb in Southey's *Select Letters*, 4 vols, 8vo, iii. 158-9, and compare also my Dodsley, xiii. 83-4.

Tailor-like.

This phrase seems to have been current in Elizabeth's time for anything superficial and despicable. So Sir William Cornwallis writes: "What is his gaine but the maske of an ideot? What his knowledge, but Tailour-like, and light?"—*Essayes*, Part ii. 1601, sign. Ee 2 *verso*. In Collier's *Roxburghe Ballads*, 1847, p. 285, we have:

"Poor and proud, still tailor-like."

Tailors and writers must mind the fashion.
Tailors' shreds are worth the cutting.
Take a man by his word, and a cow by her horns.
Take a vine of a good soil and a daughter of a good mother.
Take all, and pay the baker.
Take away fuel, take away flame.

Remove the tale-bearer, and contention ceaseth. Sine Cerere et Libero friget Venus.—R.

Take away my good name, take away my life.

Take care of the pence: the pounds will take care of themselves.
Take courage: younger than thou have been hanged.
Take heed is a fair thing. HE.

Or, as another proverb hath it, Good take heed doth surely speed. Abundans cautela non nocet. The Spaniards say, Cuida bien lo que haces, no te fies de rapáces.—R.

Take heed / is a good reed [advice]. C.
Take heed of an ox before, an ass behind, and a monk on all sides. H.
Take heed of enemies reconciled, and of meat twice boiled.
Take heed of still waters: the quick pass away. H.

Compare *Deepest, The stillest waters,* &c.

Take heed of the vinegar of sweet wine. H.
Take heed you find not that you do not seek.
Take him in a good turn, and knock out his brains. CL.
Take hold of a good minute.
Take me upon your back, and you'll know what I weigh.
Take my cap!

This appears to have been formerly a taunt for a liar. In a Trip through the Town, 8vo, p. 17, we read: "A Yorkshire wench was indicted at the Old Bailey for feloniously stealing from her mistress a dozen of round-eared laced caps, of a very considerable value. The poor creature pleaded not guilty, insisting very strenuously that she had her mistress's *express orders* for what she had done. The prosecutrix being called upon by the court to answer this allegation, said: 'Mary, thou wast always a most abominable *lyar.*' 'Very true, madam,' replies the hussey, 'for whenever I told *a round lye,* you was so good as to bid me *take your cap.*' The court fell into a violent fit of laughter, and the jury acquitted the prisoner."

Take not a musket to kill a butterfly.
Take the chestnuts out of the fire with a cat's paw.
Take the sweet with the sour. HE.*
Take the will for the deed.
Take time, when time cometh, lest time flee away. HE.*
Take your venture, as many a good ship hath done.
Take your wife's first advice, not her second.
Talbot comes!

"So terrible hath the name of Talbot byn heretofore vnto the French, that Mothers and nurses to still their crying children, accustomed to say, *Talbot comes.*"—Richard Smith's *Life of Viscountess Montagu,* transl. by C. F., 1627, sign. A 1 *verso.*

Tale-bearers are commonly a sort of half-witted men.
Tales of Robin Hood are good among fools. HE.
Talk is but talk; but 'tis money that buys land.
Talk of camps, but stay at home.
Talk of the devil, and he'll either come or send.
Talk of the devil and he's sure to appear.

"He is good to talk of; here's the man himself we were speaking of."

—Walker's *Paræm.*, 1672, p. 32. "Think o' the divel an' he's sure to be aback o' yuh."—*Dialect of Leeds*, 1862, p. 231. "Talk of the Devil, and see his horns."—*Cataplus, a Mock Poem*, 1672, p. 72.

Talking pays no toll. H.

Tangerine, A.

See *He hath studied*, &c.

Tarry a little, that we may make an end the sooner.

This is reported to have been a saying of Sir Amias Paulet, our ambassador to the French court in 1577. His letters have been printed for the Roxburghe Club.

Tarry-long brings little home. WALKER (1672).

Teach your grandame { to grope her ducks. / to spin. / to suck eggs, or to sup sour milk.

Aquilam volare, delphinum natare doce. Il ne faut pas apprendre aux poissons à nager.—*Fr.* Sus Minervam.—R.

Teaching others teacheth yourself.

Tell a lie and find the truth.

Tell a tale to a mare, and she'll let a f——t. R. (1670).

Countryman's New Commonwealth, 1647.

Tell a woman she's a beauty, and the devil will tell her so ten times.

Tell me it snows.

Walker's *Paræm.*, 1672, p. 15. "Quid opus nota noscere?"—*Plaut.*—W.

Tell me news. WALKER.

"What I know not; speak to the matter; come to the question."—W.

Tell me with whom thou goest,
and I'll tell thee what thou doest.

La mala compagnia è quella che mena huomini à la furca. *Ital.* Dime con quien andas, decir te he' quien eres. *Span.* Dizeme com quem andas, dirte hei que manhas has. *Port.*—R. Tell me your company, &c. "It is a prouerbe in Italie not so trite as true:

Dimmi, con cui tu vai, / e sapro quel, che fai.
Tell me with whom / thou wonted art to goe,
And what thou doest, / I presently will know."

—*Essayes Morall and Theologicall*, by D[aniel] T[uvill.] 1609, sign. D 3. *verso*.

Tell money after your own father.

Tell no tales out of school.

Tell thy cards, and tell me what thou hast won. HE.*

Temperance is the best physic.

Tempestas sequitur serenum.

Philosophers Banquet, by W. B., 1614, 8vo.

Temporising is sometimes great wisdom.

Tempus edax rerum.

This and the following are so familiar, that they require no explanation: there are no exact equivalents in our language.

Tempus fugit.

Ten in the hundred.

An usurer from the rate of interest habitually charged by him in old days.

Tertium quid.
Tertius hæres.

In the *Thrie Tales of the Thrie Priests of Peblis*, written before 1492, the First Question is: "Quhy burges bairnis thryvis not to the thrid air?" It is known to be a very customary incidence in families, even where the first money-earning generation transmits an estate, to see it dissipated by the next successor, and in America they have an apposite saying: "From shirtsleeves to shirtsleeves."

Testons are gone to Oxford to study in Brazen-nose.

Testons be gone to Oxforde ged be their speede:
To studie in Brassennose there to proceede.—Heywood, 1566, quoted by B. Corney.

Another epigram by Heywood, quoted in Knight's *London*, iii. 43, is:—

"These testoons be read; how like you the same?
Tis a token of grace: they blush for shame."

So that they became worse soon after their original issue probably.

"But the name of the Oxford college has nothing to do with a brazen nose, having in all probability been derived from the brewery (*Brasseria*), which may have stood on the site of the original Brasenose Hall. It has been said, however, that the name came from a college or hall at Stamford in Lincolnshire so called.

This began about the end of the reign of King Henry VIII. at such time as he debased the coin, alloying it with copper (which common people confound with brass). It continued till about the middle of Queen Elizabeth, who by degrees called in all the adulterated coin. *Testone* and our English tester come from the Italian *testa*, signifying a head, because that money was stamped with a head on one side. *Copstick*, in High Dutch, hath the same sense; *i.e.*, Nummus capitatus; money with a head upon it.—R. See also *Oxoniana*, ii. 169-70, and Bolton Corney's *Illustrations of the Curiosities of Literature* ed. 1838, p. 82. The silver coinage of Henry VIII., except the first, was much alloyed, and each successive issue was more shamefully adulterated than its predecessor. The "brazen-nosed" testoons were those with his own head on them, as the shillings and groats with his father's effigy are comparatively pure.

Th' Abbey Hey bull-dogs drest i' rags,
dar' no' com' out to th' Gorton lads.

Higson's *MSS. Coll.*, No. 49. Gorton is in Lancashire, three and a half miles on the E.S.E. side of Manchester.

That bird is not honest that [de]fileth his own nest.

Skelton (*Works*, 1843, i. 125) speaks of this as an *old* proverb. He died in 1529. In *Eastward Hoe*, by Marston, Jonson, and Chapman, 1605, Mildred says to her sister, who is speaking disparagingly of her city home and origin: "Well, sister, those that scorn their nest oft fly with a sick wing." Τὸν οἶκοι θησαυρὸν διαβάλλειν.

That bolt never came out of your quiver.
That cake came out of my oven.
That cat is out of kind that sweet milk will not lap.
That char is char'd.

"That char is char'd well now, Ignorance my son."—*Marriage of Wit and Science* (1570).

That char is char'd, as the good wife said when she had hanged her husband.

A char (Goth. *kar*, and A.S. *cyrre*), in the Northern dialect, is any particular business, affair, or charge, that I commit to or entrust another to do.

That city cannot prosper where an ox is sold for less than a fish.
That city is in a bad case whose physician hath the gout.
That dirt made this dust.
That fellow would talk a horse to death. *S. Devon.*

In the local vernacular: Thilk veller would *tell* a horse to death.

That fish will soon be caught that nibbles at every bait.
That girdle will not gird me.
That goes against the shins.

i.e., It is to my prejudice, I do it not willingly.—R.

That grief is light which is capable of counsel.
That horse is troubled with corns.
That is a breast to blow out a candle. *Ralph Roister Doister.*
That is a lie made out of the whole stuff. *E. Anglia.*
That is a wise delay which makes the road safe.
That is as likely as to see a hog fly.
That is as true as that the cat crew, and the cock rocked the cradle.
That is but an empty purse that is full of other men's money.
That is gold that is worth gold. H.
That is good sport that fills the belly.
That is not always good in the maw that is sweet in the mouth.

Savoury dishes often sit ill upon the stomach.—R.

That is not good language which all understand not. H.
That is the bird that I would catch.
That is the old tune upon the bagpipe.
That is well done that is done soon enough. B. OF M. R.

Heywood has this somewhat differently.

That is well spoken that is well taken. CL.
That little is good which fills the trencher.
That man is well bought who costs but a salutation.

That man sins charitably who damns none but himself.
That measure loveth, and skill, / oft hath his will.

How the Goode Wif, ut infrâ.

That one will not, another will [or may]. HE.

There is a modern supplement to this sentence: So are all maidens married.

That patient is not like to recover who makes the doctor his heir.
That penny is well spent that saveth a groat. C.

Bonne la maille qui sauve le denier. *Fr.* Quien come y condesa, dos veces pone mesa. *Span.*—R.

That shall be, shall be. HE.*

Che sera, sera. *Ital.*

That sick man is not to be pitied who hath his cure in his sleeve.
That suit is best that best fits me.
That tavern haunteth his thrift forsaketh.

How the Goode Wif, &c., in Hazlitt's *Popular Poetry*, i. Here, under Government patronage and surveillance, tavern-keepers still sell, as it has been truly said, madness by the bottle.

That that comes of a { hen / cat } will { scrape. / catch mice.

Chi di gallina nasce convien che rozole. Chi da gatta nasce sorici pigla. *Ital.*—R.

That we spent we had;
that we left we lost;
that we gave we have.

England's Gazetteer, 1751, v. *Tiverton*, there given as part of the inscription on a monument of Edward Courtenay, Earl of Devon, and his wife, but the lines read like a proverbial sentence borrowed from an earlier source. There is at least one other version.

That which cannot be said may be sung.

This is especially true of the words to many sacred and secular compositions, which are mere trash, but, with the aid of musical cadence, fall agreeably on the ear.

That which covers thee discovers thee.
That which God kills is better than that killed by man.

Yet we eat beasts which we kill ourselves, and refuse those which die.

That which has its value from fancy is not very valuable.
That which is easily done is soon believed.
That which is evil is soon learnt.
That which is good for the back is bad for the head.

Omnis commoditas sua fert incommoda secum.—R.

That which is sauce for the goose is sauce for the gander.

"This," observes Ray, "is a woman's proverb."

That which is well done is twice done.
That which makes wise men modest makes fools unmannerly.
That which may fall out at any time may fall out to-day.
That which one least anticipates soonest comes to pass.

"Quid quisque vitet, nunquam homini satis
Cautum est in horas."—Hor., *Od.* 11. xiii. 13.

That which proves too much proves nothing.
That which two will takes effect. H.
That which was bitter to endure may be sweet to remember.
That which we may live without we need not much covet.
That which will not be butter must be made into cheese.
That which will not be spun, let it not come between the spindle and the distaff. H.
That which will not make a pot may make a pot-lid.
That's a lie with a latchet:
all the dogs in the town cannot match it.

Or, with a witness. Carr (*Dialect of Craven*, 1828), gives two other versions:

"That's a lee wi' a latchet,
You may shut the door and catch it;" or,
"That's a lee wi' a lid on,
And a brass handle to tak ho'd on."

There are still others. See Halliwell's *Pop. Rhymes*, 1849, p. 182.

That's a loud one.
That's about my barrow. *North Midland.*

Within my ability.

That's as true as I am his uncle.
That's counsel; and two may keep it, if one be away.

Heywood's *Edward IV.*, 1600.

That's extra, as the old woman said when she saw Kerton.

i.e., Crediton. See Maclean's *Life of Sir Peter Carew, Kt.* p. 51.

That's flat.

Nobody and Somebody (1606), sign. B. In *Ram Alley*, 1611 (Hazlitt's Dodsley, x. 294), William Smallshanks says: "It shall be so; I'll cheat him, that's flat."

That's for that, as butter's for fish.
That's my good that does me good.
That's never good which begins in God's name. CL.

In God's name, or *in the name of God*, appears to have been formerly used in the sense of an emphatical assurance. So, in the Narrative of Edward Underhill, written in the time of Elizabeth (about 1560), we have:—

". . . . To morrow [said the Sheriff] I will bring you unto them at

the Tower." "In the name of God," said I: and so we went with him, requiring, if I might understand the cause."—Arber's *Garner*, iv. 73. But all old wills used to have such an exordium.

That's the best gown that goes up and down the house. H.
That's the cheese.

i.e., the *cheez*, an Anglo Indian saying, cheez being Hindustani for *thing*, i.q. *Fr. Chose*.

That's the cream of the jest.
That's the stuff for trousers.

Said, where a plate of food was offered. The sense seems to have been lost.

The absent party is still faulty. H.

Les absens ont toujours tort. *Fr.*

The abundance of things engendereth disdainfulness. B. OF M. R.
The after thought
is good for nought,
except it be
to catch blind horses wi'. *S. Devon.*
The aler's as bad as the staler. *Cornwall, &c.*

i.e., The concealer is as bad as the stealer. "'Αμφότεροι κλῶπες καὶ ὁ δεξάμενος, καὶ ὁ κλέψας.'—*Phocyl.* "The motto which was insertedunder the arms of William Prince of Orange, on his accession to the English crown, was 'Non rapui sed recepi [I did not steal it, but I received it]. This being shown to Dean Swift, he said, with a sarcastic smile, 'The receiver is as bad as the thief.'"—*The Jest Book*, by Mark Lemon, 1864.

The anvil fears no blows.
The ape kills her young with kindness. CL.
The army that comes off best loses some.
The ass brays when he pleases.
The ass singeth therefore ill-favouredly, because he taketh his note too high. HE.
The ass that brays most eats least.
The ass that carrieth wine drinketh water.
The axe goes to the wood whence it borrowed its helve.

This appears to be a Hebrew proverb. See Carpenter's *Old English and Hebrew Proverbs*, 1826, No. 4.

The back-door robs the house. H.

This is particularly true of country-houses, where the residents are unable to keep watch over the movements of the kitchen-folks.

Compare *A fair wife*, &c.

The Bailiff of Bedford is coming.

The Ouse or Bedford river is so called in Cambridgeshire, because when swollen with rain, &c., in the winter time, it arrests the Isle of Ely with an inundation, bringing down suddenly abundance of water. By

this saying persons were warned to drive off their cattle, lest they should be impounded by the Bailiff of Bedford, or the river Ouse. *Fuller* (1662). —R.

The Bailiff of Royston.

"And for to somoun alle them to this feste,
The baily of Roston therto is the beste."
Colyn Blobols Testament (Hazlitt's *Pop. Poetry*, i. 103).

Doubtless Royston, near Cambridge.

The bait hides the hook.
The baker's vantage.

? the thirteenth in the dozen. *The Three Ladies of London*, 1584, edit. 1851, p. 198. Taylor, in his *Shilling*, published about 1620, shews—

"How bakers thirteene penny loaues doe giue,
All for a shilling, and thriue well, and liue."

And the Duchess of Newcastle, in her *Nature's Picture drawn by Fancy's Pencil*, 1656, remarks: "In this volume there are several feigned stories; also, there are some Morals, and some Dialogues; but they are as the advantage loaf of bread in the baker's dozen."

"This point of knavery has been a man in his days, and the best of the parish: fourteen of them go to a baker's dozen."—Randolph's *Conceited Pedler*, 1630 (Works, by Hazlitt, p. 41).

The balance distinguisheth not between gold and lead. H.
The barleycorn is the heart's key.
The bear in the belly.

i.e., the colic. See Heywood's *Golden Age*, 1611, repr. 11.

The bear wants a tail, and cannot be lion. *Warwickshire.*

Robert Dudley, Earl of Leicester, derived his pedigree from the ancient Earls of Warwick, on which title he gave their crest, the bear and ragged staff. And when he was governor of the Low Countries, with the high title of his Excellency, disusing his own coat of the green lion, with two tails, he signed all instruments with the crest of the bear and ragged staff. He was then suspected by many of his jealous adversaries to hatch an ambitious design to make himself absolute commander (as the lion is king of beasts) over the Low Countries; whereupon some foes to his faction and friends to Dutch freedom, wrote under his crest, set up in public places: Ursa caret cauda, non queat esse leo. The bear he never can prevail: To lion it, for want of tail. Nor is ursa, in the feminine, merely placed to make the vein: but because naturalists observe in bears that the female is always strongest.—Fuller's *Worthies*, 1662.

This proverb is applied to such as, not content with their condition, aspire to what is above their worth to deserve or power to achieve. The saying refers, of course, to the Dudleys, but some of the circumstances connected with its origin are of too suspicious an aspect to justify us in crediting them too implicitly.

The beard will pay for the shaving. *E. Anglia.*

The work will pay for itself.

The beast that goes always never wants blows. H.
The bee doth love the sweetest flower,
so doth the blossom the April shower.
The beggar is never out of his way.

The beggar may sing before the thief. HE.

"Beggars maye singe before theves,
And wepe before trewe men lamenting there greves." HE.*

"No more than the English of that old Latin verse,
'Cantabit vacuus coram latrone viator.'"—R.

The beggars of Bath.

Many in that place; some natives there, others repairing thither from all parts of the land; the poor for alms, the pained for ease.—R.

The belly hates a long sermon.
The belly hath no ears.

Browne's *Britannia's Pastorals* (1614), ed. Hazlitt, i. 182. Dr. Trench (*On the Lessons in Proverbs*, 1853, p. 28) considers that the English saying is anterior to the leonine verse, Jejunus venter non audit verba libenter, and that the latter has been formed out of it. But the elder Cato used the figure of speech in reference to the Corn question at Rome in his day. "Venter non habet aures. Ventre affamé n'a point d'oreilles. —*Fr.* Discourse to or call upon hungry persons, they will not mind you, or leave their meat to attend. Or, as Erasmus, Ubi de pastu agitur, non attenduntur honestæ rationes. Nothing makes the vulgar more untractable, fierce, and seditious, than scarcity and hunger. Nescit plebs jejuna timere. There is some reason the belly should have no ears, because words will not fill it. El vientre ayuno, no oye à ninguno. *Span.*"—*Ray.*

The belly is not filled with fair words.

New Help to Discourse, 1721, p. 134.

The belly teaches all arts.
The belly that's full may well fast.
The belly thinks the throat is cut. C.
The best cart may overthrow. HE.
The best cloth may have a moth in it.
The best colt needs breaking.
The best dog leaps the stile first.

i.e., Let the worthiest person take place.—*Ray.*

The best fish swim near the bottom.
The best go first, the bad remain to mend.
The best ground's the dirtiest. CL.
The best is best cheap. HE.

"Lo barato es caro.—*Span.* For it doth the buyer more credit and service."—Ray. Compare *Light cheap*, &c., *suprâ*.

The best mirror is an old friend. H.
The best must crave their aces of allowance. WALKER.
The best of the sport is to do the deed and say nothing.
The best or worst thing to man for his life
is good or ill choosing his good or ill wife. HE.*
The best part is still behind.

Randolph introduces this proverb in a jocular sense in his *Conceited Pedler*, at the end of his *Aristippus*, 1630.

The best patch is off the same cloth.

The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merryman.

A Display of Dvtie, by Leonard Wright, 1589, edit. 1614, p. 13. "This is nothing but that distich of the Schola Salernitana translated:—

Si tibi deficiant medici tibi fiant
Hæc tria: mens læta, requies, moderata diæta."—*Ray*.

The best remedy against an ill man is much ground between both.

The best things are worst to come by. WALKER.

New Help to Discourse, 1721, p. 134. "Difficilia quæ pulchra: χαλεπὰ τὰ καλά."—R.

The best throw of the dice is to throw them away.

The better day the better deed. WALKER.

A bon jour bonne œuvre. *Fr.* Dicenda bonâ sunt bona verba die.—R. This proverb is cited in Middleton's *Michaelmas Term*, 1608, iii. 1.

The better-natured, the sooner undone.

The better part of valour is discretion.

The better thou be, the more careful must thou be, quoth Hendyng.

P. of H. (*Reliq. Antiq.*, i. 113). So, I conclude, ought to be rendered the original: "The bet the be, the bet the by-se."

The better workman, the worse husband.

The French say, Bon poète, mauvais homme.—R. Both sayings allude to the fact that busy men have less leisure to attend to their houses.

The bigger eateth the bean. HE.

XII. Mery Jests of the Widow Edyth, 1525 (in my *Old English Jest-Books*, 111).

The biggest horses are not the best travellers.

The bird.

i.e., the goose, from its hissing habit. This is dramatic slang or phraseology.

The bird loves her nest. H.

The bird that can sing, and won't sing, must be made to sing.

The birds are flown. HE.

The bishop has set his foot in it.

Tyndale's *Obedience of a Cristen Man*, 1528; Tusser's *Husbandry*, 1580, edit. 1878, p. 282. "This is a saying in the North, used for milk [or anything else] that is burnt in boiling. Formerly, in days of superstition, whenever a bishop passed through a town or village, all the inhabitants ran out to receive his blessing; this frequently caused the milk on the fire to be left till burnt to the vessel, and gave origin to the above allusion."—Grose's *Provincial Glossary*, quoted by Brady (*Var. of Lit.*, 1826). But compare Brockett's *N. C. Glossary*, 1825, p. 16, and Baker's *Northamptonsh. Do.*, 1854, p. 51.

The bitch that I mean is not a dog.

The biter is sometimes bit.
The black hen layeth a white egg.

Neyr geline ponne blank oef.—Early Collection of French Proverbs in a MS. in C. C. C. Cambridge, quoted in Wright's *Essays*, 1846, i. 145.

The black ox hath not trod on his foot. HE.*

Heywood's Works, 1562, cap. 7; Lyly's *Euphues*, 1579, repr. Arber, p. 55; *Wine, Beere, Ale, and Tobacco*, &c., 1630, repr. Halliwell, 192. "Venus waxeth old; and then she was a pretie wench, when Juno was a yong wife; now the crowes foote is on her eye, and the black ox hath trod on her foot."—Lyly's *Sapho and Phao*, 1584 (Works, 1858, i. 199). Mr. George Vere Irving (*Notes and Queries*, 3rd S., xii. 488) remarks that this expression "is at this day applied frequently in Scotland to an unfeeling person, and means that he has never experienced misfortune."

Tusser, in his *Dialogue of Wiving and Thriving* (*Points of Husbandry*, 1580, D. S. edit., p. 153), seems to apply the phrase to one who has not experienced the troubles of a married life:

"Why then do folke this prouerbe put,
The blacke oxe neere trod on thy foot,
If that way [marrying] were to thrive?"

The blackest month in all the year / is the month of Janiveer.
The blind eat many flies. HE.

Skelton's Works, i. 213; *Parlament of Byrdes* (circâ 1550), in Hazlitt's *Pop. Poetry*, iii. 178; *The Schole-house of Women*, 1541 (*ibid.* iv. 118); there is a lost drama by Tho. Heywood, performed in 1602, with a similar title. "*Age.* The blinde eateth many a flie, and seeth it not."—Northbrooke's *Treatise against Dauncing*, &c. (1577), ed. 1843, p. 117.

The blind horse is the hardiest.
The blind lead the blind, and both fall into the ditch. HE.

"She hath hem in such wise daunted,
That they were, as who saith, enchaunted,
And as the blinde an other ledeth,
And till they falle nothing dredeth."

Gower's *Confessio Amantis*, lib. iii.

See also the *Gude and Godlie Ballates*, 1578, repr. Laing, p. 178:

"The Paip, that Pagane full of pryde,
He hes vs blindit lang:
For quhair the blind the blind dois gyde,
Na wonder thay ga wrang."

Si el ciego guia el ciego, ambos van á peligro da caer en el hoyo.—*Span.*

The blind man sometimes hits a crow.

Loveday's *Letters*, 1662, p. 219. But the saying was evidently well known in Heywood's time. That writer, in his *Dialogue* (1546), says:

"Ye cast and coniecture this muche like in show,
As the blind man casts his staffe, or shootes the crow."

The borrowed days.

See Hazlitt's *Faiths and Folklore*, 1905, p. 64, and Chambers' *Domestic Annals of Scotland*, i. 553.

The boughs that bear most hang lowest.
The brain that sows not corn plants thistles.

The brains don't lie in the beard.
The bride goes to her marriage-bed, but knows not what shall happen to her.

See Carpenter's *Old Hebrew Proverbs*, 1826, No. 13.

The Bristol hogs have built a sty, but cannot find their way into it.

A Journey through England, A.D. 1752, edited by Hazlitt, 1869, p. 144. This was said of the merchants of Bristol, who had never been used to an exchange, and who, when one was built in the middle of the last century, were some time before they accustomed themselves to make use of it. There is, of course, a play of words—Bristol *quasi* Bristle.

The brother had rather see the sister rich than make her so.
The burnt child fire dreadeth, quoth Hendyng.

Proverbs of Hendyng (*Reliq. Antiq.*, i. 113); *Paradyce of Daynty Devyses*, 1578, repr. 60; and *Timon*, a play, ed. Dyce, p. 89.

"For evermore gladly, as I rede,
Brent child of fier hath mych drede."

Romaunt of the Rose, l. 1820.

"A burnt child feareth the fire, and a beaten dogge escheweth the whippe."—Wilson's *Arte of Rhetorique*, edit. 1584, sign. A v. "Children brent still after drede the fire."—Barclay's *Eglogs*, edit. 1570, sign. B ij *verso*. "Almost all languages afford us sayings and proverbs to this purpose: such are παθὼν δε τε νήπιος ἔγνω.—*Hesiod.* Ῥεχθὲν δὲ τε νήπιος ἔγνω.—*Homer.* Piscator ictus sapit; struck by the scorpion fish or pastinaca, whose prickles are esteemed venomous."—R.

The butcher looked for his knife, and 'twas in his mouth.
The butcher looked for the candle, and 'twas in 's hat. CL.
The butler's box.

"But stay, my friend; let it be first manifest that my Father left Land, and then we wil rather agree at home, then suffer *the Butlers Boxe* to winne all."—Wybarne's *New Age of Old Names*, 1609, p. 12.

"*Throat.* 'Tis well, I am glad, keep your money, for law
Is like a butler's box; while you two strive,
That picks up all your money."

—Barry's *Ram Alley*, 1611, ap. Dodsley, 1825, v. 391. See also *Return from Parnassus*, 1606 (Hazlitt's Dodsley, ix. 103).

Prynne in his *Histriomastix*, 1633, dedic. complains of the addiction of the Inns of Court to dicing, turning them into a Christmas Dicehouse "to enrich the Butlers." John Cooke, of Gray's Inn, in his *Poor Man's Case*, 1648, p. 48, speaking of usury, likens it to the "Butler's Box, that gaines all insensibly which the Gamsters never think of—"

The calf, the goose, the bee:
The world is ruled by these three.

See *Antiquary*, 1887, p. 152.

The calf with the white face.

Day's *Blind Beggar of Bednal Green*, 1659, repr. 39; part of the title of a tract printed in 1649 (*Bibl. Collections and Notes*, 1876, p. 451).

The calmest husbands make the stormiest wives.

The camel, going to seek horns, lost his ears.
The cart before the horse.

"Ye haue another manner of disordered speech, when ye misplace your wordes or clauses, and set that before which should be behind, & *e conuerso*, we call it in English prouerbe, the cart before the horse, the Greeks call it *Histeron Proteron* [ὕστερον πρότερον]." Puttenham's *Arte of English Poesie*, 1589, sign. v. The more ancient, and perhaps original, form of this saying is to be found in the French 15th century adage: La Charette devant les bœufs.

The case is altered, quoth Plowden.

Heywood's *Second Part of Queen Elizabeth's Troubles*, 1606, repr. 131. Edmund Plowden was an eminent common lawyer in Queen Elizabeth's time, born at Plowden, in Shropshire, of whom Camden (in his *Elizabeth, Ann.* 1584) gives this character: Vitæ integritate inter homines suæ professionis nulli secundus. And Sir Edward Cooke calls him the Oracle of the Common Law. This proverb is usually applied to such lawyers, or others, as being corrupted with larger fees, shift sides, and pretend the case is altered: such as have bovem in lingua. Some make this the occasion of the proverb:—Plowden, being asked by a neighbour of his what remedy there was in law against his neighbour for some hogs that had trespassed his ground, answered, he might have very good remedy; but the other replying that they were his hogs, Nay then, neighbour, (quoth he), the case is altered. Others, with more probability, make this the original of it: Plowden, being a Roman Catholic, some neighbours of his who bare him no good will, intending to entrap him, and bring him under the lash of the law, had taken care to dress up an altar in a certain place, and provided a layman in a priest's habit, who should say mass there at such a time. And withal, notice thereof was given privately to Mr. Plowden, who thereupon went and was present at the mass. For this he was presently accused, and indicted. He at first stands upon his defence, and would not acknowledge the thing. Witnesses are produced, and, among the rest, one who deposed that he himself performed the mass, and saw Mr. Plowden there. Saith Plowden to him, Art thou a priest, then? The fellow replied, No. Why then, gentlemen (quoth he), the case is altered: No priest, no mass; which came to be a proverb, and continues still in Shropshire, with this addition; The case is altered (quoth Plowden), No priest, no mass.—R. This saying is made to form part of the title of a tract printed in 1656. See my *Bibliogr. Coll. and Notes*, 2nd Series, p. 679.

The cask savours of the first fill.

See a note by Weber in Dyce's *Beaumont and Fletcher*, iv. 462. The following apposite passage from Horace is quoted *ibidem*:

"Quô semel est imbuta recens servabit odorem
Testa diu."

La caque sent toujours le hareng. *Fr.*

The cat and the dog may kiss, yet are none the better friends.
The cat hath eaten her count.

It is spoken of women with child that go beyond their reckoning.—R.

The cat invites the mouse to a feast.
The cat is hungry when a crust contents her.
The cat is in the cream-pot.
The cat knows whose beard he licks.

"Li vilains reproche du chat
Qu'il set bien qui barbes il lecha."
—*French fabliau* (Montaiglon, i. 171).

The cat sees not the mouse ever. H.
The Cat, the Rat, and Lovell the dog
rule all England under the hog.

A Myrrovr for Magistrates, edit. 1563, fol. 143. See Ellis's *Orig. Letters*, 2nd S., ii. 161. This couplet is a satire on Richard III. (who carried *a boar* in his escutcheon) and his myrmidons, *Cat*esby, *Rat*cliffe and Lovell.

The cat would eat fish, and would not wet her feet. HE.

MS. of the 16th cent. in *Rel. Antiq.*, i. 207, and Camden's *Rem.*, 1614, p. 312 (with a slight variation). Or in rhyme, thus:

Fain would the cat fish eat,
But she's loth to wet her feet.

Le chat aime le poisson, mais il n'aime pas à meuiller la patte. *Fr.*—R. Catus amat pisces, sed non vult tingere plantam. *Mediæval Latin.* Dr. Trench has pointed out the allusion to this saying in *Macbeth*, where Lady Macbeth speaks of her husband as a man

Letting, I dare not, wait upon, I would,
Like the poor cat i' the adage.

The charitable give out at the door, and God puts in at the window.
The chicken crams the capon. *Somerset.*
The chicken is the country's, but the city eats it. H.
The child hath a red tongue like its father.
The child says nothing but what it heard of the sire. H.
The child that's born must be kept.

The Schoole of Slovenrie, by R. F., 1605, *Preface.*

The church is full of his acquaintances: the pulpit would hold his friends. *S. Devon.*
The church is out of temper, when charity waxeth cold and zeal hot.
The clock goes as it pleaseth the clerk.
The cloud with the silver lining.

Mr. Pickford, M.A., quotes a passage in *Notes and Queries*, from Milton's *Comus*, 1637, v. 221 *et seqq.*, illustrative of this expression:—

"Was I deceived, or did a sable cloud
Turn forth her silver lining on the night?
I did not err; there does a sable cloud
Turn forth her silver lining on the night,
And casts a gleam over this tufted grove."

The coaches won't run over him.

i.e., He is in jail.—R.

The cock crows / and the hen goes.
The cock does crow / to let us know,
if we be wise, / 'tis time to rise.
The cock hath lowë shoon.

Lydgate's *Minor Poems*, 1840, p. 150. Communicated to me by Dr. Furnivall. Lydgate terms it "an olde proverbe grounded on sapience." I fail to discern its meaning. It serves as a sort of refrain to a copy of verses "against Tittle-Tattlers."

The coin most current is flattery.
The colt foaled of an acorn.

The wooden horse formerly used as a military punishment, and so termed by Scott in "Old Mortality."

The comforter's head never aches. N.
The command of custom is great. H.
The common people / look at the steeple. CL.
The conquered is never called wise, nor the conqueror rash.
The constable of Oppenshaw sets beggars in stocks at Manchester.

"This may mean that when the constable of Oppenshaw found Manchester sparks enjoying themselves too freely in his district, he could follow them home, and then have them placed in the stocks."—*Lancashire Legends*, 1873, p. 207.

The corn hides itself in the snow, like an old man in furs. H.
The counsel thou would'st have another keep, first keep thyself. HE.
The country is best for the bider,
that is most cumbersome to the rider. HE.*

A rich heavy soil, good for arable purposes, but inconvenient for traffic.

The course of true love never did run smooth.

A Midsummer Night's Dream, 1600, act i. sc. 1.

The court hath no almanac. H.
The cow knows not what her tail is worth till she has lost it.
The cow little giveth, / that hardly liveth.
The cow that's first up gets the first o' the dew.
The cow with the iron tail.

The pump, in allusion to the practice of watering milk. When he cries *mi-eau* on his rounds, the milkman little suspects the meaning of the word in French.

The coward often dies, the brave but once.
The crab of the wood is sauce very good
for the crab of the sea;
but the wood of the crab is sauce for a drab
that will not her husband obey.
The crane suckled the ass.
The credit got by a lie lasts only till the truth comes out.
The cross on his breast and the devil in his heart.
The crow bewails the sheep, and then eats it. H.
The crow thinketh her own birds the fairest in the wood. HE.

Lupton's *All for Money*, 1578, repr. 120. In Robinson's translation (1551) of More's *Utopia* (1516), the saying occurs with a difference: So both the Rauen and the Ape thincke their owne younge ones fairest. "Asinus asino, sus sui pulcher, et suum cuique pulchrum. So the Ethiopians are said to paint the devil white. A tous oiseaux leur nids sont beaux. *Fr.* A ogni grolla paion' belli i suoi grollatini. *Ital.*"

The crutch of time does more than the club of Hercules.
The cuckold is the last that knows of it. C.
The cuckoo comes in April, / and stays the month of May;
sings a song at Midsummer, /and then goes away. *Wilts.*

Compare *In April*, &c.

The cuckoo goes to Beaulieu Fair to buy him a greatcoat.
New Forest.

Beaulieu fair day is the 15th April. It is called cuckoo-day.

The cuckoo singeth all the year.

A figure for the alleged perpetuity of cuckoldom. See *Old English Jest Books*, Add. Notes, iii. 7-8.

The cure may be worse than the disease.
The dainty thing would have a dainty bit. WALKER.

"The hare longs for venison; more sauce than pig."—*Wodroephe.*

The dam of that was a wisker.
The darkest [and coldest] hour is nearest the dawn. D.
The dasnel daw-cock sits amongst the doctors. CL.

Graculus inter Musas.—*Clarke.*

The day after the fair.

Said of anything too late.

The day has eyes, the night has ears.
The day is short, and the work is much.
The day of St. Thomas, the blessed divine,
is good for brewing, baking, and killing fat swine. D.
The day that you do a good thing there will be seven new moons.
The dead man's part.

The third part of a man's estate, which, after payment of debts, &c., goes to the younger children, the other two belonging to the widow and to the eldest son. This is the custom of London.

The dead only should do nothing.
The death of wives and the loss of sheep make men rich.
The death of your first wife made such a hole in your heart that all the rest slip through.
The deeper the sweeter. CL.

"The deeper is the sweeter."—*Ram Alley*, by L. Barry, 1611 (Dodsley, 1825, v. 377). It is also in Rowley's *Match at Midnight*, 1633 (Hazlitt's Dodsley, xiii. 44), and elsewhere.

The devil always leaves a stink behind him.
The devil and his dam.

See Henslowe's *Diary*, ed. Collier, p. 169.

The devil and John A' Cumber.

See Nares, 1859, v. *Cumber*. The personage here alluded to is probably identical with one of the characters in Munday's play of *John A' Kent and John A' Cumber*.

The devil gets up to the belfry by the vicar's skirts.
The devil goes shares in gaming.
The devil hath cast a bone to set strife. HE.*
The devil helps his friends.

Civil War Tract of 1641.

The devil is a busy bishop in his own diocese.

Henry VIII. was of opinion that he was a better man of business than the Bishops, whom he advised to take him as a pattern.

The devil is busy in a high wind.
The devil is dead.

A proverbial expression, by which it is intended to say (satirically or ironically) that people have ceased to do wrong. Thus, in Davenport's *City Night-Cap*, written in 1624, the Clown says: "Methinks the devil's dead too" (Hazlitt's Dodsley, xiii. 141). Dr. Mead in the fourth part of his *Diatribæ* devotes some space to a theory, that in the time of the Commonwealth England was growing so good, that the Devil went over to America to see what he could do there.

The devil is good to some.

The Irish say, The wicked one is aye kind to his ain.

The devil is good when he is pleased.

Canta Marta despues de harta. *Span.*—R. In *Grim, the Collier of Croydon*, 1662, ii. 1, it runs: The devil is *mild*, &c. This play was written about 1600.

The devil is in the dice.
The devil is never nearer than when we are talking of him.
The devil is not always at one door. H.
The devil is the father of lies.

Breton's *Court and Country*, 1618 (Roxb. Libr., repr. 195).

The devil lies brooding in the miser's chest.
The devil makes his Christmas-pie of lawyers' tongues and clerks' fingers. CL.
The devil of Dowgate.

See Davis, *Suppl. Glossary*, 1881, p. 200.

The devil on Dun's back. CL.
The devil owed him a shame.
The devil pay the maltman.

Copland's *Hye Way to the Spyttel Hous* (circâ 1532), in Hazlitt's *Pop. Poetry*, iv. 55, and Note.

The devil rebukes sin.

Clodius accusat mœchos. Aliorum medicus ipse ulceribus scates.—R.

The devil run through thee booted and spurred with a scythe on his back!

This is Sedgely curse. *Mr. Howell.*—R.

The devil seemeth to be God to somebody.

"For he hath two wings to fly withall, the one having an internall strength from the minde, and the other an externall from the bodie: that of the mind is (as it were) couered with a vaile: but the other is plaine and naked: howbeit both of them are indented with seuerall braunches, wherewith, according to the *Adage*, the Diuell seemeth to be God to some bodie."—*Saint George for England*, by Gerrard de Malynes, 1601, p. 58.

The devil sh—s upon a great heap.

See *Mery Tales and Quicke Answeres*, ed. Berthelet, No. 28 (*Old English Jest-Books*, i.)

The devil take the hindmost.

Tuke's *Adventures of Five Hours*, 1671, in Hazlitt's Dodsley, xv. 302. This play is taken in great measure from the Spanish of Calderon.

The devil was sick, the devil a monk would be;
The devil was well, the devil a monk was he.

Ægrotat Dæmon, monachus tunc esse volebat:
Dæmon convaluit, Dæmon ut ante fuit.

This saying concludes "A Modest Vindication of the Petition for the calling of a Free Parliament," a broadsheet printed (perhaps at Exeter), in 1688. But the same idea occurs in *Gesta Romanorum*, ed. 1838, p. 224:—

Heú! cum languebat lupus, agnus esse volebat,
Postquam convaluit, talis ut ante fuit.

The devil will not come into Cornwall, for fear of being put into a pie.

A sneer at Cousin Jockey for his love of pasties, which are usually compounded of any material which comes cheapest or handiest.

The devil will take his own.

De debles vint, a debbles irra. *Old Fr.*

The devil wipes his tail with the poor man's pride.
The devil would have been a weaver but for the Temples.
The devil's behind the glass.
The devil's children have the devil's luck.
The devil's coach-horse.

The cock-tailed beetle.

The devil's guts.

i.e., The surveyor's chain.

The devil's meal is half bran.

La farine du diable n'est que bran, or, s'en va moitie en bran. *Fr.*—R.

The Devil's Own.

The jocular designation for the Inns of Court Volunteers.

The difference is wide / that the sheets will not decide.
The diligent spinner has a large shift.
The dirt bird [or dirt owl] sings: We shall have rain.

When melancholy persons are very merry, it is observed that there usually follows an extraordinary fit of sadness, they doing all things commonly in extremes.

The disobedience of the patient makes the physician seem cruel.
The dog that fetches will carry. *E. Anglia.*

"A tale-bearer will tell tales of you as well as to you."—*Forby.*

The dog that licks ashes, trust not with meal. H.

The Italians says this of a cat: Gatto che lecca cenere non fidar farina.—R.

The dog wags his tail not for love of you, but of your bread. CL.
The dog who hunts foulest, hits at most faults.
The drunkard continually assaults his own life.
The dunder clo gally [affright] the beans. *Somerset.*

Beans shoot up fast after thunderstorms.—R.

The dust raised by the sheep does not choke the wolf.
The Dutchman saith that sedging is good cope. HE.
The Dutchman's headache.

i.e., Drunkenness.

The early bird catcheth the worm.
The early sower never borrows of the late.
The earth produces all things, and receives all again.
The earthen pot must keep clear of the brass kettle.
The ebb will fetch off what the tide brings in.
The empty leech sucks sore. WALKER.
The end crowns all.
The end makes all equal. C.
The end of fishing is catching.
The Englishman weeps, / the Irishman sleeps;
but the Scotchman goes while he gets it.
The envious man shall never want woe. C.
The epicure puts his purse into his belly; the miser his belly into his purse.
The escaped mouse ever feels the taste of the bait. H.
The evening crowns the day.

Un bel morire tutta la vita honora.

"Dicique beatus
Ante obitum nemo supremaque funera debet."—*Ovid.*

Exitus acta probat. Al finir del gioco, si vede che ha guadagnato. *Ital.* —R.

The evil that cometh out of thy mouth flieth into thy bosom.
The evil wound is cured, but not the evil name.
The ewe that doth bleat / doth lose the most of her meat. W.
The example of good men is visible philosophy.
The eye is a shrew.
The eye is the pearl of the face.
The eye of the master does more than both his hands.
The eye that sees all things else sees not itself.
The eye will have his part. H.
The fair lasts all the year. DS.
The fair maid who, the first of May,
goes to the fields at break of day,
and washes in dew from the hawthorn tree,
will ever after handsome be.
The fairer the hostess, the fouler the reckoning.

Belle hostesse c'est un mal pour la bourse. *Fr.* El huespeda hermosa, mal para la bolsa. *Span.*

The fairer the paper, the fouler the blot.
Th fairest-looking shoe may pinch the foot.
The fairest rose is soonest withered. C.

Or, in the end, he elsewhere says.

The fairest silk is soonest stained.

This may be applied to women. The handsomest women are soonest corrupted, because they are most tempted. It may also be applied to good natures, which are most easily drawn away by evil company.—R.

The falsehood of Ferrara.

Gascoigne's *Supposes*, 1566 (Works, by Hazlitt, i. 238-9, 250).

The farmer should have, on Candlemas Day,
half his stover and half his hay.

Winter forage.

The farmer's foot is the best manure.

Rider Haggard, *Winter Pilgrimage*, 1901, p. 145. He calls it "an old agricultural saw"—perhaps in his county, Norfolk.

The farther from the sun, the duller wit.
The farther in, the deeper.
The farther you go, the farther behind. HE.*
The farthest way about is the nearest way home.

What is gained in the shortness may be lost in the goodness of the way. Compendia plerumque sunt dispendia.—R. "For let the proverb say what it will, the farthest way about is not the nearest way home."—Stevenson's *Florus Britannicus*, 1662, dedic., or my *Book of Prefaces*, 1874, p. 398.

The farthing is good that maketh the penny bud. W.

The fat is in the fire. HE.*
The fat man knoweth not what the lean thinketh. H.
The father sighs more at the death of one son than he smiles at the birth of many.
The father to the bough, and the son to the plough. CL.

This saying I look upon as too narrow to be placed in the family of proverbs; it is rather to be deemed a rule or maxim in the tenure of Gavel-kind, where, though the father had judgment to be hanged, yet there followed no forfeiture of his estate, but his son might (a happy man, according to Horace's description) paterna rura bobus exercere suis.—R. Or, according to the terms of an old charter cited by Lambarde (apud Pegge's *Kenticisms*, by Skeat, 99), "Les tiendra par mesmes les seruices et customes sicome ses auncestres les tyndrent."

The fault of the horse is put on the saddle. H.
The faulty stands on his guard.
The fewer his years / the fewer his tears.
The fewer the better fare. C.
The filth under the white snow the sun discovers. H.
The finest flower will soonest fade.

Ballad printed about 1570 in *Ancient Ballads*, &c., 1867, 374.

The finger next thy thumb.

"In yt thou crauest my aide, assure thy selfe I will be the finger next thy thombe."—Lyly's *Euphues*, 1579, repr. Arber, 68.

The fire in the flint shows not till it's struck.
The fire is never without heat. DS.
The fire of London was a punishment for gluttony.
The fire that burneth taketh the heat out of a burn.
The fire that does not warm me shall never scorch me.
The fire which lighteth us at a distance will burn us when near.
The first breath / is the beginning of death.
The first cock of hay / frights the cuckoo away. D.
The first cut and all the loaf besides.
The first dish pleaseth all. H.
The first faults are theirs that commit them: the second are theirs that permit them.
The first men in the world were a gardener, a ploughman, and a grazier.
The first of May / is Robin Hood's Day. D.

Mr. Denham refers to Hone's ed. of Strutt.

The first of the nine orders of knaves is he that tells his errand before he goes it.
The first pig, but the last whelp of the litter, is the best.
The first point of hawking is Hold fast. HE.
The first step is the only difficulty.

Il n'y a que le premier pas qui coute. *Fr.* Voltaire quoted this saying in reference to the alleged miracle of St. Denis walking with his head under his arm.

The first year let your house to your enemy; the second, to your friend; the third, live in it yourself.
The fish adores the bait. H.
The fish may be caught in a net that will not come to a hook.
The fishmonger's fair.

A period of fasting, such as Lent.

The flower of the frying-pan.

Marriage of Wit and Wisdom (circâ 1570). This appears to be a sort of different reading of our saying—The flower of the flock.

The fly that playeth too long in the candle singeth her wings.
The folly of one man is the fortune of another.
The fool asks much, but he is more fool that grants it. H.
The fool doth think he is wise, but the wise man knows himself to be a fool.

As you Like it, v. i. This is rather a maxim.

The fool is busy in every one's business but his own.
The fool runs away while his house is burning.
The fool saith, Who would have thought it?
The fool wanders; the wise man travels.
The fool will not part with his bauble for the Tower of London. R. 1670.
The foot of the owner is the best manure for his land.
The foot on the cradle and the hand on the distaff.

The sign of a good housewife.

The foremost dog catcheth the hare.
The fork is commonly the rake's heir.
The Four Eights. *New Zealand.*

Eight hours for sleep,
Eight hours for play,
Eight hours for work,
And eight shillings a day.

The fowler's pipe sounds sweet till the bird is caught.
The fox knows much, but more he that catcheth him. H.

Muito sabe a zaposa, mas mais quem a toma. *Port.* Mucho sabia el cornudo pero mas quien se los puso. *Span.* This applies to a man who has a great conceit of himself, but is overreached by another.

The fox may grow grey, but never good.

Vulpes pilos mutat, mores nō mutat.—Polydore Vergil (*Prov. Libellus*, 1498, edit. 1503, sign. E *verso*).

The fox never fares better than when he is banned.

"But I perceiue you fare as the fox, the more band the better hap."—Chettle's *Kind Harts Dreame* (1592), repr. 46.

"Populus me sibilat; at mihi plaudo
Ipse domi, simul ac nummos contemplor in arca."
Horat. (Satir. I. i. 66).

The fox praiseth the meat out of the crow's mouth.
The fox was sick and he knew not where:
he clapped his hand on his tail, and swore it was there.
The friar preached against stealing when he had a pudding in his sleeve.

This proverb is formed out of *A C. Mery Talys*, No. 66 of ed. without date (1525), *Old English Jest-Books*, i. 97. Il frate predicava, che non si dovesse robbare, e l' ui haveva l' occha nel scapulario. *Ital.* Herbert has it, but differently; he puts a goose in the place of the pudding, like the Italian version.

The frog / cannot out of her bog.
The frost hurts not weeds.
The frying-pan says to the kettle, Avaunt, Blackbrows!
The full moon brings fair weather.
The Gallants of Fowey. *Cornw.*

This expression arose from the conspicuous part taken by the mariners and inhabitants of Fowey, on the south coast of Cornwall, in the foreign wars of the Plantagenets, to which they were among the largest contributors of ships and men.

The gallows groans for you. WALKER.
The gallows will have its own at last.
The game is not worth the candle.

Le ieu ne vaut pas la chandelle.—*Montaigne, Essais*, livre ii. c. 17.

The Gentle Craft.

Shoemakers are so called. Compare *A shoemaker's son*, &c.

The gentle hawk half-mans herself. H.
The German's wit is in his fingers. H.
The glue did not hold.

i.e., You were baulked in your wishes; you missed your aim.—R.

The goat must browse where he is tied. H.
The golden age was never the present age.
The golden mean.

Μέτρον ἄριστον.—*Cleobulos of Lindos.* The middel weie of mesure is euer guldene.—*Ancren Riwle*, ed. Morton, p. 336.

The good fellowship of Padstow. *Cornw.*

Notes and Queries, 3rd S., v. 275.

The good horse must carry drink. *S. Devon.*
The good horse must not cocky to a gally-whacker. *S. Devon.*

i.e., not start at a scarecrow.—*Shelly.*

The good horse must smell to a pixy. *S. Devon.*

i.e., must know by smelling where the pixy (ignis fatuus), and therefore, the bog, is.—*Shelly.*

The good-man is the last who knows what's amiss at home.
The good mother saith not, Will you? but gives.
The good wife would not seek her daughter in the oven, unless she had been there herself. C.

"See him and see him not I will, about that his meazild invention of the good-wife my mothers finding her daughter in the oven, where she would never have sought her, if she had not been there first her selfe; a hackney proverb in mens mouths ever since K. Lud was a little boy, or Belinus, Brennus' brother, for the love hee bare to oysters, built Billingsgate."—Nash's *Have with you to Saffron Walden*, 1596, repr. 1869, p. 143.

The gown is hers that wears it, and the world is his who enjoys it.
The grace of God is enough.

"*Lanc.* The old proverb is very well parted between my master Shylock and you, Sir; you have the grace of God, Sir, and he hath enough."—*Merchant of Venice*, 1600, ii. 2.

The grapes are sour.

Said of anything we fail to obtain. De ere sure, sagde Ræven, da han ikke kunde naae Rönnebœrrene.—*Dan.*

The grave is the general meeting-place.
The grave's good rest, when women go first to bed.

Rowley's *Woman Never Vext*, 1632 (Dilke, v. 347).

The great and the little have need of one another.
The great cab and the little cab go down to the grave.
The great pond.

The Channel, or perhaps the British sea. The phrase occurs in the *Lamentable Complaints of Hop the Brewer and Kilcalfe the Butcher*, &c., 1641. We call the Channel the *Silver Streak*.

The great thieves punish the little ones.
The greater the right the greater the wrong.

Summum ius summa iniuria.—Polydore Vergil (*Proverbiorum Libellus*, 1498, edit. 1503, sign. D iii).

The greatest barkers bite not sorest. CL.

Or, Dogs that bark at a distance bite not at hand. Cane chi abbaia non morde. *Ital.* Chien qui aboye ne mord pas. *Fr.* Canes timidi vehementiùs latrant. Cão que muito ladra nunca bom pera caça. *Port.*—R.

The greatest boasters are not the greatest doers.

Interlude of Thersites, about 1550 (part of title).

The greatest burdens are not the gainfullest.
The greatest calf is not the sweetest veal. C.
The greatest clerks be not the wisest men. HE. AND DS.

Return from Parnassus, 1606 (Hazlitt's Dodsley, ix.); Chaucer's *Miller's Tale* (ed. Wright, roy. 8vo, p. 48). See *Reynard the Fox*, Thoms' repr. of Caxton's ed. p. 184. Our universities swarm with learned in-

dividuals, who have all the narrowness and self-complacency of poor Dominie Sampson without his *bonhomie*. Unlike Chaucer's scholar who loved to teach, and eke to learn, your Academic issues from his Alma Mater armed *cap-à-pie* in his own conceit. It is a comfort to know where even more ignorant than oneself may be had for the seeking; and these are the seminaries, to which certain wonder that one does not commit one's child, when parcel-man, *to complete his education!*—and whence emerge the governors and legislators of this great nation—are to emerge for all time, unless reform intervenes to destroy the execrable system of government by my friend and my friend's friend. At present we seem to be culminating toward the great calamity anciently predicted for 1884.

The greatest crabs be not all the best meat. HE.

Great and good are not always the same thing; though our language often makes them synonymous terms, as when we call a great way a good way, and a great deal a good deal, &c., in which, and the like phrases, good signifies somewhat less than great, viz., of a middle size or indifferent. Bonus, also, in Latin, is sometimes used in the same sense as in that of Persius, Sat. 2, Bona pars procerum. Les grands bœufs ne font pas les grandes journées. *Fr.*—R.

The greatest expense we can be at is that of our time.
The greatest favourites are in the most danger of falling.
The greatest hate springs from the greatest love.
The greatest learning is to be seen in the greatest plainness.
The greatest mischief you can do the envious is to do well.
The greatest oaks have been little acorns.
The greatest step is that out of doors. H.
The greatest talkers are the least doers. C.
The greatest things are done by the help of small ones.
The greatest vessel hath but its measure.
The greatest wealth is contentment with a little.
The greatest wonder ever was seen,
is Stumbland Church on Parsonby Green.

Higson's *MSS. Coll.*, No. 29, where Whellan's *Westm. and Cumb.*, p. 366, is referred to.

The green new broom sweepeth clean. HE.
The grey mare is the better horse. HE.

Ellis's *Orig. Letters*, 1st S., iii. 249; Bansley's *Treatyse*, &c. (circâ 1547), in Hazlitt's *Popular Poetry*, iv. 237. Andrew Borde, in his *Breviary of Helthe*, 1547, has it: "The *white* mare is the better horse." The following extract from *The Puisnes Walks about London*, in Harl. MS. 3910, fol. 36, *verso*, 17th cent. (*Reliquiæ Antiquæ*, ii. 71), is curious enough:

"And as I came downe Ludgate hill,
Whome should I meet but my good Lord Mayor?
On him I gap'd as youngsters still
Gape on toyes, in Bartilmew faire.

I know not which of 'em to desire,
The mayor or the horse they were both so like;
Their trappings so rich you would admyre,
Their faces such, non could dislike.

But I must consider perforce
The saying of ould, so true it was,
The gray mayor is the better horse,
And all's not gould that shynes lyke brass."

The French say, "C'est le mariage d'epervier," because the female hawk is the larger and stronger. Howell, in a letter dated 5 Feb. 1625-6, to his cousin T. V.: "If you light upon such a Wife (a wife that hath more bone than Flesh) I wish you may have the same measure of Patience, that Socrates and Stroud had, to suffer the *grey mare* sometimes to be the *better horse*." See my book on the Lambs, 1874, p. 202.

The groat is ill saved that shames the master.
The groundsel speaks not save what it heard at the hinges. H.
The gull comes after the rain.
The guts uphold the heart, and not the heart the guts.
The haddocks are good / dipped in May flood.
The half is better than the whole.
The hand that gives gathers.
The handsomest flower is not the sweetest.
The hard gives more than he that hath nothing. H.
The hare starts when a man least expects it.
The hasty bitch bringeth forth blind whelps.

More's *Utopia* (1516), transl. by R. Robinson, 1551, *The Translator to the gentle reader*." The swiftest bitch brings forth the blindest whelps." —Gascoigne's *Posies*, 1575. "The ouer pregnant dog (we see), bringeth forth blinde puppies."—Harvey's *Trimming of Thomas Nashe*, 1597, sign. F 4 *verso*.

The hasty man [in wedding] never wanteth woe. HE.
The head and feet kept warm, / the rest will take no harm.
The head grey, and no brains yet!
The head of a snake with garlic is good meat!

Lottery of 1567 (Kempe's *Loseley MSS.*, 213), of course, in a satirical sense.

The heart's mirth doth make the face fair. B. OF M. R.
The Heathen's fortune is the Christian's Providence.

Only a question of names.

The herring-man hates the fisherman. CL.

Presumably, because the latter interferes with the herring-fisher's operations.

The higher the ape goes, the more he shews his tail. H.

The higher beggars or base-bred persons are advanced, the more they discover the lowness and baseness of their spirits and tempers: for, as the Scripture saith, Prov. xxxvi. 1, "Honour is unseemly for a fool." Tu fai come la simia, chi piu va in alto piu mostra il culo. *Ital.* The Italians, I find, draw this proverb to a different sense to signify one who, the more he speaks, the more sport he makes, and the more ridiculous he renders himself.—R.

The higher the fool, the greater the fall.
The higher the hill, the lower the grass.

The higher the plum-tree, the riper the plum:
the richer the cobbler, the blacker his thumb.
The highest branch is not the safest roost.
The highest spoke in Fortune's wheel may soon turn lowest.
The highest tree hath the greatest fall.

Tolluntur in altum ut lapsu graviore ruant. The higher flood hath always the lower ebb. Celsæ graviore casu decidunt turres. *Horat.*—R. Upon this idea proceeds the story about Raleigh and Q. Elizabeth, "Fain would I climb," &c.

The highway is never about. CL.
The hindmost dog may catch the hare.
The Hob of Hornchurch.

A story was current, in and about 1575, of a clown who came to London for the first time from Hornchurch, Essex, and who was told that the nearest way to Bartholomew Fair was through Whitechapel.—*Acc. of the Quarr. betw. Hall and Mallerie,* repr. 1816, p. 106.

The Hodder, the Calder, the Ribble, and Rain,
all meet in a point on Mytton's domain.

MSS. Coll. for Droylsden, &c., by Mr. Higson. But compare Harland and Wilkinson's *Lancashire Legends,* 1873, p. 185.

The hog never looks up to him that threshes down the acorns.
The hog to the honey pots.
The hole calls the thief. H.
The honey is sweet, but the bee stings. H.
The horse next the mill carries all the grist.
The horse that draws his halter is not quite escaped.

Non à scappato chi strascina la catena dietro. *Ital.* Il n'est pas eschappé qui traine son lien. *Fr.*—R.

The house shews the owner. H.
The hunter's moon.

The moon in October: that in September is the harvest moon.

The ignorant hath an eagle's wings and an owl's eyes. H.
The informer is the worse rogue of the two.
The Inner Temple rich, / the Middle Temple poor;
Lincoln's Inn for law, / and Gray's Inn for a whore.
The Isle of Wight hath no monks, lawyers, or foxes.

"The speech hath more mirth than truth in it."—Speed's *Catalogue of Religious Houses.* "That they had monks I know, Black ones at Carisbrook, White ones at Quarrer, in this island. That they have lawyers, they know when they pay them their fees: and that they have foxes, their lambs know. But of all these, perchance fewer than in other places of equal extent." *Fuller* (1662).—R.

"Th' inhabitants of the Ile of Wight did bost,
No vermin vs'd to harbour in their coast.
For they no hooded Monkes, nor Foxes had,
Nor Law Retriuers who make fooles run mad
With their strife-stirring tongues."
—*Second Part of Philomythie,* by T. Scot, 1616, sign. A 3.

The Italian is wise before he undertakes a thing, the German while he is doing it, and the Frenchman when it is over.
The Jews spend at Easter, the Moors at marriages, and Christians in suits. H.
The keys hang not all by one man's girdle. HE.
The kick of the dam hurts not the colt.
The kid that keeps above is in no danger of the wolf.
The kiln calls the oven burnt-hearth. CL.
The king can make a serjeant, but not a lawyer.
The king must wait while his beer's drawing.
The King of France with twenty thousand men / marched up the hill, and then marched down again.
The king of good fellows is appointed for the queen of beggars.
The king's chaff is better than other people's corn.
The king's cheese goes half away in parings.
The king's errand may come in at the cadger's gate.
The king's favour is no inheritance.
The king's word is more than another man's oath.

"If any euer did try this olde saynge, that a kinges worde was more than another mans othe, I most humbly beseche your Majesty to verefie it in me."—*The Princess Elizabeth to Q. Mary*, 1554 (Ellis, *O. L.*, 2nd S., ii. 255).

The kinsman's ear will hear it.
The labour we delight in physics pain.
The lame goes as far as your staggerer. H.
The lame post brings the surest news.
The lame returns sooner than his servant.
The lame tongue gets nothing. C.
The Land of Cakes.

Said of Scotland. But the cake is the oat-cake.

The land of Nod.

Sleep. He's gone to the land of nod = he's gone to sleep.

The lapwing cries most farthest from her nest.
The larks fall there ready-roasted.
The lass in the red petticoat shall pay for all.

Young men answer so when they are chid for being so prodigal and expensive; meaning, they will get a wife with a good portion, that shall pay for it.—R.

The last benefit is the most remembered.
The last drop makes the cup run over.
The last evil smarts most.
The last man that he killed
keeps hogs in Hinckley field. *Leicestershire.*

Spoken of a coward that never durst fight.—R.

The last suitor wins the maid.

The Latins call me *Porcus.*

A thrust at a needless display of erudition, according to *N. and Q.*, 2nd S., x. 350. But it may, on the contrary, refer to the less delicate and conventional meaning of the word, which the Romans, I presume, borrowed from the Greeks.

The laundress washeth her own smock first.
The law groweth from sin, and chastiseth it. B. OF M. R.
The law is not the same at morning and night.
The lazy man is the beggar's brother.
The least boy always carries the greatest fiddle.

All lay load upon those that are least able to bear it. For they that are least able to bear are least able to resist the imposition of the burden.

The least foolish is wise. H.
The least said the soonest mended.

> "Than spake the Popyniay of paradyse,
> Who sayth lytell he is wyse,
> For lytle money is soone spende,
> And fewe wordes are soone amende."

—*Parlament of Byrdes* (circâ 1550), in Hazlitt's *Popular Poetry*, iii. 169.

The less the temptation, the greater the sin.
The less wit a man has, the less he knows that he wants it.
The lickorish cat gets many a rap.
The life of a man is a winter's day / and a winter's way.
The light is naught for sore eyes.

A l'œil malade la lumière nuit. *Fr.*—R.

The like, I say, / sitteth with the jay. B. OF M. R.
The lion is not so fierce as they paint him. H.
The lion's share.

There is a kindred Latin saying, *Leonina societas.*

The lion's skin is never cheap.
The little cannot be great unless he devour many.
The little smith of Nottingham,
who doth the work that no man can.

Who this little smith and great workman was, and when he lived, I know not; and have cause to suspect that this of Nottingham is a periphrasis of *nemo*, οὐτὶς, or a person who never was. By way of sarcasm, it is applied to such who, being conceited of their own skill, pretend to the achieving of impossibilities.—R.

The little wimble will let in the great auger.
The long home.

What we now term *the narrow house—i.e.*, the grave. Speaking of the death of *Liberality*, the author of *A Health to the Gentlemanly Profession of Servingmen*, 1598, says, "Though I had been none of his Executors, nor had had any Legasie bestowed vpon mee, yet would I, at my owne charges, haue seene him honestly brought foorth to his long home (as the saying is)." It may be observed that, where a tree is in a poor way, a gardener will say of it, "Ah, he's going home."

The Long Hundred.

Five score make the hundred in money computations; but in merchandize six are reckoned, and even 126 and 130.

The longer east, the shorter west. HE.

"We maie as well (quoth he) dine, whan this is doone,
The longer forenoone the shorter after noone.
All comth to one, and therby men haue gest,
Alwaie the longer east the shorter west."—*Heywooa.*

The longest day hath his end. HE.*

Il n'est si grand jour qui ne vienne à vespre. *Fr.* Non vien di, che non venga sera. *Ital.*—R.

The longest life is but a parcel of moments.
The lookers-on find surest ground.

Paradyce of Daynty Devyses, 1578, repr. 135.

The Lord Dacre / was slain in North Acre.

"North Acre is, or was, the name of the spot where Lord Dacre perished at the battle of Towton, in 1461. He is said to have been shot by a boy out of an elder-tree."—*Halliwell.*

The love of a harlot, and wine of a flagon, is good in the morning, but naught in the evening. B. OF M. R.
The low stake standeth long. C.
The lower millstone grinds as well as the upper.
The lucky pennyworth sells soonest.
The lute is in the hand of him that knows how to play on it.
The luxurious want many things, the covetous all things.
The mackerel's cry / is never long dry.
The mad dog bites his master.
The maid that soon married is, soon marred is.

Puttenham's *Art of Engl. Poesie,* 1589, p. 216.

The maintaining of one vice costeth more than ten virtues.
The majority.

The dead.

The malt is above the water.

Compare *Malt is above wheat,* &c.

The man that will not quhen he may.
sall have nocht quhen he will.

Henryson's *Robene and Makyne* apud Ritson's *Caledonian Muse,* 1821, p. 24.

The March sun raises, but dissolves not. H.
The market is the best garden. H.

At London they are wont to say, Cheapside is the best garden.—R.

The married man must turn his staff into a stake.

The master's eye is worth both his hands.

This occurs, slightly varied, in *Poor Richard Improved*, 1758.

The master's eye maketh the horse fat. c.

Herbert (1640) adds:—And his foot the ground.

"The eye of the master enricheth the hutch;
The eye of the mistress availeth as much;
Which eye, if it govern with wisdom and skill,
Hath servant and service at pleasure and will."
Tusser, quoted by Moor (*Suff. Words*, p. 81).

"The oftener it pleaseth the Earle to come thether [to his stables], the better ordered will all things ther be, for according to the old proverbe, the eye of the Master maketh the horse fatt."—Braithwaite's *Rules and Orders for the Government of the House of an Earle* (circâ 1640), p. 15.

L'occhio del padrone ingrassa il cavallo. *Ital.* L'œil du maître engraisse le cheval. *Fr.* Καὶ τὸ Πέρσου καὶ Λίβυος ἀπόφθετμα εὖ ἂν ἔχοι, Ὁ μὲν γὰρ ἐρωτηθεὶς τὶ μάλιστα ἵππον πιαίνει, Ὁ τοῦ δεσπότου ὀφθαλμὸς ἔφη, Ὁ δὲ Λίβυς ἐρωτηθεὶς ποία κοπρός ἀρίστη; τὰ τοῦ δεσπότου ἴχνη ἔφη.—*Arist. Œconom.* 2. The answers of Perses and Libys are worth observing. The former being asked what was the best thing to make a horse fat, answered, the master's eye: the other being demanded what was the best manure, answered, the master's footsteps. Not impertinent to this purpose is that story related by Gellius. A fat man riding upon a lean horse, was asked how it came to pass that himself was so fat and his horse so lean. He answered, Because I feed myself, but my servant feeds my horse.—R.

The mayor of Altringham and the mayor of Over,
the one is a thatcher and the other a dauber. *Cheshire.*

These are two petty corporations, whose poverty makes them ridiculous to their neighbours. A dauber is a maker of clay walls.—R. This proverb is probably in alliance with the following.

The mayor of Altringham lies in bed while his breeches are mending. *Cheshire.*

The mayor of Erith is the best mayor next to the mayor of London.

Fraunce's *Lawyer's Logike*, 4o., 1588. The proximity is presumably topographical.

The mayor of Northampton opens oysters with his dagger.

To keep them at a sufficient distance from his nose. For this town being eighty miles from the sea, fish may well be presumed stale therein. Yet have I heard (saith the Doctor [Fuller]) that oysters, put up with care, and carried in the cool, were weekly brought fresh and good to Althorp [near Northampton], the house of the Lord Spencer, at equal distance: and it is no wonder; for I myself have eaten in Warwickshire, above eighty miles from London, oysters sent from that city, fresh and good; and they must have been carried some miles before they came there.—R.

The memory of happiness makes misery woful.

The merry month of May.

The middle cream.

Crème de la crème. *Fr.* A bookseller once so described to me his choicest volumes. He had few.

The mill cannot grind with the water that is past.
The mill gets by going. H.
The miller grinds more men's corn than one.

Nash's *Have with you to Saffron Walden*, 1596, repr. 1869, p. 18.

The miller sees not all the water that goes by his mill.

Burton's *Anatomy*, 1621, the *Conclusion to the Reader*, or my *Book of Prefaces*, 1874, p. 304.

The miller's boy said so. *E. Anglia.*

Said of some matter of common report.

The Mirandula of his age.

Aubrey's *Letters*, &c., 1813, ii. 324, allusively to Thomas Allen's description of Sir Kenelm Digby, and to Giovanni Francesco (or Gian Francesco) Pico, Signore of Mirandola, in Italy, a celebrated scholar (1515-33), whose life was written by Sir T. More.

The mirth of the world dureth but a while. B. OF M. R.
The mistress of the mill
may say and do what she will. *Cornw.*
The mistress's eye feeds the capon. CL.
The mob has many heads, but no brains.
The mole was once a fine lady. *Cornw.*

See *Notes and Queries*, 1st S., ii. 225.

The money you refuse will never do you good.
The moon does not heed the barking of dogs.
The moon is a moon still, whether it shine or not.
The moon is made of green cheese.

Jack Juggler, edit. 1848, p. 46; *A Dialogve wherin is plainly layd open the tyranicall Dealing of Lord Bishops against God children* (1589), edit. 1640, sign. B 3. This saying is scarcely likely to have in view the green cheese, which is or was a peculiar product of the canton of Glarus in Switzerland.

The moon's not seen where the sun shines.
The more acquaintance, the more danger.
The more cooks, the worse pottage.

Hooker's *Life of Sir Peter Carew*, 1514-75, by Maclean, p. 33.

The more countrymen the worse.

MS. 15th cent., ap. *Retr. Rev.*, 3rd S., ii. 309.

The more danger, the more honour.

The Spaniards used to say, The more Moors, the better victory, "to express their contempt of them when they went to battle; considering, that the greater their superiority in point of numbers, the greater would be their booty by the conquest."—R.

The more haste, the less speed. HE.

"With safest haste."—*Shakespear.* Festina lenté. Come s' ha fretta non si fa mai niente che stia bene. *Ital.* Qui trop se hâte en chemin-

ant, en beau chemin se fourvoye souvent. *Fr.* Qui nimis properè minùs prosperè et nimiùm properans seriùs absolvit. Presto e bene non si conviene. *Ital.*—R.

The more haste, the worse speed,
quoth the tailor to his long thread.
The more knave, the better luck. C.
The more laws, the more offenders.
The more light a torch gives, the shorter it lasts.
The more riches a fool hath, the greater fool he is.
The more the carle riches, he wretches.

Comp. *The more you heap,* &c., infrâ.

The more thy years, the nigher thy grave. C.
The more wit, the less courage.
The more women look in their glass the less they look to their house. H.
The more worship, the more cost.
The more you heap, / the worse you cheap.

The more you rake and scrape, the worst success you have; or the more busy you are, and stir you keep, the less you gain.—R.

The more you rub a cat on the rump, the higher she sets her tail up.
The more you stir a turd, the worse it will stink. C.
The morning for speed.

You must begin early, if you wish to get through.

The morning sun never lasts a day. H.
The morning to the mountain, / the evening to the fountain.
The most dangerous of wild beasts is a slanderer; of tame ones, a flatterer.
The most exquisite folly is made of wisdom too fine-spun.
The most lasting monuments are paper monuments.
The mother-in-law remembers not that she was a daughter-in-law.
The mother knows best whether the child be like the father.
The motions of passion and of conscience are two things.
Th mountains have brought forth a mouse.

Merely a paraphrase of Horace: Parturiunt montes, &c.

The mouse lordships where a cat is not.

MS. of 15th cent., cited in *Retrosp. Rev.*, 3rd S., ii. 309.

The mouse that hath but one hole is easily taken.

Tristo è quel topo, che non ha ch' un sol pertuggio per salvarsi. *Ital.* La souris qui n'a qu'une entrée est incontinent happée. *Fr.* Raton que ne sabe mas de un horado, presto le coge el gato. *Span.* Mus non uni fidit antro. This sentence came originally from Plautus in *Truculento;* v. Erasm. *Adag.*—R.

The muffled cat is never a good mouser. CL.

The multitude of offenders is their protection.
The Muses love the morning.
The musician keeps his shop in his throat. R. 1670.

Ray calls this a Spanish saying.

The nature of things will not be altered by our fancies of them.
The near love by craft maketh the far love loathed.

"The nye slye
Maketh the ferre leef to be loth."—Chaucer's *Milleres Tale.*
"An olde sawe is, who that is slyghe
In place wher he may be nyghe,
He maketh the ferre leef loth."—Gower's *Confessio Amantis.*

The nearer the bone the sweeter is the flesh. CL.
The near[er] to the church, the further from God. HE.

Coeval MS. memorandum by W. P., in a copy of *An Endightment agaynst Mother Messe*, 1548; *A New Help to Discourse*, 1721, 134. "This is also a French proverb: Près de l'église loin de Dieu."—R.

The nigher kin, / the further in.

Varchi's *Blazon of Jealousie*, 1615, transl. by R. Tofte, p. 28. Chi non tocca parentado, tocca mai, o rado. *Ital.*

The night will give you counsel. W.
The nightingale and the cuckoo sing both in one month.

The cuckoo does not *sing* at all, and ordinarily is not heard much after sunset, whereas the nightingale chiefly sings at night and in the very early morning. Yet in 1882 it was heard a good deal here-about (Barnes) in the daytime also.

The nimblest footman is a false tale.
The noisiest drum hath nothing in it but air.
The noisy fowler catches no birds.
The north wind doth blow, / and we shall have snow. D.
The nun of Sion with the friar of Sheen.

According to vulgar tradition, these two monasteries had a subterraneous communication.—R. So, in later times, had, according to report, two similar institutions at Roehampton.

The nurse is valued till the child has done sucking.
The nurse's tongue is privileged to talk.
The offspring of them that are very old or very young lasteth not.
The old horse must die in somebody's keeping.
The old withy tree would have a new gate hung at it.
The old wives' paternoster.

What this was does not appear; but it was apparently an oath; in the account of the Quarrel between Arthur Hall of Grantham and Melchisedech Mallerie, printed in 1580, it is said of Hall, "he, plucking his hatte about his eares, mumbling the old wives *Pater noster*, departed."

The older the Welshman, the more madman.
The orange that is too hard squeezed yields a bitter juice.

The owl is not accounted the wiser for living retiredly.
The owl is the king of the night. CL.
The owl thinks all her young ones beauties.
The owl was a baker's daughter.

"*Oph.* Well, God 'ield you! They say the owl was a baker's daughter." —*Hamlet*, 1604, iv. 5. See Mr. Halliwell's *Ancient Inventories of Plate, Tapestry*, &c., 1854, p. 157. The saying is referred by Douce to a tradition connected with our Saviour, who is said to have turned into an owl the daughter of a certain baker; but the story is almost beneath criticism. Mr. Hunter (*New Illustr. of Shakespeare*, ii. 258), quotes a passage from Braithwaite's *Nature's Embassie*, 1621, for the varying legend that this bird was a *king's* daughter, transformed for her pride. This is more in the spirit of the classical mythology, and, as Mr. Hunter himself remarks, would give higher effect to the passage cited from *Hamlet*. There is no mention of such a metamorphosis in any of the Apocryphal Gospels. Compare Mr. Dyce's Glossary to his 2nd edit. of Shakesp., 1868, in *v.*

The ox when weariest treads surest.

Bos lassus fortiùs figit pedem. Those that are slow are sure. El buey quando se causa, firme sienta la pata. *Span.*—R.

The oyster is a gentle thing,
and will not come unless you sing.

This saying seems to be connected with the ancient creed in the power of song over all the operations of the household, the milk of the cow, the produce of the hen roost, the prosperity of the churn, &c. See Mr. Gomme's Presidential Address to Folk-Lore Society, 1894, p. 67. But many descriptions of animals are attracted by sound without understanding its nature, just as they are by any conspicuous object. See Couch's *Illustrations of Instinct*, 1847, p. 412.

The paleness of the pilot is sign of a storm.
The parings of a pippin are better than a whole crab.

The crab here referred to is a small apple so called. It is of about the size of a cherry, not suitable for eating, but excellent as a preserve. There are many varieties.

The parson gets the children.

Killigrew's *Parson's Wedding*, 1664, p. 92. He has nothing else to do.

The parson's side.

"*Lucilla.* . . . shaped him an aunswere which pleased *Ferardo* but a lyttle, and pinched *Philautus* on the persons syde."—Lyly's *Euphues*, 1579, repr. Arber, 87.

The peach will have wine, the fig water. B. OF M. R.
The peacock cries before the rain.

This is a generally accepted weather-saw among gardeners. I hear that it is also current in Scotland. But at Barn Elms, near which I live, I hear the peacocks in all weathers.

The people are poor / at Hatherleigh moor,
and so they have been / for ever and ever. *Devonshire.*
The people will worship a calf if it be a golden one.
The persuasion of the fortunate sways the doubtful.

The pigeon never knoweth woe,
but when she doth a benting go.

Bent, the seedstack of grass.—Sir G. C. Lewis's *Herefordshire Glossary*, 1839, *in v.* Browne, the Devonshire poet, uses it in the sense of a chaplet formed of short grass. See his Works, ed. Hazlitt, i. Notes *in voce*. In Wiltshire, according to Akerman (*Glossary*, 1842, p. 5), they say *bennething* instead of *benting*, which may thus be a corruption, or at least a contracted form. Moor (*Suffolk Words*, 1823, p. 25), gives *Bent, Bents, Benten, Bentles*, as forms of this word. The proverb is also known in that county, with a slight variation:

> "The dow [dove] she dew no sorrow know,
> Until she dew a benten go."

The pig's language.

French is so called in *Englishmen for my Money*, 1616 (Hazlitt's Dodsley, x. 502).

The pine wishes herself a shrub when the axe is at her root.
The plough goes not well if the ploughman holds it not.
The plough goeth before the oxen. W. .
The poet, of all sorts of artificers, is the fondest of his works.
The poor man pays for all.
The poor man throws away what the rich man puts in his pocket.

This is said to be a Lancashire saying. It is allusive to the same practice, of which Montaigne speaks in one of his *Essays*, where he tells us that a French gentleman of his acquaintance considered the use of the pocket-handkerchief uncleanlier than the popular method of blowing the nose.

The poor man turns his cake, and another comes and takes it away.
The poor man's labour is the rich man's wealth. D.
The poor man's shilling is but a penny.
The poorer the Church, the purer the Church.
The postern door / makes the thief and whore. HE.* and C.
The pot calls the kettle black.

Dijo la sarten á la caldera, quitate allá ojinegra.—*Span.*

The praise of fools is censure in disguise.
The pretty dancers. *Scotish.*

The *Aurora Borealis*.

> "The Scots, among us, seem'd delighted,
> To see their Southern friends so frighted
> At Nature's Sportings, that arise
> So frequent in the Northern skies,
> And when they brandish in the air,
> Are stil'd, *the Pritty Dancers*, there."
>
> *British Wonders*, 1717, p. 32.

The prick of a pin is enough to make an empire insipid.
The pride of Truro. *Cornw.*

Notes and Queries, 3rd S., v. 275.

The priest forgetteth that ever he hath been holy water clerk. HE.

> "The priest when he begins the mass
> Forgets that ever clerk he was."

—*Crowne-Garland of Goulden Roses*, 1612, by R. Johnson. See Porter's *Two Angry Women of Abington*, 1599, edit. Dyce, p. 33.

The prince that is feared of many must fear many.
The privilege of Martin Hundred.

See *A Myrrovr for Magistrates*, 1563, fol. 19.

The prodigal robs his heir, the miser himself.
The proof of a pudding is in the eating. HE. and CL.

In one of Martin Parker's ballads (circâ 1650).

The properer man, the worse luck.
The proudest vice is ashamed to wear its own face long.
The purest gold is the most ductile.
The purse-strings are the most common ties of friendship.
The race is got by running.
The rainbow in the morning / is the shepherd's warning; the rainbow at night / is the shepherd's delight.

The Germans have nearly the same *dictum*. See *N. and Q.*, 1st S., i. 413, where a Wiltshire version of our English adage is given.

The raven chides blackness.
The raven said to the rook, Stand away, black-coat.
The ready way to Romford.

Musarum Deliciæ, 1656, ed. 1817, p. 16:

> "There is a proverb to thy comfort
> Known, as 'the ready way to Rumford.'"

The red is wise, the brown trusty,
the pale envious, the black lusty.

Varchi's *Blazon of Jealousie*, transl. by R. Tofte, 1615, p. 21. Compare *To a red man*, &c.

The revenge of an idiot is without mercy.
The reverend are ever before. H.
The reward of love is jealousy.
The rich follow wealth, and the poor the rich.
The rich need not beg a welcome.
The rich widow cries with one eye and laughs with the other.
The river passed and God forgotten. H.
The robin and the wren / are God's cock and hen:
the martin and the swallow / are God's mate and marrow.

Wilbraham's *Cheshire Glossary*, p. 105 (ed. 1826). Another version of the last line is, Are God Almighty's birds to hollow (= to hallow, to keep holy).

The rolling stone never gathereth moss. HE.

Tottels Miscellany, 1557, repr. 119; *Marriage of Wit and Wisdom* (circâ 1570), Sh. Soc., ed. 46.

The rose called by any other name, would smell as sweet. SHAKESPEAR.

This phrase, not originally proverbial, or in its nature or even in the poet's intention so, has acquired that character by long custom, and it seemed to be impossible to omit a sentence with which everybody is familiar, and which is constantly cited in a proverbial sense.

The rotten apple (or tooth) injures its neighbour.
The rough net is not the best catcher of birds. HE.
The rusty sword and empty purse plead performance of covenants.
The sack is known by the sample.
The same again, quoth Mark of Belgrave. *Leicestershire.*

This proverb alludes to a story told of a militia officer in the time of Queen Elizabeth, who, exercising his men before the Lord-Lieutenant, was so abashed, that after giving the first word of command, his memory failing him, he repeatedly ordered his men to do the same again.—R.

The same knife cuts both bread and the finger. CL.
The scalded dog [or cat] fears cold water. H.

Can scottato d' acqua calda ha paura poi della fredda. *Ital.* Chat eschaudé craint l'eau froide. *Fr.* Gato escaldado de agoa fria he medo *Port.* Qui semel est læsus fallaci piscis ab hamo.—R.

The scholar may war the master.
The Scotch ordinary.

i.e., the house of office.—R.

The sea complains it wants water.
The sea refuses no river.
The second blow makes the fray.
The second vice is lying, the first is owing money.
The self-edge makes show of the cloth.
The servant of a king is a king.
The sexton is a fatal musician. CL.
The shoe will hold with the sole. HE.

La suola tien con la scarpa. *Ital.* *i.e.*, The sole holds with the shoe. —R.

The short and the long.

M. W. of Windsor.

The shortest answer is doing. H.
The sick man is not to complain, who has his cure in his sleeve. *Montaigne.*
The sickle and the scythe, / that love I not to see:
but the good ale tankard, / happy might it be. CL.
The sign invites you in, but your money must get you out.
The singing man keeps his shop in his throat.

The slothful is the servant of the counters. H.
The sluggard makes his night till noon.
The sluggard must be clad in rags. C.
The smaller the peas, the more to the pot;
the fairer the woman, the more the giglot.

MS. Sloane, 1210 (15th cent.), in *Reliquiæ Antiquæ*, ii. 40. *Giglot* = slut, giddy-heels; the same, I suppose, as the provincial phrase *jig*.

The smallest axe may fell the hugest oak.

Misfortunes of Arthur, &c., 1587, repr. 1828, p. 36.

The smallness of the kitchen makes the house the bigger.

This seems to be an echo of the well-known anecdote of Elizabeth's minister, who excused or defended his domestic frugality as the means by which he kept a good house.

The smell of garlic takes away the smell of dunghills.

Melton's *Six-Folde Politician*, 1609, sign. D 2.

The smith and his penny both are black. H.
The smith hath always a spark in his throat.
The smith's mare and the cobbler's wife are always the worst shod.

"But who is wurs shod than the shoemaker's wyfe?
With shops full of newe shoes all hir lyfe?"—*Heywood.*
"Who is woorse shod then is the shoemaker's wyfe?
The deuyls wyfe: she was neuer shod in hir lyfe."—*Ibid.* (Epigr.)

The smoke of a man's own house is better than the fire of another. *Draxe.*
The snail slides up the tower at last, though the swallow mounteth it not.
The soul is not where it lives, but where it loves.
The south wind brings wet weather,
the north wind wet and cold together:
the west wind always brings us rain:
the east wind blows it back again. D.
The sparrow builds in the martin's nest.
The spider lost her distaff, and is ever since forced to draw her thread through her tail.
The stillest humours are always the worst.
The stone that lieth not in your way need not offend you.
The stoutest beggar that goes by the way,
can't beg through Long on a midsummer's day.

Higson's MSS. Coll., 131. Longden, co. Salop, is the place meant.

The stream can never rise above the spring-head.
The sun can be seen by nothing but its own light.
The sun may do its duty, though your grapes are not ripe.
The sun [or moon] is never the worse for shining on a dunghill.

Diogenes Laertius (*Lives*, ed. 1696, i. 430) ascribes this saying to

Diogenes the Cynic. The same idea is in Daniel Pratt's *Life of St. Agnes*, 1677, p. 89, and in the observation which Coleridge made respecting Charles Lamb. See my *Mary and Charles Lamb*, 1874, p. 15, and the *Note*.

The swan sings when death comes.

"Ad vada Meandri concinit albus olor."—*Ovid.*

The sweat of Adam's brow hath streamed down ours ever since.

The sweetest wine makes the sharpest vinegar.

Lyly's *Euphues*, 1579, repr. Arber, p. 39. Vinegar, *i.e.*, vin aigre. Forte e l' aceto di vin dolce.—*Ital.* Corruptio optimi est pessima.—R.

The table robs more than the thief.

The tail doth often catch the fox. DS.

The tailor must cut three sleeves to every woman's gown.

"The weaver and the taylor,
Cozens they be sure,
They cannot work but they must steal,
To keep their hands in ure;
For it is a common proverb
thorowout the town,
The taylor he must cut three sleeves
to every woman's gown."

The Common Cries of London, 1662 (Roxb. Ball. ed. Collier, 209).

The tailor of Bicester has but one eye,
he cannot cut a pair of green galagaskins if he were to die.

Bisseter, or Bicester, Oxfordshire, is, of course, the place referred to. Aubrey's *Remains of Gentilism and Judaism*, circâ 1670, Folk-Lore Soc., ed. p. 45. In Day's *Blind-Beggar of Bednal Green*, 1659, Tom Strowd speaks of "old Simson's son of Showdam Thorp that wears his great gall gaskins o' the Swash fashion, with 8 or 10 gold laces of a side." I am not satisfied with any of the explanations of the origin of this word. I formerly thought that I saw a consanguinity between the *gale* of *farthingale* and the *gall* of *galligaskins*. In an entry cited by Brayley and Britton (Surrey, iii. 25), we have the form gally-glasses. The date is 1571.

The tailor that makes not a knot loseth a stitch.

The tailor's wife is worst clad.

The tale runs as it pleases the teller.

The tapster is undone by chalk.

i.e., credit, from the old practice of chalking up the current scores. This phrase seems to be introduced proverbially into *An Excellent Medley*, a ballad, printed about 1630 (Mr. Collier's *Ballads*, 1868, p. 122).

"That taverns drain (for ivy is the sign
Of all such sack shop wits, as well as wine);
And make their verses dance on either hand
With numerous feet, whilst they want feet to stand;
That score up jests for every glass or cup,
And the total sum behind the door cast up."

Verses prefixed to Randolph's *Poems*, 1638.

In Italy they used very lately, if they do not still, in out-of-the-way places to make out the account on the table itself with a bit of chalk. In Brittany I found the same practice.

The taste of the kitchen is better than the smell.
The tattler's tongue is ever dancing a silly jig.
The tears of a whore and the oaths of a bully may be put in the same bottle.
The tears of the tankard.
The ten commandments.

i.e., the ten fingers.

"Could I come neare your daintie vissage with my nayles,
Ide set my ten commandments in your face."
—*First Part of the Contention between Lancaster and York*, 1594.

Where a doubtful customer is in a shop, the word of warning goes round: "Two upon Ten."

The thief is sorry he is to be hanged, not that he is a thief.
The thing which men do propose, God doth dispose.

Scogin's *Jests*, 1565, ed. 1626. Compare *Man proposes*, &c.

The third of April comes with the cuckoo and the nightingale.
The third pays for all. SHAKESPEAR.

This saying is not obsolete; its purport is that a third stroke often succeeds, and repays us for our previous labour. I remember that it was used in this way in the modern burlesque of the *Enchanted Wood*, an adaptation from the tale of *The Three Sisters*, by Musäus.

The thorn comes forth with his point forward. H.
The thought has good legs, and the quill a good tongue. H.
The Three Hundreds of Essex.

i.e., Barnstable Hundred, Rochford Hundred, and Dengy Hundred. See *Tour through the Whole Island of Great Britain*, ed. 1761, i. 11, where it is said: At this place [Colchester] may be said to end what we call the Three Hundreds of Essex, which include the marshy country. In the table of contents I notice that these Three Hundreds are noted as "fatal to wives"; this seems to have been because the men in the low lands fetched their wives from the up-country, and the latter were soon killed by the humidity of the soil and air.

The three-legged mare.

i.e., the gallows. The phrase, "the colt foaled of an acorn" is also applied in this sense.

The thrush, avoiding the trap, fell into birdlime.
The thunderbolt hath but its clap.
The tide tarrieth no man. HE.

Title of George Wapull's Drama, 1576; Udall's *Ralph Roister Doister*, (1566). In the latter, the phrase conforms to modern usage; "The tide tarrieth *for* no man." We commonly say, Time and tide wait for nobody.

In *Piers of Fullham*, written about 1350 (Hazlitt's *Popular Poetry*, ii. 11), line 251, we have:

"The tyde taryeth no lenger then hym lyste—"

In Lyly's *Endimion*, 1591, there is a little piece of pleasantry on this proverb:

"*Epi.* A poxe of all false proverbs, and were a proverb a page, I would have him by the eares.
"*Sam.* Why art thou angry?
"*Epi.* Why? you know it is said, the tyde tarrieth no man.

"*Sam.* True.
"*Epi.* A monstrous lie; for I was tide two houres, and tarried for one to unloose me."

The tongue ever turns to the aching tooth.
The tongue is not steel, yet it cuts.
The tongue is the rudder of our ship.
The tongue of a fool carves a piece of his heart to all that sit near him.
The tongue of idle persons is never idle.
The tongue talks at the head's cost. H.
The tongue walks where the teeth speed not. H.
The Tracys
have always the wind in their faces. *Gloucestershire or Devonshire.*

"This is founded on a fond and false tradition, which reports that ever since Sir William Tracy was most active among the four knights which killed Thomas Becket, it is imposed on the Tracys for miraculous penance, that, whether they go by land or by water, the wind is ever in their faces."—*Fuller* (1662).

The tree falls not at the first stroke.
The tree is no sooner down, but every one runs for his hatchet.
The tree that grows slowly keeps itself for another. H.
The tricks a colt gets at his breaking,
will, whilst he lives, ne'er be lacking.
The Tylers' law.

See *N. and Q.*, Oct. 28, 1882. "I have found it in a Royalist letter, written in 1648, referring to the leaders of the opposite party: 'Men that have fomented all the uproar of Christendom maye by the Tylers lawe be paide in their owne kinde.'"

The unlikeliest places are often likelier than those which are likeliest. *Cheshire.*
The unsonsy fish gets the unlucky bait.
The used key is always bright.
The usefullest truths are the plainest.
The usual forms of civility oblige no man.
The Vale of Holms-dale / never won, never shall.

Lambarde, who is copied by Weever (*Fun. Mon.*, 1631, 345). See a long note in Skeat's ed. of Pegge's *Kenticisms*, 91-2.

The vicar of Bray will be vicar of Bray still.

"Bray is a village well known in Barkshire; the vivacious vicar whereof, living under King Henry the Eighth, King Edward the Sixth, Queen Mary, and Queen Elizabeth, was first a papist, then a protestant, then a papist, then a protestant again. This vicar being taxed by one for being a turncoat, Not so (said he), for I always kept my principle, which is this, to live and die Vicar of Bray."—R. "Such are men now-a-days, who, though they cannot turn the wind, they turn their mills, and set them so, that wheresoever it bloweth, their grist should certainly be grinded."—*Fuller*. But I am told that the saying is really referrable not to this Bray, but to Bray, near Dublin. A statement which I take to have originated in the ballad. Fuller and Lysons, as well as the author of *England's Gazetteer*, 1751, support Bray in Berkshire. There is no

reasonable doubt that it is so. See Aubrey's *Letters*, &c., 1813, ii. 100, where it is stated that the name of this celebrity was Simon Alcyn or Allen, and that he held the living from about 1540 to 1588. See M. A. Lower's *Comp. Hist. of Sussex*, 1862, where the same thing is related of Richard Carpenter, Vicar of Poling, in that county. But the story is equally true as to the broad fact of the first Marquis of Winchester. There were of course many of these turncoats, among whom Dr. Andrew Perne, Master of Peterhouse, 1554-80, occupies a distinguished position. He was unsparingly satirized. *Pernare* was said to be Latin for "to change one's opinion. See Clark's *Cambridge*, 1890, p. 42.

The vicar of fools is his ghostly father.
The vicar of Twe.
The vintner fears false measure. DS.
The visible church [Harrow-on-the-Hill].

This phrase is ascribed to Charles II. See my *Four Generations of a Literary Family*, 1897, ii. 90.

The vulgar keep no account of your hits, but of your misses.
The water that comes from the same spring cannot be both fresh and salt.
The way the wind blows.

i.e., The tendency of an event or of things. *Vox Populi, Vox Dei* (circâ 1547), in Hazlitt's *Pop. Poetry*, iii. 280. In the *Merie Tales of Skelton* (1567), we have, Is the winde at that doore? in the same sense, and also in Tarleton's *Jests*, 1638 (*Old Engl. J. B.*, ii. 241), where *in* is put for *at*. We say with a similar meaning, Which way the cat jumps.

The way to Babylon will never bring you to Jerusalem.
The way to be gone is not to stay here.
The way to be safe is never to feel secure.
The way to live much is to live well betimes.
The ways of Savoy, the owls of Athens, the pears of Calabria, and the quails of Delos.

Coryat (*Crudities*, 1611, ed. 1776, i. 83), refers to the roads in Savoy in summer as the worst he had seen in England in midwinter, and thinks them worthy to be proverbially classed with the other three; but Athens was celebrated for the abundance of its owls. Comp. *Noctuas Athenas*.

The weaker goeth to the pot. HE.
The weaker hath the worse. HE.
The weakest goeth to the wall.

Title of a play printed in 1600 and 1618. But in Scogin's *Jests*, first published about 1540, the phrase is, Ever the weakest is thrust to the wall. Les mal vetus devers le vent. *Fr.* El hilo por lo mas delgado, quiébra. *Span.*—R. Tuvill, in his *Essays Morall and Theologicall*, 1609, p. 187, speaks of this as That common Prouerbe of our owne.

"*Sampson.* I will take the wall of any man or maide of Mountagues.
"*Gregorie.* That shewes thee a weake slaue, for the weakest goes to the wall."—*Romeo and Juliet, edit.* 1599, sign. A 3.

The weather-eye.

"To keep the weather-eye open," to be on the alert.

The weeds o'ergrow the corn.
The Welshman had rather see his dam on the bier, than to see a fair Februeer.

The Welshman keeps nothing till he has lost it.
The whip with the six strings.

The bye-name for the Act of the Six Articles passed in 1539 to abolish diversity in religious opinions.

The whole ocean is made up of single drops.
The wholesomest meat is at another man's cost.
The wicked heart never fears God but when it thunders.
The wicked of Water Millock. *Sussex.*

At a little distance from the chapel is a hill commonly known by the name of the Priest's Crag. It was formerly covered with wood of different kind, and was, some years ago, the common resort of the country people for hunting, gathering nuts, and other diversions; these they put in practice on the Sunday, to the great disturbance of the congregation, as their shouting, swearing, and squalling were distinctly heard in the chapel. This roused the pious wrath of the minister, Mr. Dawson, who accordingly, one Sunday, reproved and threatened them in these words: "O ye wicked of Water-Millock, and ye perverse of New Kirk, ye go a whoring, a hunting, a roaring, and a nutting on the Sabbath-day; but on my soul if you go any more, I'll go with you." The parson was a keen hunter, and his expression of "I'll go with you" (which in the dialect of the country is a mere threatening phrase), striking some of the more waggish of his hearers in a double sense, the sermon and its author made such a noise, that it came to the ears of the bishop of the diocese. The bishop upon this, with the concurrence of the Duke of Norfolk, ordered the wood to be cut down. This put an end to the profanations there carried on; but the appellation of the "wicked of Water-Millock" sticks to the inhabitants of that place to his day."—*Monthly Mirror*, 1799, quoted by Brady (*Var. of Lit.*, 1826).

The widow's phrase.

"Do, but dally not; that's the widow's phrase."—Barrey's *Ram Alley*, 1611 (Hazlitt's Dodsley, x. 306); and see xi. 142.

The wife and the sword may be shewed, but not lent. C.
The wife is the key of the house.
The wife may be showed, but not lent. HE.*
The wife that expects to have a good name,
is always at home as if she were lame;
and the maid that is honest, her chiefest delight,
is still to be doing from morning to night.
The willow will buy a horse before the oak will pay for a saddle. D.

An allusion to their different rates of growth.

The Winchester goose.

Shakespeare's *First Part of Henry VI.*, i. 3; Taylor's *Goose*, 1621; Cotgrave's *Dict.*, edit. 1650, art. *Poulain.* The *Winchester Goose* is simply the venereal disease; so called from the ancient jurisdiction of the Bishops of Winchester over the stews in Southwark. The saying elsewhere reported might be true here; So we have the chink we'll bear the stink. In the *Vpcheringe of the Messe* (about 1550) the same thing is called the *Winchester Gosling.*

The wind in one's face makes one wise. H.
The wind is not in your debt, though it fills not your sail.
The wind keeps not always in one quarter.

The wind that blows out candles kindles the fire.
The wine in the bottle doth not quench thirst. H.
The wine is the master's, the goodness is the drawer's. CL.
The wise and the fool have their fellows.
The wise hand doth not all that the foolish tongue speaks. H.
The wise make jests, and fools repeat them.
The wise man draws more advantage from his enemies than a fool from his friends.
The wise man, even when he holds his tongue, says more than the fool when he speaks.
The wise man must carry the fool on his shoulders. W.
The wise men of Cogshall.

My friend, Mr. George Greenhill, of Emmanuel, Cambridge, communicated to me the following story:—"The people of Coggeshall were dissatisfied with the position of their church, so three of their wise men one fine day determined to move the church. They placed their coats on the ground, and going round the other side of the church, pushed it for a long time. When they came to look for their coats, they could not find them, so, concluding they had pushed the church over their coats, they went away well pleased with their day's work."

The wise men of Gotham.

A satirical series of stories attributed to Andrew Borde, and by some supposed to refer to Gotham, near Pevensey, a seat of the Dacres of the South. The earliest allusion to the Fools of Gotham appears to be in the Townley Mysteries (15th century). See Mr. A. Stapleton's volume, 1900, p. 42. The printed collection does not include all the stories extant. See Huth Cat. v. Wybarne, and *Old English Jest-Books*, 1864.

The wit of you, and the wool of a blue dog, will make a good medley.
The wolf and fox are both privateers.
The wolf doth something every week that keeps him from church on Sunday.
The wolf eateth often the sheep that have been sold. CL.
The wolf knows what the ill beast thinks.
The wolf must die in his own skin. H.
The women of Wem and a few musketeers
beat Lord Capel and all his cavaliers.

Higson's *MSS. Coll.*, No. 124.

The wooden horse.

i.e., the gallows. In *A Pore Help* (*circâ* 1540), in Hazlitt's *Pop. Poetry*, iii. 261, the expression is, "the wooden nagge." The more modern phrase was, *the three-legged mare*.

The wooing was a day after the wedding.
The world is a ladder for some to go up and some down.
The world is a long journey.

"*Proverb.* The world is a long journey.
Cross. Not so; the Sunne goes it every day."
Breton's *Crossing of Proverbs*, 1616.

The world is but a day's walk.

"For the sun goes about it in 24 houres."—Gainsford's *Rich Cabinet*, &c., 1616, fol. 160 *verso*.

The world is too narrow for two fools a-quarrelling.
The world is well amended with him.
The world runs on wheels. HE.

Title of a lost comedy by George Chapman, 1599, his receipt of £3 on account of which is (or was very lately) extant, and of a tract by Taylor the Water-poet, 1623.

The world was never so dull, / as if one won't, another will.
The world would perish, were all men learned.
The world's busy man is the grand impertinent.
The worse for the rider, / the better for the bider.
The worse luck now the better another time.
The worse the passage, the more welcome the port.
The worst dog that is waggeth his tail. DS.
The worst of law is, that one suit breeds twenty.
The worst pig often gets the best pear.
The worst proves true.

See Digby's *Elvira*, 1667 (Hazlitt's Dodsley, xv. 9). Yet the sub-title of the drama is, The worst not always true.

The worst store is a maid unbestowed.
The worst wheel of a cart creaks most.
The worth of a thing is best known by the want of it.

Bien perdu bien connu; or, Chose perdue est lors connue. *Fr.*—R.

The worth of a thing is what it will bring.
The year doth nothing but open and shut. H.
The young are not always with their bow bent.
The young cock croweth as he the old heareth. HE.
The younger brother hath the more wit.
The younger brother is the ancienter gentleman.

"The younger brother *the better* gentleman."—Dyke's *English Proverbs*, 1709, p. 131. This maxim, or whatever it be, may hold good in Borough-English.

Then I'll thatch Groby Pool with pancakes. *Leicestershire.*

Said when that which is impossible is promised or undertaken.—R. Compare *For his death there is*, &c.

Then the town-bull is a bachelor.
There are more maids than Malkin. HE., C. and CL.

i.e., Little Mal or Mary.—R. Heywood refers to it again: "Tushe, there was no mo maydes but malkyn tho." In some recent collections is the addition: "and men than Michael."

There are more mares in the wood than Grisell.
There are more men threatened than stricken. H.
There are more places than the parish church. *Cornw.*

There are more saints in Cornwall than in heaven.

"The process of creation is continued even at the present day: I lately in a Cornish paper met with *Saint Newlyn.*"—Writer in *Notes and Queries*, 3rd S., v. 275. But Barnsby Rich, in his *New Description of Ireland*, 1610, ch. 3, says, in reference to the Irish, more especially the Kearne: "then they haue other *Vigiles*, and such Saint-*Eeues*, as I neuer heard of but in Ireland, nor I thinke be knowne in any other place—" Elsewhere he remarks:—"And as Ireland is full of strange Miracles, so I thinke there are more Saints known in that Countrey, then ever was heard of in Heauen, or were euer registred in the *Popes Golden Legend* . . . . and they say there are some few Saintes of a later edition: as Saint *Bedloe*, Saint *Brown*, & there is great hope that if *Tyrone* bee not already in the *Popes* Kalender that he shall not be long out."

There are more ways to kill a dog than hanging.
There are more ways to the wood than one. HE.

Lingua, 1607, Hazlitt's Dodsley, ix. 352.

There are more whores in Hose than honest women in Long Clawton.
There are never the fewer maids for her.

Spoken of a woman that hath maiden children.—R.

There are three ways: the universities, the sea, the court. H.
There belongs more than whistling to going to plough.
There can be no friendship where there is no freedom.
There can be no play without a fool in it.

Nevile's *Newes from the New Exchange*, 1650, p. 8.

There can come out of a sack but what is in it. W.
There could be no great ones, were there no little ones.
There goes some reason to the roasting of eggs.
There goes the wedge, where the beetle drives it.
There I caught a knave in a purse-net.
There is a deal of difference between Go and Gow. *E. Anglia.*

Between ordering a thing to be done, and seeing it done.

There is a devil in every berry of the grape.
There is a different fame goes about of every man.
There is a fault in the house, but would you have it built without any?
There is a good steward abroad when there is a wind-frost. *E. Anglia.*

Your men will work to keep themselves warm.

There is a great difference atween market-days.
There is a knack of showing we understand the matter when we hold our peace.
There is a measure in all things.
There is a medium betwixt all fool and all philosopher.
There is a remedy for all dolours but death. B. OF M. R.
There is a remedy for everything, could we but hit upon it.

There is a scarcity of friendship, but none of friends.
There is a special providence in the fall of a sparrow.
There is a time to wink, as well as to see.
There is a witness everywhere.
There is always a first time.
There is as much hold of his words as of a wet eel by the tail.
There is but bad choice where the whole stock is bad.
There is chance in the cock's spur.
There is craft in daubing. C.

Or, There is more craft in daubing than throwing dirt on the wall. There is a mystery in the meanest trade.—R. The saying is in the interlude of *Hickscorner* (circâ 1520), in Hazlitt's Dodsley, i. 159, and in *Paston Letters* under 1454. But a good dauber, according to Forby (*Vocab.* in voce), was in his time (before 1830) a difficult man to meet with.

Hickscorner (about 1520) in Hazlitt's Dodsley, i. 159.

There is difference between living long and suffering long.
There is difference between staring and stark blind.

Or mad. This proverb may have a double sense. If you read it stark mad, it signifies that we ought to distinguish, and not presently pronounce him stark mad that stares a little, or him a rank fool who is a little impertinent sometimes, &c. If you read it stark blind, then it hath the same sense with that of Horace,

Est inter Tanaim quiddam socerumque Viselli:

and is a reprehension to those who put no difference between extremes, as perfect blindness and Lynceus's sight.—R.

There is falsehood in friendship. C.

Falsehood in Friendship is the title of a volume printed in 1605.

There is God's poor and the devil's poor.

The first from Providence, the other from vice.

There is good ale / at St. James Chignele.

Lottery of 1567 (Kempe's *Loseley MSS.*, 1836).

There is good land where there is foul way.

Andrews' *Eighteenth Century*, 1856, p. 160.

There is great force hidden in a sweet command. H.
There is little for the rake after the besom.
There is little sap in dry pea-hools.
There is little to sew / when tailors are true.
There is luck in leisure.
There is many a good wife that can't sing and dance well.
There is many a slip / 'twixt the cup and the lip.

See a learned account of the classic antiquity of this saying in *Current Notes* for June, 1856, p. 53.

"As he was lifting up the bowl, to show
That twixt the cup and lip much ill may grow."
—Chapman's Homer's *Odyssey*, Book 22, line 13-14.

"Though men determine the gods doo dispose, and oft times many things fall out betweene the cup and the lip."—Greene's *Perimedes*. 1588, repr. 61.

Multa cadunt inter calicem supremaque labra. Πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεος ἀ ροῦ. Citantur ab A. Gellio. De la main à la bouche se perd souvent la soupe. Entre la bouche et la cueillier advient souvent grand destourbier. *Cotgr.* (1611).—R.

There is more good victuals in England than in seven other kingdoms. CL.
There is more money got by ill means than by good acts.
There is more pleasure in loving than in being beloved.
There is more talk than trouble. H.
There is more than one yew-bow in Chester. R.
There is no art that can make a fool wise.
There is no bite to the old snake.

The iust censure and reproofe of Martin Junior (1589), by John Penri and Job Throckmorton.

There is no cake, / but there is the like of the same make.
There is no companion like the penny.
There is no deceit in a brimmer.
There is no difference of bloods in a bason.
There is no fence against a flail. *E. Anglia.*

"You cannot guard against the attacks of a person who utters blunt, unwelcome truths, without any restraint from good manners."—*Forby.*

There is no going to heaven in a sedan.
There is no good accord / where every man would be a lord. HE.*
There is no good mother-in-law but she that wears a green gown.

i.e., Lies in the churchyard. The New Forest folks say, There is but one good mother-in-law, and she is dead.

There is no grace in a benefit that sticks to the fingers.
There is no hair so small but hath its shadow.
There is no haste to hang true men.

Porter's *Two Angrie Women of Abington*, 1599, edit. Dyce, p. 41.

There is no mischief done, / but a woman is one.

Cherchez la femme. *Fr.*

There is no more hold of a new friend than of a new fashion.
There is no need of a ferret to catch a harlot.
There is no quenching of fire with tow.
There is no redemption from Hell.

There is a place partly under and partly by the Exchequer Chamber, commonly called Hell (I could wish it had another name, seeing it is ill jesting with edged tools), formerly appointed a prison for the King's debtors, who never were freed thence until they had paid their utmost due.—R. 1670. See *Recollections of Sir William Waller*, ad finem *Poems of Anna Matilda*, 1788, 8vo.

There is no relying on a starry sky.
There is no royal road to learning.

There is no service to the king[’s,] nor fishing to the sea.

Speeches and Honourable Entertainment given to the Queenes Majestie in Progresse at Cowdray in Sussex, 1591. It is here called “ an olde saying.” It occurs also in the *Lottery of* 1601, by Sir J. Davies, printed in the *Poetical Rapsodie*, 1611. Breton’s *Court and Country*, 1618 (repr. Roxb. Lib., 190).

There is no short cut of a way without some ill way.
There is no such flatterer as a man’s self.
There is no woe like to want.
There is no wool so white but a dyer can make it black.
There is none so simple but can give counsel.
There is not always good cheer where the chimney smokes.
There is not so much comfort in having children as there is sorrow in parting with them.
There is not the thickness of a sixpence between good and evil.
There is nothing new except what has been forgotten.
There is nothing so bad in which there is not something of good.
There is one good wife in the country, and every man thinks he hath wed her. CL.
There is skill in gruel-making.
There is small choice in rotten apples.
There is small difference in being nought and being thought so.
There is some difference between Peter and Peter.
There is the door and there is the way. HE.
There is winter enough for the snipe and woodcock too.
There may be blue and better blue.
There may be such things as old fools and young counsellors.
There needs a long apprenticeship to understand the mystery of the world’s trade.
There needs a long time to know the world’s pulse.
There never was a Paston poor, a Heydon a coward, nor a Cornwallis a fool.
There or thereabouts, as Parson Smith says.

Proverbial about Dunmow in Essex.—R.

There spake an angel.

An intimation of approval of a proposition. Comp. Nares, *Glossary* 1859, v. *Angel*.

There was a wife that kept her supper for her breakfast, an’ she was dead before day.
There was never fair prison, nor love with foul face. DS.
There went but a pair of shears between them.

A figure of speech for similarity. See Nares, 787.

There were no ill language if it were not ill taken. H.
There will be many a dry cheek after him. *Irish*.

Said of an unpopular individual.—*Hardman*.

There will be no butter cleave to my head. HE.*
There will be sleeping enough in the grave.

Poor Richard Improved, by Benjamin Franklin, 1758, inserted in Arber's Garner, iv. 1579. This is akin to the remark of the man who was in no hurry to die as he would remain dead so long.

Thereby hangs a tale. *M. W. of Windsor.*
There's a daily cost, / and all of it lost.
There's a hill again a slack all Craven through.

A slack = hollow or depression. See *N. and Q.*, Jan. 5, 1884.

There's a salve for every sore but death.

Ad ogni cosa è rimedio fuor ch' alla morte.—*Torriano.* But as the old leonine verse has it: Contra malum mortis / non est medicamen in hortis.

There's a thing in't, quoth the fellow, when he drank the dish-clout. CL.
There's but an hour in the day between a good housewife and a bad.

With a little more pains, she that slatters might do things neatly.—R.

There's great stirring in the North when old wives ride scout.
There's lightning lightly before thunder.
There's love in a budget.
There's more flies caught with honey than alegar. *Lanc.*

Alegar is sour ale or beer.

There's more old in you than fourpenny.

Fourpenny ale. Spoken of a person who is supposed to be crafty or keen.

There's ne'er a best among them, as the fellow said by the fox cubs.
There's never enough where nought leaves.

This is an Italian proverb: Non vi è à bastanza se niente avvanza.—R.

There's no deceit in a bag-pudding.
There's no great banquet but some fares ill. H.
There's no joy / without alloy.
There's no rule without an exception.
There's no spick nor crick. *South Devon.*

i.e., There is no flaw.

There's no summer but it has a winter. D.
There's no tree but bears some fruit.
There's no virtue that poverty destroyeth not. B. OF M. R.
There's no weather ill / when the wind is still. C.
There's not so bad a Jill, but there's as bad a Will.
There's struction of honey, quoth Dunkinly, when he lick'd up the dung.
There's the rub.

A phrase borrowed from the game of bowls. See Hazlitt's *Handbook*, 1867, v. *Freeman* and the note. In describing an assault on Rhinberck

in 1638-9 the writer observes: Heere only was the rub which stayed the race of their conquest, the draw-bridge was up, and that being wanting stopt them in their full carreer."—*Diatelesma*, Part v., 1639, p. 3.

These Knights will hack. *M. W. of Windsor*, ii. 1.

Title of a ballad of later date (James I.) when Knighthood had become more common, and was mainly a question of Court favour or of price.

They agree like bells; they want nothing but hanging.
They agree like cats and dogs. W.
They agree like harp and harrow.
They agree like London clocks. F.

I find this among both French and Italian proverbs for an instance of disagreement.—R.

They agree like pickpockets in a fair.

Il canchero e d'accordo col morbo. *Ital.*—R.

They agree like two cats in a gutter. HE.
They are at daggers drawing. CL.
They are { clove and orange. / finger and thumb. / hand and glove. F.
They are like a ha'porth of soap in a wash-tub.
They are like bells; every one in a several note.
They are little to be feared whose tongues are their swords.
They are not all saints that use holy water.
They are not cater-cousins.
They are rich who have true friends.
They are scarce of horseflesh where two ride on a dog.
They are so like that they are the worse for it.
They are welcome that bring.
They are wise in other men's matters and fools in their own.

Walker's *Paræm.*, 1672, p. 31. This is often true of solicitors.

They both put their hands in one glove.
They cannot set their horses together.
They cleave together like burrs. HE.
They follow each other like ducks in a gutter.
They had thought to have put others into a sleeve, and they are put in themselves.
They hardly can run, that cannot go. C.
They have need of a besom that sweep the house with a turf.
They have need of a blessing who kneel to a thistle.
They hold together, as the men of Marsham when they lost their common. *Norfolk.*

The copyholders of a manor have been often cajoled by the lord or some other interested party into agreeing to sell their rights of common for some trifling consideration, and it is perhaps to this treacherous sort of harmony or union that the saying refers.

They keep Christmas all the year. WALKER.

They love dancing well that dance among thorns.

This saying possibly arose out of the tragi-comical incident narrated in the old tale of the *Friar and the Boy* (Hazlitt's *Popular Poetry*, iii. 54, *et seqq.*)

They love like chick. *Somerset.*
They love me for little, and hate me for nought.
They love most who are least valued.
They love too much that die for love.
They may cast their caps at him.

When two or more run together, and one gets ground, he that is last, and despairs to overtake, commonly casts his cap after the foremost, and gives over the race. So that to Cast their caps at one, is to despair of catching or overtaking him.—R. This may be so; but it is more commonly understood of a woman who makes advances to a man.

They may sit in the chair that have malt to sell.
They must hunger in frost that will not work in heat. HE. and C.
They need much whom nothing will content. CL.
They say so, is half a lie.

A mere *On dit.*

They seldom live well who think they shall live long.
They shall have no more of our prayers than we of their pies, quoth the Vicar of Layton.
They take a long day / that never pay.
They talk of Christmas so long that it comes.
They that are booted are not always ready. H.
They that are bound obey. HE.
They that be in hell ween there is none other heaven. HE. and C.
They that burn you for a witch, will lose all their coals.
They that buy an office must sell something.
They that cobble and clout,
shall have work when others go without.

Quien tiene arte, vá por toda párte. *Span.*—R.

They that command the most, enjoy themselves the least.
They that desire but few things can be crossed but in few.
They that do nothing learn to do ill.
They that go to their corn in May / may come weeping away:
they that go in June / may come back with a merry tune. CL.
They that have good store of butter may lay it thick on their bread.

Or, put some in their shoes. Cui multum est piperis etiam oleribus immiscet. *Lat.*—R.

They that have no other meat,
bread and butter are glad to eat. CL.

They that hide can find.
They that know one another, salute afar off.
They that lie down for love should rise for hunger. H.
They that live longest must die at last.
They that make laws must not break them.

Patere legem quam ipse tulisti.

"In commune jubes siquid censesve tenendum,
Primus jussa subi, tunc observantior æqui
Fit populus, nec ferre vetat cùm viderit ipsum
Autorem parere sibi." *Claudian.*—R.

They that see you by day will not break in upon you at night.
They that sell kids, and have no goats, how came they by them?
They that think no ill are soonest beguiled. HE.
They that walk much in the sun will be tanned at last.
They that wash on Monday / have all the week to dry;
they that wash on Tuesday / are not so much awry;
they that wash on Wednesday / are not so much to blame;
they that wash on Thursday / wash for shame;
they that wash on Friday / wash in need;
and they that wash on Saturday, / O, they're sluts indeed.
They that wear black / must hang a brush at their back. CL.
They that will not be counselled cannot be helped.
They were both equally bad, so the devil put them together.
They who are born with silver spoons in their mouths don't know how to use them.
They who cannot as they will, must will as they may.

Or, must do as they can. "Chi non puo fare come voglia, faccia come puo. *Ital.* And, Chi non puo quel che vuol, quel che puo voglia."—R.

"Quoniam non potest fieri, quod velis,
Id velis, quod possit."—Terent. in *Andria*, ii. 1, l. 5-6.

They who do what they should not,
should hear that they would not.

Harington's *Briefe Apologie of Poetrie*, 1591, repr. p. 135.

They who live and do abide,
shall see Bledlow church fall into the Lyde.

Higson's *MSS. Coll.*, No. 116. Bledlow, in the parish of Aylesbury. "Bledlow church," says Lysons (*Buckinghamshire*, p. 516), "stands near the edge of a rock, under which, in a deep glen overgrown with trees, and exhibiting some picturesque scenery, little to be expected from the character of the neighbouring country, issue some transparent springs, which form there a pond called the Lyde. They are said to wear away the rock, which has occasioned the following local proverb. . . ."

They who live in glass houses should not throw stones.
They who live longest will see most.
They who make the best use of their time have none to spare.
They who play with edge-tools must expect to be cut.
They who seek only for faults see nothing else.

They who worship God merely for fear,
would worship the devil, should he appear.
They'll come again, as Goodyer's pigs did [*i.e.*, never].
They're walking and talking, like hens in harvest. *Irish.*
Thieves and rogues have the best luck, if they do but escape hanging.
Thieves falling out, true men come to their goods. HE.

Title of a tract by Robert Greene, first published under a different title in 1592, and reissued under the above in 1615.

"Whan theeues fall out, true men come to their goode,
Whiche is not alwaie true, For in all that bretche
I can no ferthing of my good the more fetche." *Heywood.*

The mediæval Latin line seems to be equivalent to this: Fures in lite/pandunt abscondita vitæ. There are several later versions. Les larrons s'entrebatent, et les larcins se descouvrent. *Cotgr.*—It is also in Spanish.

Thing that is sharp is short. HE.
Thing that may betide is to be dreaded.

How the Goode Wif, &c., in Hazlitt's *P. Poetry*, i.

Things hardly attained are the longer retained.
Things present are judged by things past. B. OF M. R.
Think, and thank God.

Lottery of 1567 (Kempe's *Loseley MSS.*, 207).

Think of a cuckold.

See Hazlitt's *Faiths and Folklore*, 1905, p. 159.

Think of ease, but work on. H.

New Help to Discourse, 1721, p. 134.

Think on the end ere you begin,
and you will never be thrall to sin.

Reliquiæ Antiquæ, i. 92 (from a MS. of the 15th cent.)

Think to-day and speak to-morrow.
Thinking is very far from knowing.
Thirty days hath September,
April, June, and November:
February eight-and-twenty all alone,
and all the rest have thirty-one,
unless that leap-year doth combine,
and give to February twenty-nine. D.
This and better may do, but this and worse will never do.
This bolt came ne'er out o' your bag.
This buying of bread undoes us.
This day there is no trust; come to-morrow.
This grew by night.

Spoken of a crooked stick or tree; it could not see to grow.—R.

This hundred winter.

An expression for a length of time. *Sir Eger, Sir Gryme, and his Grey-Steel*, in Hazlitt's *Pop. Poetry of Scotland*, ii. 200-1. Some coun-

tryman, speaking to the Editor's father of a monument of great antiquity, and being asked how old he thought it might be, replied on reflection, "Hundred year."

This is he that killed the blue spider in Blanch-powder-land.

Udall's *Ralph Roister Doister* (written before 1551), Hazlitt's Dodsley, iii. 81. This probably refers to some popular saying founded on an incident of the time, of which we have no other record, or it is a purely fantastic invention. An American correspondent writes: "Blanche-powder"—sometimes "powder blaunch"—was a composition often described in old books of the kitchen. It was—if I remember aright—made of pounded sugar and spices, for use in the preparation of conserves. The receptacle in which it was kept was naturally an object of interest to children. Perhaps a spider in the cupboard was the "blue spider in Blanche-powder land." But it is pleasanter to fancy the ill-amused children of old times naming their Fairyland "Blanch-powder-land," an Elysium of "sugar and spice and everything nice" (after the analogy of the land of "milk and honey"), then supplying the tragic element by the wicked spider of which nursery tales are so full, and always will be while Colophonian Idmon's daughter continues hideous and wiley; and finally introducing the Jack-the-giant-killer style of hero, who killed the blue spider in Blanche-powderland"! Are your English aranea phalangiodes *blue?* English naturalists visiting the tropics always talk of them as nearly the size of a tarantula. I never saw a spider here.

This is silver Saturday: / the morn's the resting day:
on Monday up and to't again, / and Tuesday push away. D.
This is that must needs be, quoth the goodman, when he made his wife pin the basket.

Marriage of Wit and Wisdom (circâ 1570), Sh. Soc. ed., 27. The writer had in his memory a ballad then recently published, and reprinted in *Anc. Ballads*, &c., 1867, p. 154.

This is the way to Beggar's Bush. *Huntingdonshire.*

It is spoken of such who use dissolute and improvident courses, which tend to poverty. This particular Beggars-bush being a tree notoriously known, on the left hand of the London road from Huntingdon to Caxton. —R.

This is the world, and the other is the country.

Rabelais, lib. v. c. 27.

This maid was born odd.

Spoken of a maid who lives to be old, and cannot get a husband.—R.

This must be if we brew.

That is, if we undertake mean and sordid or lucrative employments, we must be content with some trouble, inconvenience, affronts, disturbance, &c.—R.

This rule in gardening we must not forget,
to sow when it's dry and to plant when it's wet.
This seven year.

A proverbial expression, signifying any considerable lapse of time. In the interlude of the *Four Elements* (Hazlitt's Dodsley, i. 47), Ignorance says:

"I can thee thank, Sensual Appetite!
That is the best dance without a pipe
That I saw this seven year."

This was a hill in King Harry's days.

Many of the oaks in our old parks and forests (as Cowdray in Sussex) may well date back a good deal farther than the time of Henry VIII., and this is an interesting consideration.

This wind comes from Witcherly Hole.

See Allies' *Antiquities of Worcestershire*, 1856, p. 462.

This world is unstable, so saith sage;
therefore gather in time, ere thou fall into age.

Proverbs attached to Caxton's ed. of Lydgate's *Stans Puer ad Mensam.*

Thither as I would go, I can go late;
thither as I would not go, I know not the gate.
Thorns make the greatest crackling.
Those that eat best and drink best often do worst.
Those that eat cherries with great persons shall have their eyes squirted out with the stones.

Non fa buon mangiar cireggie con signori. *Ital.*—Torriano's *Dictionary*, 1666.

Thou art a bitter bird, said the raven to the starling.
Thou art as like to obtain thy wish as the wolf is to eat the moon.
Thou art thy father's own son.

Walker's *Paræm.*, 1672, 30. Father's own boy, we say.

Thou hast death in thy house, and dost bewail another's.
Thou hast dived deep into the water, and hast brought up a potsherd.
Thou hast stricken the ball under the line. HE.

i.e., Thou hast failed. See Strutt's *Sports and Pastimes*, ed. Hone, 93.

Thou must learn of Æsop's dog to do as he did.

Harvey's *Trimming of Thomas Nashe Gentleman*, 1597, sign. E 2 *verso.*

Thou singest like a bird called a swine.
Thou'lt lie all manner of colours but blue, and that is gone to the litting [dying].
Thou'lt strip it, as Stack stripped the cat when he pulled her out of the churn.
Though a coat be ever so fine that a fool wears, yet 'tis but a fool's coat.
Though a lie be well drest, it is ever overcome. H.
Though drunkenness be forbidden, men must not go without drink.

The Testament of Love (Chaucer's Works, 1602, fol. 298).

Though he says nothing, he pays it with thinking, like the Welshman's jackdaw.

This points to a very old jest. See Taylor's *Wit and Mirth*, 1629, No. 8.

Though I am bitten, I am not all eaten.
Though I say it, that should not say it.

Cartwright's *Ordinary* (1634), Hazlitt's Dodsley, xii. 289.

Though last, not least.

Compare *Last not least.*

Though love is blind, yet 'tis not for want of eyes.
Though most women be long-lived, yet they all die with an ill-will.

Rowley's *Woman Never Next*, 1632 (Dilke's *O. E. P.*, 1816, v. 247).

Though old and wise, / yet still advise. H.
Though one grain fills not the sack, it helps.
Though the cat winks a while, yet sure she is not blind.
Though the fox run, the chicken hath wings. H.
Though the heavens be glorious, yet they are not all stars.
Though the mastiff be gentle, yet bite him not by the lip. H.
Though the sauce be good, yet you need not forsake the meat for it.
Though the sore be healed, yet a scar may remain.
Though you are bound to love your enemy, you are not bound to put your sword in his hand.
Though you stroke the nettle ever so kindly, yet it will sting you.

The only way to prevent a nettle from stinging is to pinch it firmly between the fingers. There is a variety of the stinging nettle which, when in bloom, loses its sting.

Thought is free. HE.
Thoughts are free from toll. C.
Threatened folks live long. HE.*

Letters of Royal and Illustrious Ladies of Great Britain, ii. 91. This proverb is as old as the 12th century. See Wright's *Essays*, i. 145.

Three are too many to keep a secret, and too few to be merry.
Three couple and a fiddler.

In some parts of the country, it is a common and well-understood saying, if a man or woman is expected to have a large family, "You'll have three couple and a fiddler," *i.e.*, seven, six to dance and one to play to them; or, it is sometimes said, "six couple," &c., *i.e.*, thirteen, in the same way.

Three days (hoar) frost and rain.

This is a weather-omen credited in some parts of the country, holding good, of course, only in particular states of the temperature.

Three dear years will raise a baker's daughter to a portion.
Three-Farthings.

A term applied to a very thin person by Shakespear from the small flimsy silver coin of that value struck in the reign of Elizabeth.

Three great evils come out of the North:
a cold wind, a cunning knave, and a shrinking cloth.
Three hungry meals make the fourth a glutton. C.
Three may keep counsel if two be away. HE.

The French say, Secret de deux secret de Dieu, secret de trois secret de tous. The Italians, in the same words, Tre taceranno, se due vi non sono.—R.

A saying ascribed by Cavendish in his *Life of Wolsey* to Henry VIII. in a personal interview with the King after Wolsey's death.

Three on one horse to Morva Fair. *Cornw.*

See Hunt's *Popular Romances of the West of England*, 1865, 1st Series, p. 119.

Three P.'s of Italy: Poison, Pride, Pox.

Gascoigne's Works, by Hazlitt, i. 375-6. The last, it is said, may also stand for *Piles*.

Three P.'s of York: Pretty, Poor, Proud.

Higson's *MSS. Coll.*, 208.

Three removes are as bad as a fire.

Poor Richard Improved, 1758. In reference to the wear and tear of furniture and the necessity for refurnishing. It was a favourite saying of the editor's mother.

Three straws on a staff / would make a baby cry and laugh.

Probably meaning that such a thing would at first frighten, and then amuse, an infant. In *Colyn Blobols Testament* (Hazlitt's *Pop. Poetry*, i. 104-5), Colyn says, in allusion to sots:

"And in suche caas often tymes they be,
That one may make them play with strawes thre."

Three things are insatiable: priests, monks, and the sea.

Compare Stephens' *World of Wonders*, 1608, pp. 47-8, and Hazlitt's *Popular Poetry*, iv. p. 142.

Three things cost dear: the caresses of a dog, the love of a mistress, and the invasion of a host.
Three trees on a hill

The gallows, from being erected on high ground. See *Three Ladies of London*, 1584, edit. 1851, p. 204.

Three women make a market, four a fair.

See *Witts Recreations* (ed. 1817, ii. 171).

Thrift and he are at a fray.
Thrift is good revenue.
Thrift is the philosopher's stone.
Through the pass of Halton poverty might pass without peril of robbing.

Piers Ploughman (1362), ed. 1856, ii. 291. Apparently Halton in Hampshire, which, as a correspondent of *Notes and Queries* (3rd S., xii. 373) points out, "lies on the direct route from London to the great Wey-

hill Fair, near Winchester." Halton, in Cheshire, has been supposed to be the locality by some, but the same writer mentions that "the rock upon which Halton Castle is built stands in the midst of a long marshy district, affording no shelter for robbers, and never a place of much resort."

Through the wood and through the wood, and pick up a crooked stick at last.
Through thick and thin.

> "Hermes the winged horse bestrid,
> And thorow thick and thin he rid,
> And floundred throw the Fountaine."
>
> Drayton's *Muses Elizium*, 1630, p. 23.

Throw no gift again at the giver's head:
better is half a loaf than no bread. HE.
Throw not stones at thine own window.
Throw the rope in after the bucket.
Throwing your cap at a bird is not the way to catch it.
Thrust not thy sickle into another man's harvest. HE.*
Thursday come, and the week's gone. H.
Thus rideth the rock, if the rock ride. HE.
Thy child that is no child, leave upon the waters, and let him swim.
Thy hand is never the worse for doing thy own work.
Thy secret is thy prisoner.

If thou let it go, thou art a prisoner to it.

Thy sword, thy horse, and eke thy wife,
lend not at all lest it breed strife.

Countryman's New Commonwealth, 1647.

Thy thrift is thy friends' mirth.

How the Goode Wif, &c., in Hazlitt's *Pop. Poetry*, i.

Thy thumb is under my belt.
Tib's Eve.

i.e., Ad Græcas Calendas, or, at Latter Lammas.

Tick-hill, God help me!

This saying is supposed to have had its rise in the proverbial squalor and indigence of the town. See *N. and Q.*, 1st S., 247.

Tickle my throat with a feather, and make a fool of my stomach.
Tide what may betide, / Haig shall be laird of Bemerside.

Pegge's *Curialia*, 1818, p. 266.

Tidings make either glad or sad.
Tie it well and let it go. H.
Till April's dead / change not a thread.
Till Birnam Wood remove to Dunsinane.

Macbeth, v. 3. Both these places are in Perthshire.

Till Davie Debet in thy parlour stand.

Gascoigne's *Posies* 1575 (Works, by Hazlitt, i. 66); *i.e.*, till thou art overwhelmed by debt.

Till St. James's Day be come and gone,
there may be hops or there may be none.

i.e., July 25. This is prevalent in Herefordshire; but I believe it to be a notion current in other hop districts.

Time and straw make medlars ripe.

Col tempo e la paglia si maturano nespoli. *Ital.* Avec le temps et la paille l'on meure les mêles. *Fr.* A seu tempo colhem as peras.—R.

Time and thinking tame the strongest grief.
Time fleeth away / without delay.

A translation or paraphrase of *Tempus fugit.* "Cito pede præterit ætas. Fugit irrevocabile tempus. Tempo et hora naõ se ata com soga. *Port.*"—R. Tiempo ni hora, no se ata con soga.—*Span.*

Time hath turned white sugar to white salt. HE.*
Time is a file that wears and makes no noise.
Time is the rider that breaks youth. H.
Time is tickle. HE.
Time lost cannot be won again. HE.*
Time stays not the fool's leisure.
Time trieth all thing.

Title of a ballad entered to John Allde in 1570 (Arber, i. 203).

Time trieth truth.

Tottels Miscellany, 1557, repr. 1867, p. 221; Tusser's *Husbandry*, 1580 Dedic. Veritas temporis filia.

Timely blossom, timely ripe.

Qual el tiempo, tal el tiento. *Span.*—R.

Timely crooketh the tree / that will good cammock be. HE.
Tip me the traveller.

See *N. and Q.*, 3rd S., vii. 400.

'Tis a folly to fret; grief's no comfort.
'Tis a good ill that comes alone.
'Tis a good kin that none do amiss in. CL.
'Tis a good knife: it will cut butter when 'tis melted.
'Tis a hard winter when one wolf eats another.

Mauvaise est la saison quand un loup mange l'autre. *Fr.* Quando un lobo come a otro, no hay que comer en el soto. *Span.*

'Tis a mad world at Hogsdon [Hoxton].

In 1609 appeared a tract called *Pymlico Runne Redcap. 'Tis a mad world at Hogsden.* See *Roxb. Ball.*, ed. Collier, p. 155.

'Tis a sweet sorrow to bury a termagant wife.
'Tis a wicked world, and we make part of it.

'Tis a wise child knows his own father.

Οὐ γὰρ πώ τις ἔον γόνον αὐτὸς ἀνέγνω. *Homer. Odyss.*—R.

'Tis all over, like the Fair of Athy. *Irel.*

Spoken of anything which terminated very soon.

'Tis along with your eyes: the crows might have helped it when you were young.

'Tis an ill bird, that fouls its own nest.

It has been quite recently (1905) pointed out that ill-birds of this sort are the parsons, who criticize the Bible—the very book which was manufactured for their benefit.

'Tis an ill horse can neither winny nor wag his tail.

'Tis as bad as cheating the devil in the dark, and two farthing candles for a halfpenny.

'Tis as hard to please a knave as a knight. CL.

'Tis bad to do evil, but worse to boast of it.

Heywood's *2nd Part of Q. Eliz. Troubles*, 1606, repr. 91.

['Tis] better to be happy than wise. HE.

E meglio esser fortunato che savio. *Ital.* Gutta fortunæ præ dolio sapientiæ.—R.

'Tis better to cry over your goods than after them.

'Tis brave scrambling at a rich man's dole. CL.

'Tis dangerous marrying a widow, because she hath cast her rider.

'Tis day still while the sun shines.

'Tis easy to fall into a trap, but hard to get out again.

'Tis either a hare or a brake-bush.

Πλοῖον ἢ κυνῆ. Aut navis aut galerus. Something, if you knew what.—R.

'Tis fit [or meet] that every man should be at his own bridal. HE.

"Certes, if when I looked merily on Philautus he deemed it in ye way of mariage, or if seeing me disposed to iest, he tooke me in good earnest: then sure hee might gather some presumption of my loue, but no promise. But me thinkes, it is good reason, that I shoulde bee at mine owne brideall, and not giuen in the Church, before I knowe the Bridegroome."—Lyly's *Euphues*, 1579. repr. 1868, p. 85. This passage signifies, in fact, that it is desirable that the lady should be consulted before the intended union is published from the pulpit.

'Tis fortuné chiefly that makes heroes.

'Tis God's blessing that makes the pot boil.

'Tis good beating proud folks, for they'll not complain.

'Tis good buying wit with [an]other man's money. WALKER.

'Tis good christening a man's own child first.

'Tis good fish if it were but caught.

It is spoken of any considerable good that one hath not, but talks more of, sues for, or endeavours after. A future good, which is to be catched, if a man can, is but little worth.—R.

'Tis good grafting on a good stock.
'Tis good having a hatch before the door.

Three Ladies of London, 1584, edit. 1851, p. 219; *A Knack to Know a Knave*, 1594, edit. 1851, p. 378.

'Tis good riding in a safe harbour.
'Tis good sometimes to hold a candle to the devil.
'Tis good to go on foot, when a man hath a horse in his hand.

A l'aise marche à pied qui mene son cheval par la bride. *Fr.*—R.

'Tis good to have friends both in heaven and hell. R. (1670.)
'Tis good to hold an ass by the bridle, and a scoffing fool by his wit's-end.

Countryman's New Commonwealth, 1647.

'Tis good to walk till the blood appears on the cheek, but not the sweat on the brow.
'Tis hard to be wretched, but worse to be known so. H.
'Tis hard to sail over the sea in an eggshell. CL.
'Tis hard to sup and blow both with a wind. WALKER.
'Tis ill playing with short daggers. HE.*
'Tis ill shaving against the wool.
'Tis late ere an old man comes to know he is old.
'Tis liberty that every one loves.
'Tis no festival unless there be some fighting.

Of this proverbial *dictum*, our own fairs and other popular recreations might supply innumerable illustrations taken from life. Speaking of May games about the period of the Restoration, Hall says in his *Funebria Florœ*, 1660: "Fightings and bloodsheds are usual at such meetings, insomuch that 'tis a common saying, that 'Tis no festival, unless there bee some fighting."

'Tis not a basket of hay, but a basket of flesh, which will make a lion roar.
'Tis not all gold that glitters.

Det er ikke alt Guld, der glimmer.—*Dan.*

'Tis not clean linen only that makes the feast.
'Tis not for every one to catch a salmon.
'Tis not good to be happy too young.
'Tis not the beard that makes the philosopher.
'Tis not the matter, but the mind.
'Tis pity fair weather should do any harm.
'Tis rare to find a fish that will not bite some time or other.
'Tis the farmer's care / that makes the field bear.
'Tis time to cock your hay and corn,
when the old donkey blows his horn.

The Farmer's Magazine for 1836, quoted in *Notes and Queries*, 2nd S., xii. 304.

'Tis time to fear when tyrants seem to kiss.
'Tis useless to kick against the pricks.

'Tis very hard to shave an egg.

Where nothing is, nothing can be had.—R.

'Tis wisdom sometimes to seem a fool.
'Tis yeared.

This used to be said of a debt a year old, and to imply that there was little chance of its discharge.

Tit for tat. HE.

Compare *To give one tint for tant.*

Tithe and yet be rich.
Tittle-tattle, give the goose more hay.
To a boiling pot flies come not. H.
To a child all weather is cold. H.
To a crafty man, a crafty and a half. H.
To a crazy ship all winds are contrary. H.
To a fine day open the window; but make you ready as to a foul. H.
To a good spender God is a treasurer.
To a grateful man give money when he asks. H.
To a great night a great lanthorn. H.
To a red man reed thy reed;
with a brown man break thy bread;
at a pale man draw thy knife;
from a black man keep thy wife.

Countryman's New Commonwealth, 1647. Varchi's *Blazon of Jealousie*, 1615, p. 21, Tofte's transl. Tofte remarks in the note where he gives the foregoing: "The Persians were wont to be so iealous of their Wiues, as they neuer suffered them to goe abroad, but in Waggons close shut; but at this day the Italian is counted the man that is most subiect to this vice, the sallow-complectioned fellow, with a blacke beard, being hee that is most prone, as well to suspect, as to be suspected about Womens matters, according to the old saying.

"Ile neuer trust a red-hair'd man againe,
If I should liue a hundred yeares, that's flat;
His turne cannot be serued with one or twain,
And how can any woman suffer that?"

—Rowlands' *Tis merry when Gossips Meete*, 1602, repr. of edit. 1609, p. 20.

To a rude ass a rude keeper. W.
To add fuel to the fire.
To angle all day and catch a gudgeon at night.

Breton's *Court and Country*, 1618 (repr. Roxb. Lib., p. 190).

To angle with a silver hook.

Pescar col hamo d'argento. Aureo hamo piscari.

To as much purpose as the geese slur upon the ice. *Cheshire.*
To bake in a woman's oven.

Book of Maid Emlyn (Hazlitt's *Pop. Poetry*, iv. 86).

To bang one's ears.

Demitto auriculas, ut iniquæ mentis asellus. *Horat.*—R.

To bark against the moon. W.
To be a fool or knave in print doth but bring the truth to light.
To be as well known for a fool as my Lord Welles.

Nash's *Strange Newes*, 1592, repr. Collier, 41. The last individual who bore the title of Lord Welles appears to have died in 1503. See Nicolas's *Historic Peerage*, by Courthope, 1857, under *Welles*. Among the *Paston Letters* (edit. Gairdner, ii. 5) is one dated 1461, mentioning the fall of Lord Wells, probably the preceding peer, at the battle of Towton. But there were two peerages in the family, and at the same time there was no Lord Wells after 1503, so that it is remarkable that this saying should have so long survived.

To be born with a silver spoon in his mouth.

Etre né coiffé, is the French equivalent. *Gil Blas*, livre i. c. 4. This form more particularly alludes to the birth of a child with a caul.

To be bought and sold in a company.
To be bout [without] as Barrow was. *Cheshire.*
To be buried under the gallows. *Leeds.*

i.e., To die from overwork.

To be caught red-handed.
To be got into Cherry's boose.

Boose = a cowstall. Cherry is "a favourite name for a red cow, which colour is, among the country people, the most esteemed for milking, any person who is got into a comfortable situation is said 'to be got into Cherry's boose.'"—Wilbraham's *Cheshire Glossary*, 1820, p. 17.

To be held at the long saw. ROGER NORTH, 1740.
To be hide-bound.
To be high in the instep. HE.
To be in a peck of troubles.
To be in one's beard.

To affront or, as we now say, to beard a man. 14th or 15th cent. Hazlitt's *National Tales and Legends*, 1892, p. 297.

To be in the wrong box. HE.*

"Thys Gentleman taking his opinions conceived, always to be infallible, would breake them with his man, not so much to conferre for his advise, as to set out the ripenesse of his owne capacitye, who perceiving his Maister was in a manner alwayes *in a wrong Boxe*, and building castels in the ayre, or catching Hares with Tabers, could not soothe such unlikely toyes."—*Letter touching the Quarrel between Arthur Hall and Melchisedech Mallerie* (1575-6), repr. 1816. Compare *N. and Q.*, 2nd S., viii. 413.

To be lapt in the skirts of one's father's shirt.

To inherit a quality or good fortune. See *Private Correspondence of Jane Lady Cornwallis*, 1842, p. 253:—"Now, I pray, give me leave to ask you a question, and that is, How you lyke my lyttle girle that is with my wyfe? I must tell you that she hath bin hapt in the skirts of her fathers shirt, for she is beloved where she comes, and I love her very well, and soe doth she me."—*Sir T. Meautis to Jane Lady Bacon*, December 2, 1632. This, and To be wrapped in one's mother's smock, are cognate expressions.

To be loose in the hilts.
To be married at Finglesham Church.

Finglesham, in the parish of Norbourne, Kent, has no church; but a chalk-pit there had a notorious character as a lovers' rendezvous. See Skeat's edit. of Pegge's *Kenticisms*, 89.

To be nursed in cotton.
To be on the high ropes.
To be on the horns of a dilemma.
To be sent to Coventry.

Said of any one who is shunned or snubbed by his acquaintances. See Davis, *Suppl. Glossary*, 1881, p. 155.

To be stung like a tench.

Shakespear's *First Part of Henry IV.*, ii. 1.

To be tied to the sour apple-tree.
To be too busy gets contempt. H.
To be up at Harwich [harlage].

i.e., To be in trouble or confusion. Fr. *harier*. See Mr. Skeat's communication to *N. and Q.*, 3rd S., ix. 325.

To be up the Queen's apple-tree. R. 1670.
To bear the bell. HE.

This seems to be equivalent in import to "To win the race." It appears that *a silver bell* was sometimes the prize at horse-races. See Manningham's *Diary*, edit. 1868, p. 49, and my *Faiths and Folklore*, 1905, p. 506.

To bear the cup even.

Paston Letters, iii. 104 (1473).

To bear two faces in one hood. HE.
To beat about the bush.

"After some talke about ye bushe (as we saye)."—Letter, dated 1627, in Kempe's *Loseley MSS.*, 483.

To bite upon the bridle.

Compare *Bayard bites*, &c.

To blow hot and cold with the same breath.
To blow the buck's horn.

> "Sche loveth so this heende Nicholas,
> That Absolon may blowe the bukkes horn."
>
> —*The Miller's Tale*, line 200.

To borrow on usury brings sudden beggary.

Citiùs usura currit quam Heraclitus.

To box Harry.

A phrase formerly used by commercial travellers, who had to content themselves at inns with a makeshift meal. See Borrow's *Wild Wales*, 1865, p. 108. Its origin does not seem to be known.

To break the ice.

Romper il ghiaccio. *Ital.* Scindere glaciem. To begin any hazardous [delicate] or difficult thing.—R. Also to open an acquaintance or reconcile a coolness.

To brew in a bottle and bake in a bag.
To bring a shilling to ninepence [and ninepence to nothing].
HE.

"To bring a noble to ninepence."—Fulwell's *Like Will to Likes*, 1568. We speak it of an unthrift. Ha fatto d'una lancia una spina, e d'una calza una borsetta. *Ital.* He hath made of a lance a thorn, and of a pair of breeches a purse; parallel to ours, He hath thwitten a mill-post to a pudding-prick. Or, His windmill is dwindled into a nut-cracker. Di badessa tornar conversa. From an abbess to become a lay-sister.—R. Devenir d'eveque meûnier. A correspondent of *N. and Q.*, (3rd S., vii. 346) cites another and more recent version, To make his pack into fardel, and his fardel into nout. We are reminded of the story of *Lucky Hans* in Grimm.

To bring an abbey to a grange. CL.

"If he holde on a while as he begins,
We shall see him proue a marchaunt of eele skins."—*Heywood.*

Ab equis ad asinos. Mandrabuli in morem. Mandrabulus, finding gold mines in Samos, at first offered and gave to Juno a golden ram, afterwards a silver one, then a small one of brass, and at last nothing at all.

To bring an old house on one's head.
To bring meat in its mouth.
To bring to the basket.

To reduce to poverty. Davis, *Suppl. Glossary*, 1881, p. 41.

To build castles in the air.

See *Spanish Castles.*

To bumble [buzz] like a bee in a tar tub.
To burn daylight. WALKER (1672).

Appius and Virginia, 1575, Dodsley, xii. 351. Kyd's *Spanish Tragedy*, ap. Hawkins, ii. 81. *M. W. of Windsor*, ii. 1.

To burst at the broadside.
To bury one's wife.

i.e., To complete one's legal apprenticeship: this sepulture used to be performed with much solemnity

To bury the hatchet.

To forget an injury, or forgive a wrong. A phrase borrowed from primitive life.

To buy a pig in a poke.

i.e., To make a blind bargain. "Non comprar gatta in sacco. *Ital.* The French say, Chat en poche." Montaigne, *Essais*, livre iii. c. 5. "Acheter chat en sac."

A good cocknay coke,
Though ye loue not to bye the pyg in the poke,
Yet snatche ye at the poke, that the pyg is in,
Not for the poke, but the pyg good chepe to wyn."
Heywood's *Dialoge* (1546), ed. 1562, part 2, cap. 9.

"Than on the grounde to gether rounde
With many a sadde stroke
They roule and romble, they turne and tumble,
As pygges do in a poke."

—Sir Thomas More's *Jest of a Sergeaunt that wolde lerne to be a Frere* (circâ 1510), in Hazlitt's *Pop. Poetry*, iii. 128.

To call a spade a spade.

Collier's *Old Ballads from Early Printed Copies*, 1840, p. 57.

To call one sir, and something else [sirrah].

To carry coals.

To do a thing at any one's bidding, to perform a menial service. Such a meaning the phrase appears to bear in Sir J. Bramston's *Autobiography*, p. 42: "The Commons. . . . soe in all things iustifie themselues, their members, and their proceedings, shewinge plainly they would *carrie no coals*."

To carry coals to Newcastle.

Graunt's *Observations on the Bills of Mortality*, 1665, *Dedic.* There is a curious passage in Dekker's *Knights Coniuring*, 1607, about the coal-pits of Newcastle: "I will," says the author, "ingenuously and boldely giue you the map of a country that lyes lower than the 17. valleys of Belgia, yea lower than the coal-pits of Newe castle."—Repr. 1842, p. 21. "Crocum in Ciliciam, ubi sc. maximè abundat. Porter des fueilles au bois. *Fr.* Alcinoo poma dare. Llevar hierro a Biscaya. *Span.*"—R.

To cast a sheep's eye.

"Be mery, Wydow, then quod he,
And cast a Sheps eye once on me."

—*XII. Mery Jests of the Widow Edyth*, 1525 (*Old Eng. J. B.*, iii. 73). See also *Merie Tales of the Mad-men of Gottam*, 1630 (ibid. 18). According to Cotgrave, a sheep's eye is synonymous with "an affectionate winke."

To cast an old shoe after one.

To cast up old scores.

To cast water into { the sea / the Thames.

This is, to give to them who had plenty before; which, notwithstanding, is the dole general of the world. Lumen soli mutuari, &c.—R.

"It is, to geue him, as muche almes or meede
As cast water in tems."—*Heywood.*

To catch a hare with a tabor.

There is a satirical or humorous illustration in one of Wright's books of a hare playing on a tabor, to which this saying may have some releverence.

To catch a Tartar.

To change the name, and not the letter,
is to change for the worse, and not for the better. *East Angl.*

That is, it is unlucky for a woman to marry a man whose surname begins with the same letter as her own.

To chew the cud upon a thing.

i.e., To consider of a thing, to revolve it in one's mind: to ruminate, which is the name of this action, is used in the same sense both in Latin and English.—R.

To claw worse than a Middlesex bailiff.

Franck's *Northern Memoirs*, 1694, p. 79.

To clip one's wings.

Pennas incidere alicui.—R.

To comb one's head with a joint stool.
To come a day after the fair.

Κατόπιν τῆς ἑορτῆς ἥκεις. Post festum venisti. *Plat. in Gorg.* —R.

To come from little good to stark nought.
To come home by Shillsbury.

To fail. Davis, *Suppl. Glossary*, 1881, p. 613.

To come home like the parson's cow, with a calf at her foot.
Cheshire.

To come or go to the pot.

"To the pot he is sure to goe."—*Conflict of Conscience*, 1581, repr. 1851, p. 29. *Sir Thomas More* (circâ 1590), a play, ed. Dyce, 44. We at present say, To *go* to pot.

To come out of the little end of the horn.

A well-understood Amercianism for realizing an unhappy issue.

I am indebted to Mr. Eliot Hodgkin for the following note:—

This expression does not seem to occur in the dictionaries of English proverbs in ordinary use. I first heard it used many years ago by a Warwickshire man; he used it so often, and it appeared to me so graphically to convey the idea of getting the worst of a bargain, or of being reduced in circumstances by some unexpected "squeeze," that it took root in my proverb garden, and is now so familiar that I am not sure if I have heard it from others since. An unexpected illustration of the primitive meaning of the adage has just come in my way. In a small country curiosity shop I found the other day a painting on panel of the sixteenth century. It measures 18 in. by 22 in. long, and is in a fair and untouched state. Upon a tree, whose branches extend to each side of the picture, hangs by a red belt with gold tassel an enormous curved horn, the ends upwards. At the extreme left stands a man with black velvet flat cap and surcoat trimmed with fur, ruff and gold chains on the breast. He is superintending the action of a man dressed in a purple doublet, profusely slashed, who wears a large felt hat and a cloak, with a dagger in his girdle, and is engaged in thrusting into the large end of the horn an unfortunate wretch, whose trunk and legs (the latter loosely bound together with a rope, the end of which is held by the gold-chained gentleman) are inverted, and are the only portions of the body visible at that part of the picture. But at the little end of the horn, about 6 ft. away as the crow flies (or across the radius of this instrument of torture), but 9 ft. along the curved surface, appears the unhappy head and one arm of the victim. At the right stands a man clad only in a shirt and ragged coat, wringing his hands, with as much of a woe-begone expression as can be given with one eye, its fellow having been peeled from the panel by some unlucky abrasion. On a black

ground at the bottom of the picture is the inscription, "This horn embleme here doth showe of svertishipp what harme doth growe." On either side of the tree are the words, in semi-Gothic character, "The Sea of / Trubble." Above the head of the personage in the velvet cap is the citation, "Psalme 37, 26, but he is ever merciful and lendeth and his sede enjoyeth the blessing." Another reference to the Psalms is unfortunately illegible. The wearer of the gold chain is probably the sheriff, possibly the creditor, who has brought the poor fellow who was so foolish as to undertake suretyship bound to the tormentor. He is putting him through the horn, which elongates and compresses him in a most distressing fashion. Whether the beggarly man who is wringing his hands is the debtor himself after his passage through the horn, as I suppose, or one of his impoverished family, there are no means of determining. In any case, we have here a graphic and unmistakable illustration of the proverb, and I shall be much obliged to any of your readers who may be willing to furnish me with references to its use or to pictures similar to mine.

To come out of the shires. *Kent.*

Said of any one who comes from a distance. Skeat's ed. of Pegge, 100.

To come sailing in a sow's ear.
To come to buckle and bare thong. HE.
To come to fetch fire.
To command many will cost much.
To correct [or mend] Magnificat. CL. and WALKER.

i.e., To correct that which is without any fault or error. *Magnificat* is the Virgin Mary's hymn, *Luke* 1.

To count your chickens before they be hatched. WALKER.
To creep into one's bosom.

To worm oneself into a person's confidence. *Damon and Pithias*, 1571, Dodsley, 1825, i. 204. See also *Conflict of Conscience*, 1581, edit. 1851, p. 29.

To cry *bo* to a goose.

"May not a Foole cry (bo) to a Goose, or the contrarie?"—Armin's *Italian Taylor and his Boy*, 1609, A 4 *verso*. An item in the *Johnsoniana* turns on this saying.

To cry *coke*.

To cry *peccavi*. See Hazlitt's *Faiths and Folklore*, 1905, p. 157.

To cry with one eye and laugh with the other.
To cry wolf.

The Rich Cabinet, &c., by T. G., 1616, fol. 145.

To curse with bell, book, and candle.
To cut down an oak and plant a thistle.
To cut down an oak and set up a strawberry.

Cavar un chiodo e piantar una cavicchia. *Ital.*—R.

To cut large shives of another man's loaf.
To cut one's coat after one's cloth. HE. and WALKER.

Health to the Gentl. Prof. of Servingmen, 1598, repr. 153. "Put thy hand no further then thy sleue will reache. Cut thy cloth after the

mesure. Kepe thy house after the spendynge."—Latimer's *Second Sermon*, 1549, edit. Arber, p. 51.

This is what Skelton (Works, 1843, i. 125) seems to refer to when he says:

"Ye kyt your clothe to large."

Noi facciamo le spese secondo l' entrata. *Ital.* We must spend according to our income. Fare il passo secondo la gamba. *Id.* Selon le pain il faut le couteau. *Fr.* According to the bread must be the knife: and Fol est qui plus despend que sa rente ne vaut. *Fr.* Sumptus censum nè superet.—*Plaut. Pœn.* Messe tenus propriâ vive. *Pers.*—R.

To cut one's comb.

As is usually done to cocks when gelded; to cool one's courage.—R.

To cut purses at the Brotherhood.

Moss, speaking of the method by which the Brotherhood or Guestling of the Cinque Ports provided for necessary charges by the establishment of a common fund, says that there was a system of contributing *Purses*, "and so" quoting Jecke's copious account, "according to the sum to be raised, are more or less Purses granted, and sometimes half a Purse, whence came the proverb of cutting of purses at the Brotherhood, from the sum of a Purse cut or parted in two."—*History and Antiquities of Hastings*, 1824, p. 28.

To cut the hair.

To divide so exactly as that neither part have advantage.—R. But to *split hairs* is to draw trivial objections, or to make nice distinctions.

To cut the painter.

The rope so-called. Equivalent to the severance of a connection with a person or party. The saying is, of course, purely a piece of nautical phraseology in connection with a ship's boat.

To dance after Guido's pipe.

Gascoigne's Works, by Hazlitt, i. 376.

To dance after the school of Oxford.

Apparently used by Chaucer in the *Miller's Tale* to signify an ignorance of the accomplishment.

To dance atendance on one. HE.

To dance Barnaby. *Midl. C.*

"'Bounce,' cries the port-hole; out they fly,
And make the world dance Barnaby."

—Cotton's *Virgil Travestie*, quoted by *N. and Q.*, 3rd S., i. 473.

To dance Moll Dixon's round.

See my *Faiths and Folklore*, 1905, v. *April Fool.*

To dance to every man's pipe or whistle.

A saying originating perhaps in the old story of the *Friar and the Boy*. See, for illustrations of its use by the dramatists, Chappell's *Pop. Music*, i. 84.

To-day a man, to-morrow a mouse.

Hoggi in figura,
Deman in sepoltura.

—*Bonne responce a Tovs Propos*, 1555, sign. D.

Aujourd'hui roi, demain rien. *Fr.* "To-day a man, to morowe he lyeth in the duste."—Skelton's *Magnificence* (Works, edit. 1843, i. 310). In Udall's *Ralph Roister Doister*, written about 1550, we have: "Thus you see to day a man, to morowe *John*" (edit. 1847, p. 88); query, for *Sir John*, *i.e.*, the priest, to say the funeral service over one. "To-day a man, to-morrow none," is the title of a tract relating to Raleigh, 4to, 1644.

To-day at cheer, to-morrow in bier. W.
To-day gold, to-morrow dust.
To-day is yesterday's pupil.
To-day me, to-morrow thee.
To deal fool's dole.

To deal all to others, and leave nothing to himself.

To Devonshire or Denshire land.

That is, to pare off the surface or top turf thereof, and to lay it up in heaps and burn it; which ashes are a marvellous improvement to battle barren land, by reason of the fixed salt which they contain. This course they take with their barren, spungy heathy land in many counties of England, and call it Denshiring. Land so used will bear two or three good crops of corn, and then must be thrown down again. *Fuller* (1662). —R.

To die like a chrysom child.

Shakespear (*Henry V.*, ii. 3) makes Mrs. Quickly speak of Falstaff as going away "an it had been any Chrystom child."

Alexander Cooke's *Country Errours* (circâ 1620), quoted by Hunter (*New Illustr. of Shakespeare*, 1845, ii. 60-1). "The ninth error is: He who dieth quietly, without ravings or cursings, much like a chrysom child, *as the saying is.*"

To differ as darkness from light.

New Custom, 1573, sc. ii.

To dine with Duke Humphrey.

That is, to fast, to go without one's dinner. This Duke Humphrey was Humphrey, Duke of Gloucester, uncle to Henry VI., and Protector during his minority. Those were said to dine with Duke Humphrey, who walked at dinner-time in the body of St. Paul's Church; because it was believed the Duke was buried there. But (saith Dr. Fuller) that saying is as far from truth as they from dinner, even twenty miles off; seeing that the Duke was buried in the church of St. Albans, to which he was a great benefactor. Dar da rodere i cieci. *Ital.*—R. It is right to state that in the *Gentleman's Magazine* for 1794 (quoted by Brady) are two accounts sufficiently plausible, but not to be credited by any one who knows that the phrase is much older than the foundation of the Bodleian Library, much more the establishment of the White Hart at St. Albans.

To do Yorkshire.

To share expenses in travelling.

To draw the worm out of the root.
To dream of a dry summer.
To drink like a funnel.

To drink to one's oysters.

Paston Letters, ed. Gairdner, iii. 141. "And I had not delt ryght corteysly up on Holy Rood Day I had drownk to myn oysters."—Letter of 1472.

To drink upon the whip.

Gascoigne's *Steel Glas*, 1576 (Works, by Hazlitt, ii. 200).

To drive out one nail with another.

Gascoigne's *Adventures of Master F. I.* (Poems, Roxb. Lib. edit., i. 430).

To drive snails.

A snail's gallop. Testudineus gradus.—*Plaut.* Vicistis cochleam tarditate. *Idem.*—R.

To drive turkies to market.

Said of a person who snores.

To drown the miller.

This is a phrase in common use where one puts too much water in the teapot or to the grog.

To eat one's words.
To eat the calf in the cow's belly.

Come la gallina di Monte Cuccoli. *Ital.* Mangiar la ricolta in erba. —R.

To eat the cheese in the trap.
To eat the leek.

To eat humble pie, as we say.

To escape Clwyd, and be drowned in Conway.
To escape the rocks and perish in the sands.
To expect a wet harvest you may be fain,
If on the eighth of June it should rain.
To expect, to expect, is worth four hundred drachms.
To fall away from a horse-load to a cart-load.
To fall together by the ears.
To feather one's nest.

So, in *Lady Alimony*, 1659 (written about 1636), we have:

"To match my youth unto a man of age,
Whose nest was richly feather'd."

At sign. D 4 of his *Lanthorne and Candlelight*, 1608, Decker says, "The Eagle *fathers* his nest;" but the context seems to show that the word should be *feathers*.

To fetch over the coals.

To scold or call to a reckoning. In the following passage from an old play it seems to bear a somewhat different sense, however: "*Momf.* Daunce, what daunce? hetherto your dauncer's legges forsooth, and Caper, and Ierke, and Firke, and dandle the bodie about them, as it were their great childe, though the speciall Ierkes bee aboue his place I hope, here lies that should fetch a perfect woman ouer the coles yfaith."—*Sir Gyles Goosecappe Knight*, 1606, sign. C 4.

To fight with one's own shadow.

Σκιά-μαχέω. To fight with shadows; to be afraid of his own imagining danger where there is none.—R.

To fill the mouth with empty spoons.
To find a mare's nest.
To find Guilty Gilbert where he had hid the brush.

Armin's *Nest of Ninnies*, 1608.

To fine folks a little ill finely wrapt. H.
To fish for a herring and catch a sprat.
To fish in troubled waters.

Howell's *Sober Inspections*, 1656.

To fling one's handkerchief.

Said of a man who makes love to a lady, and the counterpart of "setting one's cap," which belongs to the other sex. See Walpole's *Letters*, iv. 246. It is the ancient Oriental usage.

To fly at all game.
To fly from anything like the devil from holy water.

"Hys companye chyldren forsoke euerychone:
They dyd flee fro hym, as the deuyll fro holy water."
—*Lyfe of Robert the Deuyll*, in verse, in Hazlitt's *Pop. Poetry*, i. 226.

The expression is peculiar to the metrical romance, and does not occur in the prose version.

To follow one like a St. Anthony's pig.

St. Anthony is notoriously known to be the patron of hogs, having a pig for his page in all pictures.—R. See Hazlitt's *Faiths and Folklore*, 1905, p. 10. "He is said to have been originally a swineherd. Swift has the form: 'like a Tantivy pig.'"—*R. H. Vose.*

But Stow (*Chronicle*, ed. Munday, 1633, p. 190) gives a different account. Speaking of the Hospital of St. Anthony in Broadstreet Ward, a cell of St. Anthony's, Vienna, he says: "Amongst other things observed in my youth, I remember that the Officers (charged with over sight of the market in this City) did divers time take from the market people, Pigs starved or otherwise unwholesome for man's sustenance: these they did slit in the eare. One of the Proctors for St. Anthonies tyed a bell about the necke, and let it feed on the Dunghills, no man would hurt, or take it up; but if any gave to them bread, or other feeding, such would they know, watch and daily follow, whining till they had somewhat given them: whereupon was raised a Proverbe, &c."

To follow one's nose.
To fry in his own grease. HE.

"She fryeth in hir owne grease, but as for my parte,
If she be angry, beshrew her angry harte."—*Heywood.*

Compare *to melt*, &c.

To gain teacheth how to spend. H.

See *infrâ*, p. 418.

To get a cup.

To be drunk. "Come Mr. Holliard, so full of discourse and Latin, that I think he hath got a cup, but I do not know."—Pepys, Oct. 18, 1663.

To get an inkling of a thing.

Audire quasi per nebulam.—*Plaut.*

To get by a thing, as Dickson did by his distress.
To get out of one mire to run into another.
To get out of the way of the waggon. *Dorset.*

i.e., To be off; to go one's way.

To get over the shoulders.
To give a reason for fancy were to weigh the fire and measure the wind.
To give always there is never no end. W.
To give and keep there is no need of wit.
To give and to have / doth a wise brain crave.
To give one a cast of his office.
To give one a mouthful of moonshine.
To give one a slap with the fox's tail.

i.e.. To cozen or defraud one.—R.

To give one as good as he brings.
To give one his or her supper.

In *Arden of Faversham*, 1592, ed. Bullen, 89, Mistress Arden says: "You haue giuen me my supper with his sight."

To give one the dog to hold.
To give one the go-by.
To give one the sack, the canvas, or the congo.

The phrase at present is, to give the sack, *i.e.*, to dismiss. To give the congo, is used in Derbyshire.

To give one tint for tant. WALKER.

Apparently a corruption of *tant pour tant*. Gascoigne, in the *Adventures of Master F. I.* (Works, by Hazlitt, i. 463), says *tip for tap*.

To give one's head for the washing.

Or, as it sometimes is put, one's *beard* for the *polling*. The sense is, not to part with anything altogether under its value. So Fletcher:

"*First Citizen.* And so am I, and forty more good fellows,
That will not give their heads for the washing, I take it."

—*Cupids Revenge*, 1615 (Dyce's *B. and F.*, ii. 427). Butler employs the phrase in his *Hudibras*, 1663; see Nares (*Glossary*, ed. 1859, art. *Head*).

To give the wolf the wether to keep. R. 1670.
To give up the ghost.

Coryat, speaking of a place in Cleveland or Cleves, where he arrived at night, refers to his satisfaction in procuring quarters, "for we were all most miserably weather-beaten and cold, especially I for mine own part, who was almost ready to give up the ghost through cold."—*Crudities*, 1611, ed. 1776, iii. 60.

To go a high lone. WALKER (1672).

By himself; without hold; to stand on his own legs.—W.

To go a snail's gallop.

To go as if dead lice dropped off from you.

Applicable to a person in an extreme state of debility.

To go as if nine men pulled you, / and ten men held you.
To go at shack. *Norfolk and Suffolk.*

To go at liberty, shack being the term applied to liberty of pasturage and pannage in winter.

To go blow one's flute.

Vox Populi, Vox Dei (circâ 1547), in Hazlitt's *Pop. Poetry*, iii. 284:

"When thei have any sute,
Thei maye goo blowe their flute,
This goithe the common brute."

We now say, to go and *whistle.*

To go down the wind.
To go like a cat upon a hot bake-stone.
To go on a pig to Putney.

A jocular saying, still well understood, but of uncertain origin. It is not unusual, if a person says he is going to Putney, to say, "What, on a pig." I have heard it said that the old boys that plied up the river carried signs at the prow and that one of them was a pig. Perhaps it was the best remembered. "Go to Putney!" is also used in various parts of a satirical rejoinder. I do not know whether the commencing line of an Anglo Latin doggerel: "Tres milites ibant ad Putney" mentioned by a friend, and of which he recollected no more, has any connection with this phrase.

To go out like a snuff.
To go rabbit-hunting with a dead ferret.
To go round by Robin Hood's barn.
To go the whole hog.

This saying may have an alliance with that applied to the early Germans, who at certain festive seasons were described as "striking a swinish hour."

To go through fire and water to serve one.

Probably from the two sorts of ordeal by fire and water.—R.

To go through-stitch with a business.
To go to heaven in a feather-bed.

Non est e terris mollis ad astra via.—R.

To go to heaven in a wheelbarrow.

Comp. Davis, *Suppl. Gloss.*, 1881, p. 719.

To go to sheep wash.

This seems to be used in the sense of *going to pot*, as we say, in *A Chronicle of London*, 1089-1483, 4o., 1827, p. 112, under 1423-4:—"but the moste vengeaunce fell upon the proude Scottes; for there wente to schep wassh of them the same day mo thanne xvijc.—"

To go to Skellig.

See *N. and Q.*, 1st S., vi. 553. The Skellig is a group of rocks on the S. W. coast of Ireland, to which the "unmarried folks of both sexes are said to go in pairs to do penance during Lent, when, in the Popish Church, no marriages are solemnised."

To go to the ground of a matter. CL.
To go to the pot or to pot.

Compare *To come to the pot*, suprà.

To go westward.

i.e., To Tyburn. Day's *Blind-Beggar of Bednal Green*, 1659, ed. Bullen, 57.

To graft crab with crab.

Collier's *Roxburghe Ballads*, 1847, p. 136.

To graze on the plain. HE.

Said of any one who is cast adrift or turned out of doors.

To grease one's boots.
To grease one's hand.

Conflict of Conscience, 1581, edit. 1851, p. 30. The sense is identical with what we now say, To grease a man on the fist, *i.e.*, to bribe him.

To grease the fat sow.

To give to people already rich.

To grin like a Cheshire cat.

The most reasonable solution of this phrase seems to me to be that given in *N. and Q.*, 1st S., v. 402. Another version is: Grinning like a Cheshire cat chewing gravel, in *Lancashire Legends*, 1873, p. 194.

To grissle over daisy-moors. *East Cornwall.*

To be near death. The origin of the phrase is not at present very clear. *To grissle* is used in Cornwall in the sense of to look very serious; adj. *grisly*, surly, out of temper. *To turn up your toes to the daisy-roots*, is a phrase used in the same part of the country for *to take a nap.*

To handle without mittens.
To hang a padlock on the door.

Comp. *Away went Pilgarlick*, suprà.

To hang one's ears.
To hang the bell round the cat's neck. HE.
To hang up the hatchet. HE.

The North American Indians *bury the hatchet* in the same sense.

To harp upon the same string.

"——— Citharædus ridetur, chordâ qui semper oberrat eâdem."
—Horat. *Epist. ad Pisones.*

To have a breeze in his breech.

Spoken of one that frisks about and cannot rest in a place.—R.

To have a colt's-tooth in one's head.

As is usually spoken of an old man that is wanton and petulant.—R.

To have a finger in the pie.

"But to furnish every new Invention of Isaak Walton, Author (as you may read) of the *Compleat Angler*, who industriously has taken care to provide a good Cook (supposing his Wife had a Finger in the Py), which will necessarily be wanting in our Northern Expedition."—Franck's *Northern Memoirs*, 1694, p. 49

To have a man's head under one's girdle. HE.
To have a month's mind to a thing.

See my *Faiths and Folklore*, 1905, p. 415.

To have a shoulder of mutton for a sheep's head.
To have a stomach, and lack meat: to have meat and lack a stomach: to lie in bed, and cannot rest: are great miseries. C.
To have a two-legged tympany.

i.e., To be with child.—R

To have a wolf by the ears. WALKER (1672).

Lupum auribus tenere. When a man hath a doubtful business in hand, which it is equally hazardous to pursue or give over, as it is to hold or let go a wolf which one hath by the ears.—R.

To have an aching tooth at one.
To have an eye to the main-chance.

Three Ladies of London, 1584, ed. 1851, p. 219.

To have an M. under your girdle.

To treat a person with proper respect, to call him *Master* So-and-so. Haughton's *Englishmen for my Money*, 1616 (Hazlitt's Dodsley, x. 531). "There is a Creole proverb: 'Deier chein cé chein; douvant chein, cé missire chein.' Behind dog's back, it is *dog;* but before dog it is Master dog."—*Dr. Furnivall*, quoting J. J. Thomas's *Creole Grammar*. In Udall's *Ralph Roister Doister* (Hazlitt's Dodsley, iii. 108) Ralph asks Merrygreek: "Ne'er a master by your girdle?"

To have an oar in every man's barge. HE.

"Fyre in one hande, and water in the tother,
The makebate beareth betweene brother and brother.
She can wynke on the yew, and wery the lam,
She maketh earnest matters of euery flym-flam.
She must haue an ore in euery mans barge."—*Heywood*.

See Harvey's *Trimming of Thomas Nashe Gentleman*, 1597, sign. D 2.

To have crotchets in one's crown.
To have his hands full.
To have his head full of proclamations.
To have January chicks.
To have many irons in the fire. HOWELL.

Dr. Johnson's reply to the person, who brought him a MS. to read, and said he had other irons in the fire, was that he had better put that one, where the others were. Coryat has the expression. *Traveller for the English Wits*, 1616, p. 30

To have more reasons than one, like the Mayor of Orleans.

The Mayor's first reason appears to have been that he knew nothing of the matter. The saying occurs in one of Walpole's Letters.

To have nothing but one's labour for one's pains.

Avoir l'aller pour le venir.—*Fr.*

To have on the petticoat.

"[*Ragan*]. Nay, I thought ever it would come to such a pass,
Since he sold his heritage like a very ass.
But in faith some of them, I dare jeopard a groat,
If he may reach them will have on the petticoat."
History of Jacob and Esau, 1568 (Hazlitt's Dodsley, ii. 252)

To have one.

i.e., To take one's meaning aright.

"I knowe not how to haue thee, thou art so variable."—*Three Ladies of London*, 1584, edit. 1851, p. 204.

To have one in the wind. HE.
To have one on the hip. HE.

Or, on the bridle, *ibid. Sir Thomas More*, a play (circâ 1590), ed. Dyce, 25. The phrase also occurs in Fletcher's *Bonduca*, v. sc. 2; and Mr. Dyce (*Works of B. and F.*, v. p. 91 *Note*) cites *Merchant of Venice* and *Othello* for it. The passage in the former drama, where it is put into the mouth of Shylock, is indeed too familiar to bear quotation.

To have one's hand on one's halfpenny. HE.
To have (or give) therefore.

Jack Juggler (about 1563), in Hazlitt's Dodsley, iii. 150. Equivalent to the modern saying, "To have what for."

To have rods in pickle for one.

Comp. Nares, *Glossary*, 1859, p. 400.

To have the bent of one's bow.
To have the better end of the staff.
To have the hands [advantage] of one. *E. Anglia.*
To have the law in one's own hand.
To have the length of a man's foot.
To have the whip-hand.
To have the world in a string.
To have the wrong sow by the ear. HE.*

One of the *Mery Tales and Quicke Answeres* (circâ 1540) turns upon this saying. There is also a modern jest formed from it. Henry VIII., in referring to Cranmer in 1528 in relation to the divorce of Catherine of Arragon, is said to have observed, that the future Archbishop "had the sow by the right ear." Keightley's *History of England*, 1857, i. 353. There is the early pleasantry of the man who, desiring to please Queen Elizabeth in a case, where some one had been seeking to overreach her highness, remarked to her, that the individual had the wrong sow by the ear.

To have two irons in the fire.

The Faithful Friends, by F. Beaumont (Dyce's *B. and F.*, iv. p. 211). Blacksnout, the "horseshoe maker," there says:

"It is always good,
When a man has two irons in the fire;
We seldom have two cold doings"—

To have two strings to one's bow.

Letter of 1567 printed in the *Antiquary*, xi. 264. Il fait bien avoir deux cordes en son arc. *Fr.*

To have windmills in his head.
To hear as hogs do in harvest [or with your harvest ears]. R. 1670.
To heave and theave. *Somerset.*

The labouring husbandman.—R.

To help at a dead lift.
To him that hath lost his taste, sweet is sour.
To him that will, ways are not wanting. H.
To him that you tell your secret, you resign your liberty.
To hit over the thumbs. HE.
To hit the bird on the eye.
To hit the nail on the head.

Rem acu tetigisti.—*Plaut.* Title of a lost drama mentioned in the play of *Sir Thomas More* (circâ 1590).

"The common proverb, as it is read,
That we should hit the nayle o' the head,
Without the Blacksmith cannot be said,
Which nobody can deny."—*Wit Restor'd*, 1658.

In *Sir Eger* (Hazlitt's *Pop. Scot. Poetry*, ii. 149, we have: "I strake the nail upon the head."

To hold by St. Luke's horn.

The Three Ladies of London, 1584 (Collier's *Five Old Plays*, 1851, p. 182).

To hold by the apron-strings. HE.

i.e., In right of his wife.—R. To be tied by the apron-strings means with us now to be domineered over by one's wife or one's mother.

To hold one's nose to the grindstone. HE.
To hop against the hill.

To strive against an insurmountable obstacle. See Gascoigne's Poems, by Hazlitt, i. 431, &c.

To hop to Rome with a mortar on one's head.

Kempe's *Nine Daies Wonders*, 1600. See Dyce's Middleton, iv. 135; but the meaning is not even there satisfactorily established. Clarke (*Parœm.* 1639) has: "You'd as soon run to Rome with a mortar on your head."

To hug one as the devil hugs a witch.
To it again, nobody comes.

Nemo nos insequitur aut impellit.—*Erasmus è Platone;* who tells us that this proverb continues to this day in common use (among the Dutch, I suppose) to signify that it is free for us to stay upon any business [immorari in re aliqua].—R.

To jump at it like a cock at a gooseberry [or blackberry].

Spoken of one that desires and endeavours to do harm, but cannot.—R.

To keep a good tongue in one's head.

Nobody and Somebody (1606), sign. C 2 *verso*.

To keep a house in Pimlico. *Devonshire*, &c.

i.e., To keep it neat or trim. Pimlico is said to have been the name of a tavern-keeper at Hoxton, celebrated for his orderly habits. Compare *'Tis a mad world*, &c.

To keep Bayard in the stable. HE.*
To keep somewhat for a rainy day.

Breton's *Court and Country*, 1618 (Roxb. Lib., repr. p. 184).

To keep the cat from the tongs.

i.e., To stop at home in idleness. It is said contemptuously of a youth who remains with his family, when others go to the wars abroad, in *A Health to the Gentlemanly Profession of Servingmen*, 1598, Roxb. Lib., repr. p. 161.

To keep the wolf from the door. HE.

"To stave the wolf from off the door" is the form used by Martin Parker in "The King and a Poor Northern Man," 1640.

"These considerations inclined him to look out for a suitable match. And, to say truth, his constitution required it as much as any man's whatever; but, being excessive modest, and by resolution virtuous, he was solicitous and ardent in the pursuit of it, and not a little encouraged by a manifest feeling he had of success in his profession, which dismissed all fears of *the lean wolf*."—North's *Life of the Lord Keeper Guilford*, ed. 1826, p. 155. The expression also occurs in the ballad of the Plain-dealing Man (Rimbault's *Little Book of Ballads*, 1851, p. 207.)

To kick against the pricks.

Dar coces contra el aguijon.—*Span.*

To kick { the beam. / the bucket.

That is to say, to die.

To kick the wind.

i.e., To be hanged.—R.

To kill a man with a cushion.
To kill two birds with one shaft [or stone].

D'une pierre faire deux coups. *Fr.*

To kill two flies with one flap.
To kill with kindness.

T. Heywood published in 1607 his comedy entitled *A Woman Kilde with Kindnesse*.

To kiss a man's wife, or wipe his knife, is but a thankless office. CL.

To kiss the Counter [or the Fleet]. C.

i.e., To go to prison. Guilpin's *Skialetheia*, 1598, repr. 1867, p. 41.

To kiss the hare's foot.

See Nares, *Gloss.*, 1859, p. 485.

To kiss the post.

i.e., To be whipped. Skelton's *Phylyp Sparowe* (circâ 1520); Heywood's *Edward IV.*, 1600, Sh. Soc. ed., p. 47.

To know a B from a battledore.

See Nares's *Glossary*, 1859, *v. B.*, where the original explanation seems preferable.

To know chalk from cheese.

Luke Shepherd's *John Bon and Mast. Person* (1551), Hazlitt's *P. P.*, iv. p. 15:

"For thoughe I haue no learning, yet I know chese from chalke."

But a writer in the *Times* (see *Biography and Criticism*, 1860, p. 240) refers this saying to the difference between the two parts of Wiltshire. The saying there is "its two divisions are as different as chalk from cheese." The expression may be very applicable, but I doubt much whether it thus originated.

To know one as well as a beggar knows his bag. HE.
To know one from a black sheep.
To know which way the wind blows. HE.
To laugh in one's face and cut his throat.

As bottled ale is said to do. Da una banda m' onge, da l' altra me ponge. *Ital.*—R.

To laugh in one's sleeve. HE.*
To lay a thing in one's dish.
To lay her in a lambskin. HE.

"Ye must obey those lambs, or els a lambs skyn
Ye will prouyde for hir, to lap her in."—*Heywood.*

This passage and phrase form a curious illustration of the old poem of the *Wyfe lapped in Morels skyn* (circâ 1570).

To lay the saddle on the right horse.

17th cent. *Antiquary*, 1889, p. 243.

To lay the stool's foot in water. *E. Anglia.*

See Forby's *Vocab.*, 1830, p. 433.

To lead apes in hell.

"Theres an old graue prouerbe tels vs, that,
Such as dye Mayds do all lead apes in Hell."—*Davies.*

It is cited by Shirley in his *School of Compliment*, 1631, but written in or before 1625.

To lead one a dance.

Life of B. M. Carew, 1745, p. 93.

To lead one by the nose.

Menar uno per il naso. *Ital.* Τῆς ῥινὸς ἕλκεσθαι. This is an ancient Greek proverb. Erasmus saith the metaphor is taken from buffaloes, who are led and guided by a ring put in one of their nostrils, as I have often seen in Italy: so we in England are wont to lead bears.—R.

To leap at a whiting. HE.*

Marriage of Wit and Science (1570).

To leap like a hobby-horse.

Grim the Collier of Croydon (Hazlitt's Dodsley, viii. 415).

To leave a shoulder of mutton for a sheep's head.
To leave boy's play and fall to blow-point. CL.

Fuller, in his *Gnomologia*, 1732, has: Leave boy's play and go to Push-pin; which may be thought by some to have more than one meaning.

To leave no stone unturned.
To leave one { in the briars. / in the lurch. / in the suds.
To leave the key under the door.

"On Saturday the windes did seeme to cease,
And brawling Seas began to hold their peace,
When we (like Tenants) beggerly and poore,
Decreed to leaue the Key beneath the doore,
But that our Land-lord did that shift preuent,
Who came in pudding time, and tooke his Rent."

—*Taylors Discovery by Sea from London to Salisbury*, by John Taylor, 1623. "Gommershall, the mercer of Temple Barre, with the faire wife, hath laide the key under the doore, and is become banckrupt."—Chamberlain's *Letters*, ed. 1861, p. 156; letter dated 15 Oct., 1602. Stevenson, in his *Poems*, 1665, p. 3, has a copy of verses "Vpon one Mr. Day, at the Sign of the Horse-Shoue, that laid the Key under the Door and outran, or rather ran out his Landlord."

To let leap a whiting.

i.e., To let slip an opportunity.—R.

To let the cat out of the bag.

Does this saying originate in the old story of the man, who took money from people for exhibiting a cherry-coloured cat, and when his company was complete, let a black one out of a bag, meeting their remonstrances by observing that cherries were black as well as red.

To lick honey through a cleft stick.
To lick it up like Lymon hay. *Cheshire.*

Lim is a village on the river Mersey, that parts Cheshire and Lancashire [not far from Manchester], where the best hay is gotten.—R.

To lick one's self whole again.
To lie as fast as a dog can lick a dish.
To lie at rack and manger.

i.e., To live prodigally. See *Old English Jest Books*, iii. (Conc. of Old Hobson, p. 23). The phrase is met with, as there shown, in the *Schole-*

house of Women, 1541. The Yorkshire phrase is, To lie at heck and manger."—Carr's *Dialect of Craven*, i. p. 218, ed. 1828.

To lie in bed and forecast.
To lie like a lapwing.

Sir Gyles Goosecappe Knight, a comedy, 1606, sign. A 3.

To live on bread and point.

i.e., on bread only. A piece of rustic jocularity, because ploughmen and farm-servants are supposed to live by eating the bread and pointing to the bacon hanging from the ceiling.

To look a strained hair in a can. *Cheshire.*
To look as big as bull-beef. WALKER.
To look as if butter would not melt in one's mouth. HE.

"She looked as if butter would not melt in her mouth; but cheese would not have choked her."—Forby's *Vocab.*, 1830, p. 428.

To look as if he had eaten his bed straw.
To look down as if one were seeking a rabbit's nest.

Breton's *Court and Country*, 1618 (Roxb. Lib., repr. 199).

To look for a needle in a bottle of hay.

Three Lords and Three Ladies of London, 1590 (Hazlitt's Dodsley, vi.); Field's *A Woman's a Weathercock*, 1612, repr. 20; Davenport's *City Nightcap* (1624), in Hazlitt's Dodsley, xiii. 143. A bottle (Fr. *boteau*) is a bundle of hay tied up to feed cattle. The notion seems to be in *Hans in Luck* in Grimm.

To look like a dog that has lost his tail.
To look like a drowned mouse.
To look like the picture of ill-luck.
To look nine ways for Sundays.

i.e., To squint. *Witts Recreations*, 1640 (repr. 1817, p. 168). "He was born in the middle of the week, and looked baath ways for Sunday."—Carr's *Dialect of Craven*, 1828. The faculty of turning the eyes in opposite points or different directions is given only to that singular creature, the chameleon, of which the French say, that it could look into Champagne and see Picardy in flames.

To look or see through a millstone.

To be sharp-sighted.

To look over one, as the devil looked over Lincoln. HE.

Ray thought that this saying took its rise from a small image of the devil standing on the top of Lincoln College in Oxford. A similar one, however, is over one of the doors of the cathedral at Lincoln; it is a small figure, seated, and nursing one leg, and it literally *looks over* Lincoln, which lies below. There may, at the same time, have been an eye to the Herefordshire word *overlook* = *bewitch*. Lewis's *Herefordshire Glossary*, 1839, p. 76. The old saying was, "The Divell lookes over Lincolne, but we defie the moth-eaten proverbe, and hope one way or other, that Lincolne shall over looke the Divell."—*The English Post from severall partes of this Kingdome*, 1642, p. 4. The writer of *Cataplus*, 1672, a burlesque on the sixth book of the *Æneid*, says of Dido, when Æneas meets with her in Erebus:

"But she with choler from within swoln,
Lookt as the Devil lookt over Lincoln."

To look pearl in mud.

Davenport's *City Nightcap* (written before 1624), in Hazlitt's Dodsley, xiii. 192.

To look through one's fingers.

i.e., To wink at a fault or offence. "The marchant goes me home and sharpes his woodknife, and comes a gaine, and knockes him on ye head and killes hym, thei yt told me yt tale sai it is winked at, thei loke thorow ther fyngers, and will not se it."—Latimer's *Fifth Sermon before Edward VI.*, 1549, ed. Arber, p. 152.

To look to one's water.

A not very delicate phrase, redolent of the ancient Galenic school of medicine, which relied largely on tests connected with the human water.

To love at the door and leave at the hatch.
To love it as a dog loves a whip.
To love it as the cat loves mustard.
To lug the sow's ear.

Apparently used in the sense of, to remind, in a letter from Anne of Denmark to Sir George Villiers, printed by Ellis, 1st S., iii. 101.

To make a bridge of one's nose.

i.e., To intercept one's trencher, cup, or the like; or to offer or pretend to do kindnesses to one, and then pass him by, and do it to another; to lay hold upon and serve himself of that which was intended for another. —R.

To make a cross on anything. HE.

i.e., To note it as a lucky circumstance. We at present are accustomed to say in the same sense, "To mark with a white cross."

To make a hog or dog of a thing.
To make a hole in the water.

i.e., To fall into it.—R.

To make a long harvest of a little corn.
To make a meal of one.

To get some advantage out of one. *Life and Adventures of B. M. Carew*, 1745, p. 94.

To make a mountain of a molehill.

Ellis's *Orig. Letters*, 2nd S., i. p. 312.

To make a nose of wax.

Compare *A nose of wax*, suprâ, and see Miss Baker's *Northampt. Glossary*, v. *Nose* (2).

To make a spoon or spoil a horn.

i.e., So-and-So is qualified to discharge a duty, or, at all events, to make a great mistake in it. At the time when spoons were formed of horn, the horn was spoiled unless great care was bestowed in the earlier processes.

To make bones.

To scruple. We say now commonly, to make no bones of doing so-and-so. The first-quoted form occurs in Gascoigne's *Posies*, 1575.

To make both ends meet. WALKER.

To bring buckle and thong together.—R.

To make ducks and drakes.

Timon, a play (circâ 1590), ed. Dyce, p. 91.

To make fair weather of altogethers.

Fox's *Book of Martyrs*, quoted in Hazlitt's *Shakespear's* Library, 1875, Part 1, iv., 110. "And with that every man caught him [Cranmer] by the hand, and made faire weather of altogethers, which might easilie be done with that man."

To make hay while the sun shines.

"Say I should yield and grant your love,
When most you did expect a sun-shine day,
My father's will would mar your look'd for hay."

Wily Beguiled, 1606 (Hazlitt's Dodsley, ix. 299).

To make one a stalking horse.
To make one's beard.

This expression occurs on the title-page of the *Boke of Mayd Emlyn* (about 1540) in the sense of making a man a cuckold.

To make, or have a spurt.

"You may have a spurt amongst them now and then—"

—*Lusty Juventus*, about 1570 (Hazlitt's Dodsley, ii. 72).

To make orts of good hay. R. 1670.
To make the worse appear the better reason.
To make two friends with one gift.
To make up one's mouth.

"According to the proverb olde,
My mouth I wil up make;
Now it dooth lye all in my hand,
To leave or els to take."

Preston's *Cambyses* (*circâ* 1570), Hazlitt's Dodsley, iv. 115.

To make woof or warp of any business.
To mark with a white stone.

To distinguish by reason of some good fortune. The idea is in Catullus, lxuiii. 147.

To measure his cloth by another's yard.
To measure the meat by the man.

i.e., The message by the messenger.—R.

To meet just in the midway, as tilters do.

Day's *Ile of Gvls*, 1606, ed. Bullen, 76

To meet with one.

To be even with one. "I know the old man's gone to meet with an old wench, that will meet with him." Rowley's *Match at Midnight*, 1633 (Hazlitt's Dodsley, xiii. 62).

To melt in one's own grease.

To be worried by one's own thoughts or passions. "The sisters being thus on all sides reiected, and yet perceiuing more & more an vnseemelye behauiour betweene their sister and hir minion, began *to melt in their owne grease.*"—Gascoigne's *Adventures of Master F. I.* (Poems, by Hazlitt, i. 474). But see the note, *ibid.*, ii. 350. The same writer employs in the same sense (*ibid.* 475) the phrase, "to drinke up his own sweat."

To miss the cushion. HE.

To miss the mark. See Nares, ed. 1859, in v. *Cushion*. Aberrare a scopo; non attingere scopum; or, extra scopum jaculare.—R.

To-morrow-come-never. *East Anglia.*

Forby's *Vocabulary*, 1830, art. *Come*.

To-morrow is a new day. WALKER.

Tragicomedy of Calisto and Melibœa (1520), in Hazlitt's Dodsley, i. 86; Digby's *Elvira*, 1667, *ibid.* xv. 41.

To-morrow is untouched.
To-morrow morning I found a horseshoe.
To no more purpose than to beat your heels { the ground. / against / the wind.
To nourish a viper in one's bosom.

Tu ti allevi la biscia in seno. *Ital.* Θρέψαι καὶ λυκιδεῖε, θρέψαι κύνας.—Theocr. Colubram in sinu fovere. Est apud Æsopum Apologus de rustico quodam in hanc rem. [*Erasmus*].—R.

To out-Herod Herod.

Hamlet, iii. 2.

To outrun the constable.

See Davis, *Suppl. Glossary*, 1881, p. 145.

To outshoot a man in his own bow.
To overshoot Robin Hood.
To pass the pikes.
To patter the devil's paternoster. HE.
To pay one in his own coin.
To pay the piper.

A tract printed in 1689 bears the title: "England must pay the Piper."

To pay the shot.

Kind Harts Dreame (1592), repr. p. 46. "Well, at your will ye shall be furnisht. But now a jugling tricke to pay the shot."

To pick a hole in a man's coat.

To pick a quarrel [or bone].
To pick holes in one's coat.

White's *Countryman's Conductor*, 1701, Preface.

To pick the collier's purse.

"Come, let us to worke then: and let not your Lady hands make any conscience *in picking the Colliars Purse.*"—*A Hermeticall Banquet, drest by a Spagirical Cook*, 1652, sign (B 7).

To pick up one's crumbs.

i.e., To recover strength. Nash's *Summers Last Will and Testament*, 1600 (Dodsley's *O. P.*, ed. 1825, ix. 45).

To pipe with an ivy leaf.

To go and engage in any sterile or idle occupation, to hang one's heels up. "Farewell the gardner, he may pipe with an yuy leafe, his fruit is fayled."—*The Testament of Love* (Chaucer's Works, 1602, fol. 299 *verso*).

To play at blindman's buffet. WALKER.

To winke and strike.—*Wodroephe.* Have we not here the key to the origin of the term? Martin Parker, in a tract printed in 1641, calls it *Blind Mans Bough.* Compare my *Faiths and Folklore*, 1905, p. 56.

To play fast and loose.
To play racket.

"Ye wete well, Lady (qd. I), that I haue not plaied raket, Nettle in, Docke out, and with the Weathercocke waued."—*The Testament of Love* (Chaucer's Works, 1602, fol. 274 *verso*). We now say, in the same sense, *to racket.*

To play Scogin.

To play improper tricks with anyone. *Table collected out of a booke named a treatise of treasons. . .* 1572. MS. of the 16th c., fol. 8. In the same work, fol. 17, we meet with the phrase "Scoganish lies."

To play second fiddle.

To act a subordinate part.

To play the devil in the bulmong.

Harvey's *New Letter of Notable Contents*, 1593, repr. p. 15. Bulmong, *i.e.*, corn mingled of peas, tares and oats.—R. "Skinner," adds Forby, (*Vocab.*, 43), "makes buckwheat the main ingredient. With us (East Anglia) it means any coarse thick mixture for homely food." See Tusser's *Husbandry*, 1580, edit. 1878, p. 251.

To play the devil in the horologe. HEYWOOD.

Udall's *Ralph Roister Doister*, written before 1551. Fabyan relates, on the authority of Gaguin, that among the presents sent in 807 to Charlemagne by the King of Persia was "an horologe or a clocke of laten of a wonder artyfyciall makyng, that at euery oure of the daye & nyght, whan the sayde clocke shulde stryke, imagys on horse backe aperyd out of sondrye placis, and aftir departyd agayne by meane of certayne vyces." Record, writing about 1550, says this instrument was a clepsydra. To such a device Horman (*Vulgaria*, 1530) seems to allude when he says, "Some for a tryfull pley the deuyll in the orlege; aliqui in nugis tragedias agunt."—Wood's *Curiosities of Clocks and Watches*, 1866, p. 12.

To play the dog in the manger.

You'll not eat yourself, nor let the horse eat. Ἀλλὰ τὸ τῆς κυνὸς ποιεῖς τῆς ἐν τῇ φάτνῃ κατακειμένης ἥ οὔτε αὐτὴ τῶν κριθῶν ἐθίει, οὔτε τῷ ἵππῳ δυναμεύῳ φαγεῖν ἐπὶ τρέπει.—*Lucian.*
Canis in præsepi. E come il cane dell' ortolano, che non mangia de cavoli egli, e non ne lascia mangiar altri. *Ital.*—R.

To play the Jack with one.

To attempt to domineer over one, I suppose, is here the intended sense; to be what we call a Jack-in-office.

To play Will with the wisp.

Day's *Law Trickes*, 1608, repr. 77.

To play with a wench at pot finger.

"*Wil.* Didest thou euer see better weather to runne away with another man's wife or play with a wenche at pot-finger?"
—*Arden of Faversham*, 1592, ed. Bullen, 72. *Pot-finger* is perhaps *poke-finger*. The speaker is referring to a thick mist.

To play with one's beard.

"Yet I have played with his beard in knitting this knot:
I promist friendship; but—you love few wordes—I spake it, but I meant it not."
—Edwards's *Damon and Pithias*, 1571, Hazlitt's Dodsley, iv.

To plough with the ass and the ox.
To pluck [or pull] a crow with one. HE.

i.e., To pick a quarrel. See *Towneley Mysteries*, 15:

"*Cayn.* Na, na, abyde, we have *a craw to pulle;*
Hark, speke with me or thou go."

But its modern provincial meaning is as often merely *to reproach good-naturedly*. See Miss Baker's *Northamptonsh. Gloss.*, 161. "Avere mala gatta di pelere. *Ital.*"—R.

To pluck Sir Bennet by the sleeve.

Gascoigne's *Steele Glas*, 1576 (Works, by Hazlitt, ii. 199).

To pocket an insult or injury.

"If you be a Gentleman borne, and a Seruingman by profession, if in reading this my Booke, you shall happely stumble on any unsauerie sentence, that may mislike your taste, pocket, I pray you, this iniurie (as I may tearme it) since (God is my witnes) I meane you no harme."—*Health to the Gentlemanly Profession of Servingmen*, 1598, Roxburghe Library, repr. p. 100. "To pocket up one's wrong," &c., occurs in Tuvill's *Essayes Morall and Theologicall*, 1609, p. 184.

To pour oil into the fire is not the way to quench it. DS.
To pour water into a sieve.

Cribro aquam haurire.—R. Pescar per proconsolo. *Ital.*

To preach at Tyburn-Cross.

To be hanged. See Gascoigne's *Steele Glas* (Poems, by Hazlitt, ii. 186).

To promise, and give nothing, is to comfort a fool.
To put a spoke in his wheel.
To put all one's eggs into one basket.

To sink a man's entire resources in one venture.

To put oil to the fire.

To make bad worse. Oleum cammino addere. So, in the interlude of the *Disobedient Child*, by T. Ingelend, edit. 1848, p. 15:

"After the prouerbe, we put oyle to the fyre."

Mr. Halliwell refers in a note to *King Lear*, ii. 2, and *All's Well that Ends Well*, v. 3.

To put one to his trumps.
To put one's elbow in one's eye.

To do oneself mischief, to be one's own enemy.

To put one's finger in the fire.

Prudens in flammam ne manum injicito.—*Hieron.* Meddle not with a quarrel voluntarily, wherein you need not be concerned. See Prov. xxvi. 17.—R.

To put one's nose quite out of joint. WALKER.
To put our sickle into another man's corn.
To put out the miller's eye.

"This peculiar phrase has no reference to the eye of a miller, but probably to that part of the machinery of a mill termed the *mill-eye*, which is the aperture in the upper revolving stone, beneath the hopper, through which the corn passes to be ground."—Miss Baker's *North. Gloss.*, 1854, ii. 21. "Spoken by good housewives, when they have wet their meal for bread or paste too much."—R. But in Gloucestershire the kernels in second-rate bread appear to have been known under this name. See *Globe* newspaper, Feb. 21, 1890.

To put pro in my purse.

In *Damon and Pithias*, by R. Edwards, 1571 (Hazlitt's Dodsley, iv. 60), Stephano says:—

"Then for an earnest-penny take this blow.
I shall bombast you, you mocking knave; chill put pro in my purse for this time."

To put the chouse on one.

To cheat or pilfer. *The Maids Complaint against the Batchelors*, 1675, p. 5:—"There is scarce a Prentice of sixteen, but puts the *Chouse* upon his Master." Chouse is still school slang.

To put water in one's wine.

i.e., To modify one's language, or abate one's boasting. So Chamberlain, in one of his entertaining letters to Dudley Carleton, 17 Jan. 1598-9, says: "Here was speach that the Erle of Kildare and the Lord of Delvin began to stand upon termes, and to geve doubtful aunswers, and that the cheife rebells in Munster began *to put water in theire wine*." See Breton's *Court and Country*, 1618 (Roxb. Lib. repr. p. 182).

To quake like an oven.

To rain quails.

Said at the time of year when these birds are migrating to Western Europe. Compare *When the sky falleth.*

To rattle like a boar in a holme [holly] bush. *New Forest.*
To reckon before [or without] one's host.

Ellis's *Orig. Letters*, 2nd S., iii. 279, letter of 1632. Faire son coute sans son hoste. *Fr.* The expression occurs in *Vray Discovrs et Relation de la Svbtile Entreprinse de Biarnois sur Arras. . . .* 12o, *Bruxelles*, 1597.

To return like the dog to his vomit.

Life and Adventures of Bamfyld Moore Carew, 1745, p. 44.

To ride Bodkin.
To ride post for a pudding.
To ride the dun horse.

To dun a debtor, said to be derived from the name of Dun the executioner.

To ride the great horse.

Gutch's *Collectanea Curiosa*, ii. 28; Peck's *Desiderata Curiosa*, ed. 1779, p. 328. The Great Horse was a grand educational *curriculum*, at one time propounded with a view to suppression of the existing system. It seems to have met with great resistance.

To rip up old sores.
To rise with the lark and go to bed with the lamb.

Breton's *Court and Country*, 1618 (Roxb. Lib. repr., p. 182). This forms two of Charles Lamb's *Popular Fallacies* (*Elia*, 1833, pp. 269-74).

To roast a stone. HE.
To rob a wench of the inner lining of her linen.

"This rauishing is a word signifieth robbing of wenches of the inner lining of their linnen."—Breton's *Court and Country*, 1618 (Roxb. Libr. repr., 189).

To rob Peter and pay Paul. HE.

Holinshed (ed. 1808, iii. 708) says of Wolsey: "He went aboute to cloth Peter and rob Paule." Il oste à S. Pierre pour donner à S. Pol. *Fr.* Scoprire un altare per coprirne un altro. *Ital.* The Spaniards say: Hacer un hoyo para tapar otro. "I shrewdly presage, thou shalt not finde many powling pence about him neither, except he rob *Peter* to pay *Powle*."—Nash's *Have with you to Saffron Walden*, 1596, repr. 1869, p. 9.

To rock the cradle in one's spectacles.
To row one way and look another.

As scullers do. Δεξιὰν εἰς ὑπόδημα, ἀριστερὰν εἰς ποδόνιτρον. —*Aristoph.* apud Suidam. Alterâ manu fert lapidem, panem ostentat alterâ.—*Plaut.*—R.

To rub on the gall. HE.*
To rule all the roost.

Skelton's *Why come ye nat to Courte* (circâ 1520).

To rule the roost.

In the *Debate of the Carpenter's Tools*, 15th cent. (Hazlitt's *Popular Poetry*, i. 85), the Pulley says:—My mayster ȝet shall reule the roste.

To run a-muck.

Speaking of gaming. A strong spirit of play characterises a Malayan; after having resigned everything to the good fortune of the winner, he is reduced to a horrid state of desperation; he then loosens a certain lock of hair, which indicates war and destruction to all whom the raving gamester meets. He intoxicates himself with opium, and working himself up into a fit of frenzy, he bites and kills every one who comes in his way. But as soon as ever the lock is seen flowing, it is lawful to fire at the person, and to destroy him as fast as possible. I think it is this our sailors call "*To run a-muck*." Thus Dryden writes:

> "Frontless, and satire-proof, he scours the streets,
> And runs an Indian *muck* at all he meets."

Thus also Pope:

> "Satire's my weapon, but I'm too discreet,
> To run *a-muck*, and tilt at all I meet."

It is not improbable that the origin of this expression was, their employing on these fatal occasions a *muck* or lance.—*Universal Magazine*, 1792, quoted by Brady (*Var. of Lit.*, 1826).

To run a rig.

> "Away went Gilpin, neck or naught;
> Away went hat and wig;
> He little dreamed when he set out,
> Of running such a rig."
>
> Cowper's *Diverting History of John Gilpin.*

To run as fast as a pudding can creep.

Armin's *Nest of Ninnies*, 1608.

To run him through the nose with a cushion.

Walker (1672). Plumbeo jugulare gladio. *Erasm.*—W.

To run one's head against a stone wall.

Pappe with an Hatchet (1589), sign. D 2.

To run over shoes.

i.e., To get over head and ears into debt. *A Health to the Gentlemanly Profession of Servingmen*, 1598, repr. Roxb. Lib., 154.

To run the wild-goose chase.
To run with the hare and hold with the hound.

"Whatsoeuer I speake to men, the same also I speake to women; I meane not to run with the Hare and holde with the Hounde."—Lyly's *Euph.*, 1579, repr. Arber, p. 107. Not much unlike hereto is that Latin one, Duabus sellis sedere, *i.e.*, incertarum esse partium; and, ancipiti fide ambabus servire velle, v. Erasm. Liberius Mimus, chosen into the senate by Cæsar, coming to sit down by Cicero, he, refusing him, said, I would take you in, did we not sit so close [nisi angustè sederemus]; reflecting upon Cæsar, who chose so many into the senate that there was scarce room for them to sit. Liberius replied, But you were wont to sit upon two stools, meaning to be on both sides.—R. Andare con due cembali en colombaja. *Ital.*

To save one's breath to cool one's broth or pottage.

The Dumb Knight, 1608 (Hazlitt's Dodsley, x. 136).

To say his prayers backward.
To scatter her mice.

Said of a woman who has had a baby, and goes about to see her friends. There is a supposed liability to catch the same complaint. Compare my *Faiths and Folklore*, 1905, p. 536.

To scold like a cutpurse.

[Or] like a wych-waller. *Cheshire.* That is, a boiler of salt. Wych-houses are salt-houses; and walling is boiling.—R. See Wilbraham's *Cheshire Glossary*, 1820, p. 71.

To scorn a thing as a dog scorns tripe.
To see far in a millstone. HE.
To see it rain is better than to be in it.
To seek a hare in a hen's nest.

Porter's *Two Angry Women of Abington*, 1599, edit. Dyce, p. 103.

To seek a knot in a rush.

Gascoigne's Poems (edit. 1869-70), i. 9. It seems to be rather a translation from the Terentian sentence, *Nodum in scirpo quæris*, than a genuine English saying. Another form is, You'd find knots in a bulrush.

To seem and not to be, is throwing the shuttle without weaving.
To send by John Long the carrier. HE.

"Tom Long the carrier" is the later form. Rather, to wait for Tom Long the carrier. To wait for no purpose.—R. Howell (*Letters*, ed. 1754, p. 484; letter written about 1660) speaks of *John* Long the carrier.

To send him for yard-wide packthread.

That is, on a sleeveless errand.

To send Jack after Yes.

See *N. and Q.*, 2nd S., viii. 484, and compare *ibid.*, ix. 34.

To send one away with a flea (or fly) in his ear.

Lo gli ho messo un pulce nel orecchio. *Ital.* It is not easy to conceive by those who have not experienced it, what a buzzing and noise a fly will make there.—R.

To send your wife to the Peak.

"But my lord [Chesterfield] did presently pack his lady into the country in Derbyshire, near the Peake; which is become a proverb at Court, to send a man's wife to the Peake, when she vexes him."—Pepys' *Diary*, Jan. 19, 1662 3.

To serve one a dog-trick.
To set [or put] a good face on a thing.

Faire bonne mine. *Fr.*—R.

To set at six and seven. HE.
To set the best foot forward.
To set the devil on sale. HE.

> "Well saide (saide he), mary, sir, here is a tale,
> For honestie, meet to set the diuell on sale."—*Heywood.*

To set up his sail to every wind.

Faire voile à tout vent. *Fr.* Evannare ad omnem auram.—*Nazianzen.* —R.

To set up one's staff.

i.e., To resolve to abide in a place.—R.

To set up shop on Goodwin's Sands. HE.

It is supposed that a play on the word *Goodwin* is here intended; and Pegge, in his *Kenticisms* (1735), ed. Skeat, speaks of this saying as a piece of country wit; but it is, at any rate, in Heywood (1562), and it is a question, after all, whether we are not to interpret it figuratively rather than jocularly.

To shake a loose leg.

i.e., To be irregular in one's conduct, *to go on the loose.*

To shake one's ears.

An expression of contempt. "Goe, shake your eares both," occurs in the *Conflict of Conscience*, by N. Woodes, 1581, edit. 1851, p. 22.

To shed riners with a whaver.

Riner = a toucher used at quoits. "To shed riners with a whaver," says Wilbraham (*Cheshire Glossary*, 1820, p. 54) "means to surpass anything skilful or adroit by something still more so."

To shew the way to Reading. N. AND Q.
To shoe the wild mare.

Stevenson's *Twelve Moneths*, 1663, p. 4. The meaning seems from the context to be to run amuck like a spendthrift or gambler. But the passage occurs in Breton's *Fantasticks*, 1626, from which Stevenson conveyed most of his own book, and compare my *Faiths and Folklore*, 1905, p. 544.

To shoo the goose.

"Goe, shoo your goose."—Clarke's *Parœm.*, 1639, p. 68.

> "And who wyll smatter what euery man doose,
> Maye go helpe to shoo the goose."

—*Parliament of Byrdes* (circâ 1550), in Hazlitt's *Pop. Poetry*, iii. 179. The phrase, which applies to any futile enterprise or occupation, is used by Occleve and Skelton.

Compare *He that will meddle*, &c. To *shoo* or *choo* a goose or other fowl is a word formed from the sound.

To shoot at a pigeon and kill a crow.
To shoot one's fry. *Dial. of Leeds.*

i.e., To forfeit the good opinion of one's friends.

To shoot the moon.

To abscond in debt in order to evade creditors.

To shoot wide of the mark.
To sing another song.

Shepherd's *John Bon and Mast Person* (about 1548) in Hazlitt's *Popular Poetry*, iv. 9.

To sing lachrymæ.

Roxb. Ballads, ed. Collier, p. 269.

To sing Placebo.

i.e., To conciliate. Harington's *Briefe Apologie of Poetry*, 1591 (repr. 1813, p. 135).

To sing the same song.

Crambe bis cocta. Nothing more troublesome and ungrateful than the same thing over and over.—R.

To sit in tight boots.
To sit like a bean in a monk's hood. HE.
To sit like a frog on a chopping-block.
To sit like a wire-drawer under his work.
To sit still and pill [peel] straws. WALKER (1672).
To sit upon one's skirts.
To skip up and down like a company of virginal jacks.

Day's *Ile of Gvls*, 1606, repr. 97.

To slander with a matter of truth.
To sleep a dog's sleep.
To sleep like a town-top.

An allusion to the top, which was formerly purchased in towns and parishes for public use, and from its size, when spun, was apt to sleep unusually long.

To slip one's neck out of the collar.
To smell a rat. CL.
To smell of April and May.
To smell of elbow grease.

Lucernam olere.—R.

To smell of the baby.

Not to outgrow one's childish ignorance. Breton's *Court and Country*, 1618 (Roxb. Lib. repr., 188).

To smell of the inkhorn. GASCOIGNE.
To sow one's wild oats.

To give up the indiscretions of youth. So, in a letter from Sir T. Meautis to his sister Lady Bacon, June 2, 1636 (*Cornwallis Corresp.*, 1842, p. 277) we have: "My eldest gyrle . . . I maye saye hath all reddie sooed all hyr wylde oats." Tusser (*Husbandry*, 1580, repr. Dial. Soc., 17) uses the expression "To bridle wild oats' fantasy" in a similar

sense. The phrase is said to arise from the shifting habit of this sort of oats, which it derives from the *awne* or spike.

To speak ill of others is the fifth element. DS.
To speak like a mouse in a cheese.
To spin a fair thread. HE.

Scogin's *Jests*, 1626.

To split farthings.

Spoken of a very penurious person. So, in French, "Il couperait un liard en deux."

To spoil the ship for a halfpennyworth of tar.

But in Cornwall I heard a different version, which appeared to me to be more consistent with probability: "Don't spoil the *sheep* for a ha'porth of tar;" and this agrees with a third variation: "Don't spoil the hog for" &c., a hog in some counties (Lincolnshire, for instance) standing for a sheep of a year old. But, as Mr. Dyce (*Gloss. Shakesp.*, art. *Ship*) observes, the two words, *sheep* and *ship*, seem formerly to have been pronounced very much alike. *Sheep* is, no doubt, the true reading. Camden reads *hog*.

To stand buff [to stand firm]. N. AND Q.
To stand in one's own light.
To stand in wax for one.

To be surety. "*Sam.* . . . Why, hee has consumed all, pawned his lands, and made his Vniuersity Brother stand in waxe for him."—*A Yorkshire Tragedy*, 1608, sign. A 2 (edit. 1619).

To stand Moses.

To have another's bastard fathered on one. See Halliwell in v.

To stand upon one's pantofles.

That is, to give oneself airs.

To stand upon thorns.
To steal the hog, and give the feet for alms. H.
To stick by the ribs.
To stink like a polecat.
To stink of Muscadel like an English Christmas.

Fletcher's play of the *Pilgrim*, quoted by Hazlitt (*Faiths and Folklore*, 1905, v. *Christmas*).

To stir one's stumps.

Greene's *Farewell to Folly*, 1591, dedic.; *Lady Alimony*, 1659 (Hazlitt's Dodsley, xiv. 343). This play was written about 1635.

To stop gaps with rushes. HE.*
To stop two gaps with one bush.
To stop two mouths with one morsel.

Duas linit parietes eâdem fideliâ. Unicâ filiâ duos parare generos. This is a modern proverb, but deserves (saith Erasmus) to be numbered amongst the ancient ones. I find it among the French: Dune fille deux gendres. To get himself two sons-in-law with one daughter.—R.

To strain at a gnat and swallow the fly.

Ancren Riwle, p. 9. The usual form has now become, To strain at a gnat and swallow *a camel*, which is the Scriptural phrase. But the author of that well-written tract, *The Defence of Coney-Catching*, 1592 (repr. 1859, p. 11), says, addressing Greene: "You straine Gnats, and passe over Elephants."

To stroke the beard thrice, like a German.

Pappe with an Hatchet (about 1592), ascribed to Lyly, sign. D i. Allusively to the German habit of deliberation.

To stroke with one hand, and stab with the other.
To strut like a crow in a gutter.
To stumble at the truckle-bed.

To mistake the chambermaid's bed for his wife's.—R.

To stumble on plain ground.
To swallow an ox, and be choked with the tail.
To swear like a lord or an emperor.

Brady, in his *Clavis Calendaria*, gives a list of habitual oaths of sovereigns from the Conquest.

To swear Walsingham.

Porter's *Two Angrie Women of Abington*, 1599, edit. Dyce, p. 103. Mr. Dyce supposes it may have meant "To swear by our Lady of Walsingham." See a long note in my Dodsley, i. 335.

To swell like a toad. HE.
To take a dagger, and drown one's self.
To take a thing in snuff [or to take snuff].

To be offended. So, in Woodes's *Conflict of Conscience*, 1581, edit. 1851, p. 22:

"What, master Hypocrisie, will you take snuffe so soone?"

R. Fletcher, in his account of the judgment of Paris (*Ex Otio Negotium*, 1656, p. 184), says:

"Pallas and Juno then in high disdain
Took snuff, and posted up to heaven again."

It appears probable that "to take pepper" was the older phrase, and that, on the introduction of tobacco, this superseded it.

To take a venew under the girdle.

i.e., To be got with child. This seems to be rather old cant than a proverbial expression, however. John Chamberlain's *Letters*, Camd. Soc., 1861, letter dated 30th Aug. 1598.

To take counsel of one's pillow.

La nuit donne conseil. *Fr.* Noctu urgenda consilia. Inde nox εὐφρόνη dicitur ὅτι τὸ φρονεῖν τότε μάλιστα τοῖς ἀνθρωποις παραγίνεται. La notte è madre di pensieri. *Ital.*—R. We usually say now, To sleep upon it.

To take from one's right side to give to the left.
To take heart of grace.

To take Hector's cloak. *Northumberland.*

That is, to deceive a friend who confideth in his faithfulness. When Thomas Percy, Earl of Northumberland, anno 1569, was routed in the rebellion he had raised against Queen Elizabeth, he hid himself in the house of one Hector Armstrong, of Harlaw, in this county, having confidence he would be true to him, who, notwithstanding, for money betrayed him to the Regent of Scotland. It was observable that this Hector, being before a rich man, fell poor of a sudden, and so hated generally, that he never durst go abroad; insomuch, that the proverb, to take Hector's cloak, is continued to this day among them in the sense above mentioned.—R. Comp. Beloe's *Aulus Gellius*, i. 203.

To take one a peg lower.
To take one up before he is down.
To take one's crumbs.

To regain strength or appetite. *Paston Letters*, iii. 114 (1474).

To take one's ease in one's inn. CHAUCER.
To take out of one pocket to put in the other.
To take pepper in the nose. HE.

To take offence. Elderton's Ballad of *Lenten Stuff*, 1570; Tarleton's *Newes out of Purgatory* (1590); Davenport's *City Night-Cap* (1624) in Hazlitt's Dodsley, xiii. 166. The notion is the same as in the expression *to take snuff*, suprâ. In the dedication of *Pappe with an hatchet*, the writer speaks of "those tame ruffians of the Church, which take pepper in the nose, because they cannot marre Prelate's grating."

To take snuff.

Comp. suprâ, *To take a thing*, &c.

To take the bird by the feet.

If possible.

To take the nuts from the fire with the dog's foot. H.
To take time by the lock [or forelock].

Davenport's *City Night-cap* (1624), in Hazlitt's Dodsley, xiii. 168.

To talk a horse's hind leg off.
To talk well with some women doth as much good
as a sick man to eat up a load of green wood.

Booke in Meeter of Robin Conscience (circâ 1550). This is the same class of *dictum* as that which occurs in the *Schole-house of Women*, 1541:

"As holsome for a man is a womans corse,
As a shoulder of mutton for a sick horse."

To tell a man a lie, and give him a reason for it.
To tell tales out of school. HE.
To the counsel of fools a wooden bell. H.
To the grave with the dead / they who live to the bread.
To the purpose, as priests praise God in the morning. W.
To think one's halfpenny good silver.

Gascoigne's *Glasse of Government*, 1575 (Poems, by Hazlitt, ii. 22). The saying of course infers an undue valuation of anything trivial. But

the simile or figure must be taken from the alloyed state of the small silver currency in Gascoigne's time, as no halfpence, otherwise than in that metal, were coined till much later in England for general circulation, although copper pieces had been introduced in the 15th century into Italy and the Netherlands, and in France in Henry III.'s time. Yet Elizabeth did a great deal to redeem the currency from the discredit under which it had fallen in her father's reign.

To throw pearls before swine. HE.

"For swine so gromes
In stye, and chaw dung moulded on the ground,
And driuel on pearles, with head styll in the manger."
Tottels Miscellany, 1557, repr. 118-19.

"But you to cast precious stones before hogs,
Cast my good before a sort of cur dogs."—*Heywood.*

"This is the olde prouerbe, to cast perles to an hogge."
New Custome, 1573, act 1.

"Il ne faut pas jetter les marguerites devant les pourceaux. *Fr.*"—R. Margaritas ante porcos. This is curiously illustrated by an engraving in Lacroix (Moeurs du Moyen Age, 1872, p. 127); but there it seems to be daisies which the man is scattering. Either would be applicable as regards its inutility, though not as regards its worth.

To throw snot about.

i.e., To weep.—R.

To throw the hatchet.

To exaggerate or invent. There is a humorous book, with illustrations by Griset, called *The Hatchet-Throwers.*

To throw the helve after the hatchet.

To be in despair. Ad perditam securim manubrium adjicere.—R. "Je . . . jecte, comme l'ou dit, le manche apres la coignee."—Montaigne, *Essais*, Book iii. ch. 9.

To throw the house out of the windows.
To throw the rope after the bucket.

No arrogemos la sogo tras el caldero.—*Span.*

To throw the silver whetstone.

See Collier's *Bibl. Cat.*, i. 18, and ii. 512. There are the expressions, you shall have the Whetstone, and He deserves the Whetstone. In or about 1590 W. T. published a volume entitled: "Fovre Great Lyers Striuing who shall win the Silver Whetstone." In Riley's *Memorials*, 1868, are numerous entries of punishment for the offence of lying by having a whetstone hung round the neck in the pillory, &c.

To throw the stone and hide the hand.
To throw up the sponge.

This is the signal given by the friend of the beaten party for the cessation of a prize-fight.

To thrust his feet under another man's table.

Alienâ vivere quadrâ. *Juv.*—R.

K K

To touch the quick, or to the quick.

To travel safely through the world, a man must have a falcon's eye, an ass's ears, an ape's face, a merchant's words, a camel's back, a hog's mouth, and a hart's legs.

Compare *Régime pour tous Serviteurs*, p. 21, line 41 (apud Furnivall's *Babees Book*, &c., 1868):—

> "Et aussi te fais á sçavoir
> Que de trois choses dois avoir
> Proprement la condicion,
> Dont la significacion
> Maintenant je te veul retraire.
> Dos d'asne si est la première,
> Les autres sont, que bien le sache,
> Grouing de porc, oreilles de vache."

To tread upon eggs.

i.e., To proceed very cautiously and tenderly. In the *Life of Lord Keeper Guilford*, i. 250, as cited by Southey, it is said that as a judge he was "never more puzzled than when a popular cry was at the heels of a business, for then he had his jury to deal with, and if he did not tread upon eggs, they would conclude sinistrously."

To tremble like an aspen-leaf.

"*Wife*, Marry, and let him go, sweetheart. By the faith o' my body, 't has put me into such a fright, that I tremble (as they say) as 'twere an aspen leaf."—*The Knight of the Burning Pestle*, 1613.

To turn over a new leaf.

i.e., To reform, improve, or (simply) alter one's behaviour or conduct. *Health to the Gentl. Prof. of Servingmen*, 1598 (*Inedited Tracts*, Roxb. Lib., p. 144).

To turn the canes into lances.

Is there here an allusion to the *Juego de Cañas*? See Hazlitt's *Faiths and Folklore*, 1905, p. 350.

To turn the cat in the pan. HE.

Letter touching the Quarrel (in 1575-6) between Hall and Mallerie, repr. 1816, p. 94; *A Strange Wonder, or a Wonder in a Woman*, by J. H., 1642, p. 4; *Damon and Pithias*, 1571, Hazlitt's Dodsley, iv. 41, and see note. *Cat* appears to be a corruption of *cate* = *cake*.

To turn the copy.

i.e., To change one's tune, to take another tack.—*Health to the Gentl. Prof. of Servingmen* (*Inedited Tracts*, Roxb. Lib., p. 144).

To turn with the wind or tide.

To say and unsay; to eat his words; to sing another tune, &c.—W. A writer in *N. and Q.*, 3rd S., iv. 17, thinks this phrase is equivalent to our *turn-coat*.

To twist a rope of sand.

Ἐκ τῆς ψάμμου χοινίον πλεκεῖν.—R.

To use one like a Jew.

To walk by owl-light.

? the same as our modern saying, to walk by *moonlight;* said of a man whose circumstances have broken down.

To wander like a Northern shepherd's tongue.

Life of a Satyrical Pvppy called Nim, by T. M., 1657, p. 19.

To wash a blackamoor white.

Æthiopem lavare, or dealbare, σμήκειν seu λευκάινειν. Labour in vain. Parallel whereto are many other Latin proverbs; as Laterem lavare, arenas arare. Jurado ha el baño de no hazer lo prìeto blanco. *Span.*—R. One cannot achieve this in the living negro; but where a corpse has reached a certain stage of putrefaction, the outer cuticle enclosing the black pigment is removable or separable, and a white or whitish skin appears beneath. Comp. my *Faiths and Folklore*, 1905, p. 560, and it has been recently observed that change of climate tends to modify the colour of the skin.

To wash one's face in an ale-clout. HE.
To waste a candle and find a flea. W.
To water a stake.
To wear the breeches.

Verses of the 16th century in *Reliquiæ Antiquæ*, i. 249.

To wear the yellow.

"—— In, or I'll send you in.
Ha, sirrah, you'll be master, you'll wear the yellow,
You'll be an overseer? Marry, shall ye."

Look about You, 1600 (Hazlitt's Dodsley, vii. 474).

To weep Irish.

See Hazlitt's *Faiths and Folklore*, 1905, p. 341-3. Barnaby Rich, in his *New Irish Prognostication*, 1624 (a re-issue of his *New Description of Ireland*, 1610), quotes on this subject Stanyhurst's remarks, as he had already done in his *Irish Hubbub*, 1616.

To weep millstones.

Used ironically. It occurs in *Cæsar and Pompey*, 1607, and Massinger's *City Madam*, 1658.

To wet the other eye.

To take a second glass. A story is told of the Princess Charlotte of Wales, when a farmer at Bignor, in Sussex, about 1811, drank to her health, that she said to him "You'll wet the other eye, farmer, will you not?" But the phrase occurs in the life of B. M. Carew, 1745, p. 89.

To whip the cat.

i.e., To be drunk.—Heywood's *Philoconothista*, 1635, p. 60.

To whirl the eyes too much shows a kite's brain. H.
To whisper proclamations is ridiculous.
To woo is a pleasure in young men, a fault in old.
To work for a dead horse.

Or goose. To work out an old debt, or without hope of future reward.

Argent reçu le bras rompu. *Fr.* Chi paga inanzi è servito indietro. Chi paga inanzi tratto trova il lavor mal fatto. *Ital.*—R. There is aboard ships a ceremony called *Burning the Dead Horse* in connection with the same idea. See Hazlitt's *Faiths and Folklore*, 1905, i. 83.

To work like wax in a sow's ear.

Lyly's *Mother Bombie*, 1592 (Works, 1858, ii. 120).

To wrong one's breeches.

Rowlands' *Payre of Spy-Knaues* (1619), sign. D 3.

"Thence to th' Purse at Barnet known-a
Where the Beares were come to Town-a;
Two rude Hunks, 'tis troth I tell ye,
Drawing neare them, they did smell me,
And like two mis-shapen wretches
Made me, ay me, wrong my bretches."

Barnabœ Itinerarium (1638), sign. L 2.

Toasted cheese hath no master.

Tobacco hic { If a man be well it will make him sick. / Will make a man well if he be sick.

Tom All-thumbs.

This is applied satirically to any one who is clumsy in using his fingers. It is found in *A Health to the Gentlemanly Profession of Servingmen*, by J. M., 1598 (Roxb. Lib., repr. p. 107), where the entertaining author speaks of "the Clowne, the Slouen, and *Tom Althummes*."

Tom Drum.

Compare Dyce's *Glossary* to his 2nd edit. of *Shakespear*, 1868, art. *Drum's Entertainment*. *The Historie of Tom Drum* is introduced into Deloney's *Gentle Craft*, 1598.

Tom Long the Carrier.

From the chapbook called the *Merry Conceits of Tom Long*, it is to be inferred that this was a sort of proverbial expression, where people sent away goods, and they did not arrive at their destination. A ballad of Tom Long the Carrier was licensed in 1561-2.

Tom of all trades.

Part of the title of a book by T. Powell, 1631. We now say, *Jack* of all trades, and master of none.

Tom Scul's argument.

See *A woman's reason*, suprâ.

Tom Tell-Truth.
Tom Turner's dole.

"Why, this is lyke to Tom Turners doole:
Hang one man, and saue all the rest."

—*Appius and Virginia*, 1575 (written about 1563), Dodsley, xii. 376.

Tom Tyler.

"Every Tom Tyler" is used in a contemptuous sense by Stanyhurst in his odd version of the *Æneid*, 8vo, 1582. *Tom Tyler and his Wife* is the title of an early play.

Tongue breaketh bone,
and herself hath none,
quoth Hendyng.

Proverbs of Hendyng (*Rel. Antiq.*, i. 112). Also in Heywood (*Woorkes*, 1562, part ii., cap. 5). *Though* herself have none, is perhaps the preferable reading of an early MS. cited in the *Retrosp. Rev.*, 3rd S., ii. 309.

Too free to be fat.

Pasquil's Jests, edit. 1629, in the story of the *Fool's trick to fatten the Pope's horse.*

Too good to be true.

Part of the title of a work by Thomas Lupton, 4to, 1580.

Too hasty burned his lips. W.
Too hasty to make a parish clerk. CL.
Too hot to hold.
Too late repents the rat / when caught by the cat. W.
Too late to grieve when the chance is past.
Too light winning makes the prize light.
Too many cooks spoil the broth.

Maclean's *Life of Sir Peter Carew*, 1857, 33. The Cooks' Livery Company is the only one which by its charter has two masters. Compare *The more cooks*, &c.

Too much consulting confounds.
Too much cordial will destroy.
Too much courtesy, too much craft.
Too much cunning undoes.
Too much familiarity breeds contempt. CL.

Countryman's New Commonwealth, 1647. "Nimia familiaritas contemptum parit. E tribus optimis rebus tres pessimæ oriuntur; è veritate odium, è familiaritate contemptus, è felicitate invidia."—*Plutarch.* —R.

Too much for one and not enough for two, like the Walsall man's goose.

The presumed foundation of this saying is, that an inhabitant of Walsall, Staffordshire, when asked if he and his wife were going to have a goose for their Christmas dinner, replied in the negative, adding that the goose was a very foolish bird; it was "too much for one and not enough for two."—Cuthbert Bede in *Notes and Queries.*

Too much hope deceiveth. B. OF M. R.
Too much is stark nought.
Too much liberty spoils all. WALKER.
Too much of a good thing.
Too much of one thing is not good. HE.

Assez y a si trop n'y a. *Fr.* Ne quid nimis [*Terent.*] Μηδὲν ἄγαν. This is an apothegm of one of the seven wise men; some attribute it to Thales, some to Solon. Est modus in rebus, sunt, &c. *Hor.* L'abondanza delle cose ingenera fastidio. *Ital.* Cada dia olla, amarga el caldo, cada dia gallina, amarga la cocina. *Span.*—R.

Too much of ought is good for nought.
Too much praise is a burthen.
Too much spoileth, too little is nothing.
Too-too will in two. *Cheshire.*

Strain a thing too much, and it will not hold.—R.

Toom bags rattle.
Tooth and nail.

Manibus pedibusque. Remis velisque.—R. Gascoigne's Works, by Hazlitt, ii. 221.

Top of the basket.

Used in a similar sense to *Cock of the Walk.*

Topsy-turvy. WALKER (1672).

But the original form, as it stands in various old books, and two or three times in Kyd's *Cornelia*, 1594, is *topside-turvy*. In a note to *Englishmen for my Money*, 1616, Hazlitt's Dodsley, x. 491, the phrase is explained, *topside t'other way.*

Tot homines, quot sententiæ: so many men, so many minds.

Gascoigne (*Certayne Notes of Instruction*, 1572, ad princip.) has Quot homines, tot sententiæ; which is perhaps the commoner form. Heywood has, So many heads, so many wits. In the *English Courtier and the Cuntrey Gentleman*, 1586, we find, in the Epistle to the Reader: "Tot capita, quot sensus, the Prouerb sayth."

"Diversos diversa juvant; non omnibus annis
Omnia conveniunt."—*Pseudo-Gallus*, i. 104.

Autant de têtes autant d'opinions. *Fr.* Tante teste tante cervelli. *Ital.*

Tottenham is turned French. HE.

Bedwell's *Descr. of Tottenham*, 1631. "It seems about the beginning of the reign of King Henry VIII., French mechanics swarmed in England, to the great prejudice of English artisans, which caused the insurrection in London on Ill May-day, A.D. 1517. Nor was the city only, but the country villages for four miles about, filled with French fashions and infections. The proverb is applied to such, who, contemning the customs of their own country, make themselves more ridculous by affecting foreign humours and habits."—R. But Heywood's employment of the phrase does not seem to countenance Ray's explanation:

"A man might espie the chaunge in the cheekes
Both of this poore wretch, and his wife this poore wenche,
Their faces told toies, that Totman was tourn'd Frenche.

"But Totnam is turned French, these Men and Horse are metamorphosed into Golden Garmentes, which makes Servingmen, yea, and Men, so litle set by, and so smally regarded."—Breton's *Court and Country*, 1618 (repr. Roxb. Lib., 1868, p. 156.)

Puttenham, in his *Arte of English Poesie*, 1589, sign. Y, written in Heywood's time, says: "*Totnesse* is turned French," and speaks of it as a proverb implying "a great alteration." Certainly both places would suit well, but I suspect Heywood to be right; for Tottenham, in the classical vicinity of Chaucer's *Stratford-atte-Bowe*, was more likely to become the subject of such a proverb than an obscure and remote country town.

Totterden [Tenterden] steeple's the cause of Goodwin Sands. CL.

"Of many people it hath been said,
That Tenterden Steeple Sandwich haven hath decayed."

Lottery of 1567 (Kempe's *Losely Papers*, 1836, p. 211).

The story is very well told by Sir T. More in his *Supplication of Souls*, 1530, and by Bishop Latimer in his *Sermons* (ed. 1635, p. 106. "This proverb is used when an absurd and ridiculous reason is given of any thing in question; an account of the original whereof I find in one of Bishop Latimer's sermons in these words: Mr. Moore was once sent with commission into Kent, to try out, if it might be, what was the cause of Goodwin's Sands, and the shelf which stopped up Sandwich haven. Thither cometh Mr. Moore, and calleth all the country before him, such as were thought to be men of experience, and men that could of likelihood best satisfy him of the matter concerning the stopping of Sandwich haven. Among the rest came in before him an old man with a white head, and one that was thought to be little less than an hundred years old. When Mr. Moore saw this aged man, he thought it expedient to hear him say his mind in this matter; for being so old a man, it was likely that he knew most in that presence or company. So Mr. Moore called this old aged man unto him, and said, Father, tell me, if you can, what is the cause of the great arising of the sands and shelves here about this haven, which stop it up, so that no ships can arrive here. You are the oldest man I can espy in all the company, so that if any man can tell the cause of it, you of all likelihood can say most to it, or at leastwise more than any man here assembled. Yea, forsooth, good Mr. Moore, quoth this old man, for I am well nigh an hundred years old, and no man here in this company anything near my age. Well then (quoth Mr. Moore) how say you to this matter? What think you to be the cause of these shelves and sands which stop up Sandwich haven? Forsooth, Sir, (quoth he), I am an old man; I think that Tenterden steeple is the cause of Goodwin's Sands. For I am an old man, Sir (quoth he); I may remember the building of Tenterden steeple, and I may remember when there was no steeple at all there. And before that Tenterden steeple was in building, there was no manner of talking of any flats or sands that stopped up the haven; and therefore, I think that Tenterden steeple is the cause of the decay and destroying of Sandwich haven.—Thus far the Bishop. Fuller, however, remarks, 'That one story is good 'till another is told: and though this be all whereupon this proverb is generally grounded, I met since,' says he, 'with a supplement thereunto; it is this: Time out of mind, money was constantly collected out of this country to fence the east banks thereof against the irruption of the sea, and such sums were deposited in the hands of the Bishop of Rochester; but because the sea had been quiet for many years without any encroaching, the Bishop commuted this money to the building of a steeple, and endowing a church at Tenterden. By this diversion of the collection for the maintenance of the banks, the sea afterwards brake in upon Goodwin's Sands. And now the old man had told a rational tale, had he found but the due favour to finish it: and thus, sometimes, that is causelessly accounted ignorance of the speaker, which is nothing but impatience in the auditors, unwilling to attend to the end of the discourse."—R. The same explanation occurs in *England's Gazetteer*, 1751, under *Goodwin's Sands*. An early example of the ridicule thrown on the attribution of things to wholly improbable cases, occurs in *Tarlton's Jests*, 1638 (*Old English Jest-Books*, ii. 210). "A cheesemonger asked Tarleton why cheese and butter were so dear, and Tarleton told him it was because wood and coals were so scarce, as people could eat butter and cheese without a fire."

The ascription of the neglect of Sandwich and Goodwin or Godwin Sands to the use of the funds for keeping them in order elsewhere is less reasonable than that of a probably prehistoric occurrence, as far as the Sands are concerned, to the same cause. The Sands were doubtless much as we see them in Earl Godwin's time.

Touch a galled horse on the back, and he'll kick.
Train up a child in the way he should go.
Tramp on a snail and she'll shoot out her horns.
Trash and trumpery is the way to { beggary. / Duke Humphrey.
Travel makes a wise man better, but a fool worse.
Tread a worm on the tail, and it must turn again. HE.

Habet et musca splenem.

Treason is ne'er successful, what's the reason?
When it succeeds, it is no longer treason.

Prosperum scelus virtus vocatur. Seneca.

Treasure he hath that the poor feedeth.

How the Goode Wif, &c., in Hazlitt's *Pop. Poetry*, i.

Trick for trick, and a stone in thy foot besides, quoth one, pulling a stone out of his mare's foot when she bit him on the back, and he hit her on the crupper.
Trim as a trencher.

Bale's *Kyng Johan* (*circâ* 1540), ed. 1838, p. 98.

Tring, Wing, and Ivanhoe / for striking of a blow,
Hampden did forego, / and glad he could escape so.

Notes and Queries, 3rd S., v. 176. "The name of Ivanhoe was suggested, as the story goes, by an old rhyme recording three names of the manors forfeited by the ancestor of the celebrated Hampden for striking the Black Prince a blow with his racket when they quarrelled at tennis." —*Note*, ibid. See Halliwell's *Pop. Rhymes*, 1849, p. 194.

A correspondent of the *Daily Graphic* (Aug. 9, 1898) writes: "The story runs that Edward III. and his son, the Black Prince, once honoured the ancestor of the great Hampden with a visit, and that while the Prince and his host were playing tennis a quarrel arose, in the course of which Hampden struck the Prince a blow on the face with his racket. The King and the Prince thereupon left the place in great wrath and afterwards seized upon three valuable manors belonging to Hampden as punishment for his rashness. Sir Walter Scott, in his preface to 'Ivanhoe,' refers to the lines as a 'rhyme,' and it is not probable that they formed part of a ballad. It was from this rhyme that Sir Walter Scott obtained the title for his romance of 'Ivanhoe.' It is also said that during this visit of Edward III. to Hampden the King rested under the shade of an ancient beech tree, which bore thereafter the name of the 'King's Beech.' The stump of this tree, which was burned down as recently as last year, still stands in a lane adjoining the estate of the Earl of Buckinghamshire, the descendant of Hampden."

In the number for August 12 *Boedfordiensis* has this farther remark:—My home was in the country which contains Tring, Wing, and Ivinghoe; and another version of the rhyme which you quote was current there in my boyhood:

Tring, Wing, and Ivinghoe
Never want a knave or so.
Do you ask the reason why?
Leighton Buzzard is so nigh.

Sir Walter Scott became acquainted with the name Ivinghoe, which he altered into Ivanhoe, when staying with the then owner of Stocks, near Tring, now the home of Mrs. Humphry Ward, and the scene of "Marcella."

Tripe broth is better than no porridge.
Troy was not taken in a day.
True as the coat to your back.

Gascoigne's *Glasse of Governement*, 1575 (Works, by Hazlitt, ii. 62).

True as the skin between your brows.

Porter's *Two Angrie Women of Abington*, 1599, edit. Dyce, 48.

True blue will never stain.

Walker's *Paræm.*, 1672, p. 30. "*Folly-w.* A French ruffe, a thinne beard, and a strong perfume will doo't. I can hire blew coates for you all by Westminster clocke, and that colour will bee soonest beleeved."—*A Mad World my Masters*, by T. Middleton, 1608, ed. 1640, sign. B 2.

True jest is no jest. HE.

"South bourd is no bourd."—*Heywood.* "As the old saying is, sooth boord is no boord."—Harington's *Briefe Apologie of Poetry*, 1591. On the other hand, an account of the celebrated highwayman Captain Hind was published in 1674 with the title, *No Jest Like a True Jest.*

True praise roots and spreads. H.
True sincerity sends for no witness.
Trust him no further than you can see (or fling) him.
Trust is the mother of deceit. C.
Trust me, but look to thyself.
Trust nor contend,
nor lay wagers, nor lend,
and you'll have peace to your end.
Trust not a horse's heel nor a dog's tooth.

Ab equinis pedibus procul recede.—R.

Trust not a new friend nor an old enemy.
Trust not one night's ice. H.
Trust not to a broken staff.
Trusting often makes fidelity.
Truth always comes by the lame messenger.

Digby's *Elvira*, 1667 (Hazlitt's Dodsley, xv. 53). "Stay till the lame messenger come, if you will know the truth of the thing."—*Herbert.*

Truth and oil are ever above. H.
Truth fears no colours.

La verdad es hija de Dios. Truth is God's daughter. *Span.*—R.

Truth finds foes where it makes none.

Obsequium amicos, veritas odium parit. *Terent.*—R.

Truth hath a good face, but bad clothes.
Truth hath always a fast bottom.
Truth is green.
Truth is truth to the end of the reckoning.

Truth may be blamed, / but shall never be shamed.

Le verdad adelgaza, per no quiebra. *Span.*—R.

Truth may sometimes come out of the devil's mouth.
Truth needs not many words, but a false tale a large preamble.
Truth never grows old.
Truth seeks no corners.
Truth shameth the devil. C.
Truth should not always be revealed.
Truth will sometimes break out unlooked for.
Truths and roses have thorns about them.
Truth's best ornament is nakedness.
Truths too fine spun are subtle fooleries.
Try before you trust.
Try the ice before you venture upon it.

Paradyce of Daynty Devyses, 1578, repr. p. 38; *Ancient Ballads*, &c., 1867, p. 221.

Try to tame a mad horse, but knock him not at head.
Try your friend ere you trust him.

Parad. of D. D., 1578, repr. p. 120.

Try your skill in gilt first, and then in gold.

Carem in periculo subire fac. Cares olim notati sunt, quód primi vitam mercede locabant. They were the first mercenary soldiers. Practice new and doubtful experiments in cheap commodities, or upon things of small value.—R.

Turkies, carps, hops, pickerel, and beer,
came into England all in one year.

See a note in the *Northumberland Household Book*, ed. 1827, p. 414. There are one or two other versions, slightly varying.

In Walton's *Angler*, 1653, ch. ix., Baker's Chronicle is quoted for the following one:

"Hops and Turkies, Carps and Beer,
Came into England all in a year."

Carp are mentioned in the *Book of St. Albans*, 1496, but are described as then scarce.

Turn your money when you hear the cuckoo, and you'll have money in your purse till the cuckoo come again.

Some entertain the same belief respecting the first glimpse of the new moon; but the orb must not be seen through glass.

Turnspits are dry.
'Twas fear that first put on arms.
'Twas surely the devil that taught women to dance and asses to bray.

A Turk is said to have said to a French diplomatist, whom he saw dancing, "You are rich. Have you not servants, who could do this for you?"

'Twere better my enemy envy me, than I him.
Twice bitten, shy.
'Twill not be why for thy.
Twittle-twattle, drink up your posset-drink.

"This proverb had its origin in Cambridge, and is scarce known elsewhere."—R. It seems to be equivalent to our vulgarism, *Shut up.*

Two anons and a by-and-by are an hour and a half. C.
Two daughters and a back-door are three arrant thieves.
Two dogs strive for a bone, and a third runs away with it.
Two dry sticks will kindle a green one.
Two executors and an overseer make three thieves.

MS. 15th cent., in *Rel. Ant.*, i. 314.

Two eyes can see more than one. C.
Two false knaves need no broker. HE.

Another form: "A crafty knave needs no broker," was current in James I.'s time, and forms part of the title of a tract by Anthony Nixon, printed in 1615. See my *Handbook*, 1867, p. 421.

Two fools in a house are too many by a couple.
Two good things are better than one.
Two hands in a dish, and one in a purse. R. (1670) and C.
Two heads are better than one. HE.

A dull anecdote in *Fragmenta Aulica*, 1662, p. 51-2, turns upon this trite saying. In *New Custome*, 1573, we have: "Moe wittes, as you knowe, are better then one."

Two heads are better than one, quoth the woman, when she had her dog with her to the market.
Two heads are better than one, quoth Weymark.
Two hungry meals make the third a glutton. HE. and FULLER (1662).
Two in distress / make sorrow less.
Two is company, but three is none.

I have also heard two's company, three's trumpery.

Two knaves well met. CL.
Two of a trade seldom agree.

Le potier au potier porte envie. *Fr.*—R.

Two Sir Positives can scarce meet without a skirmish.
Two slips for a tester.
Two sparrows upon one ear of wheat cannot agree.
Two things a man should never be angry at; what he can help, and what he cannot.
Two things doth prolong thy life,
a quiet heart and a loving wife. CL.

Deloney's *Strange Histories*, 1602.

Two to one in all things against the angry man.

Two to one is odds enough. CL.

Some add, at football. Noli pugnare duobus.—*Catull.* And, Ne Hercules quidem contra duos. It is no uncomely thing to give place to a multitude. Hard to resist the strength, or the wit, or the importunity, of two or more combined against one. Hercules was too little for the Hydra and Cancer together.—R.

Two women in one house, / two cats and one mouse,
two dogs and one bone, / never will accord in one.

MS. Lansd., 762, temp. Hen. V. in *Rel. Ant.*, i. 233. See Herbert's Ames, p 129. It also occurs with a slight variation in the *Book of St. Albans*, 1486, repr. 1881, sign. F.

Twopence three halfpence.

A ludicrous expression applied in some of the Midland districts to the jog-trot of a farmer's horse. It is known also elsewhere as "the farmer's *cadge*."

'Twould make even a fly laugh.

UBI amor, ibi oculus. EVELYN.

Commencement of a letter to Lord Cornbury, 20 Jan., 1665 6.

Ubi animus, ibi oculus.

Marriage of Wit and Wisdom (circa 1570), Sh. Soc. ed., 27.

Un milord d'Angleterre.

This is quoted by John Chamberlain (*Letters*, p. 20, Sept. 17, 1598) as an expression denoting great haughtiness of carriage. He gives Rabelais as his authority or precedent.

Uncle pays.

A common expression, as much as to say, It does not matter what so-and-so costs, as one's employers or the Government pay.

Under board.

i.e., Stealthily, unfairly. In contradistinction to *above-board*, q. v. "Therefore vnder colour of an absolute conflict betweene sorrow and delight, to shake off the yoake of seuerer discipline which Zeale bringeth in to gouerne life, is to iuggle *vnder boarde*."—Gosson's *Plaies Confuted in Five Actions* [1581] (*Dramatic Documents and Treatises*, Roxb. Library, p. 205).

Under the blanket the black one is as good as the white.
Under the furze is hunger and cold;
under the broom is silver and gold.
Under the greenwood tree,
hard weather endured must be,
quoth Hendyng.

P. of H. (*Reliq. Antiq.*, i. 113). I wonder that this has never been brought forward as an illustration of the famous song in *As you Like it*. The original runs: Under boske shal men weder abide.

Under the rose.

That is, privately or secretly. The rose was, it is said, sacred to Harpocrates, the god of silence, and therefore frequently placed on the ceilings of rooms destined for the receiving of guests; and implying, that whatever was transacted there should not be made public.—*Dictionary of the Vulgar Tongue*, 1788, quoted by Brady (*V. of L.*, 1826).

Under the weather.

In a poor way of health or spirits. See *N. and Q.*, 3rd S., iii. 216.

Under water, famine: / under snow, bread. H.
Undone, as ye would undo an oyster. WALKER (1672).
Ungirt, unblessed. IBID.

"In the *Witch of Edmonton*, 1658, Young Banks says: *Ungirt, unbless'd*, says the proverb. But my Girdle shall serve a *riding knit;* and a Fig for all the witches in Christendom."

Unguentum baculinum.

The stick ointment. Ballad printed about 1570 in *Anc. Ball.*, 1867, p. 156.

"*King.* An ashen gibbet? What dost thou mean by that?
"*Tom Strowd.* What do I mean by it, quoth ye? I think you be sib to one of the London Cockneys that ask't whether Haycocks were better meat broyl'd or rosted. An ashen plant, a good Cudgell, what sho'd I ca' it?"—Day's *Blind Beggar of Bednal Green*, 1659, repr. 108.

Unhardy is unseely.

Chaucer's *Cant. Tales*, ed. Wright, roy. 8vo, 49.

Unkindness has no remedy at law.
Unkissed, unkind.

Peele's *Arraignment of Paris*, 1584 (Works, by Dyce, 1861, p. 355).

Unknown, unkist.

Troilus and Cresseide, lib. i., edit. Bell, v. 46.

Unminded, unmoved. HE.*
Unreasonable silence is folly.
Untold gold.

We now say, we would trust such an one with untold gold. Chaucer, in *Miller's Tale*, p. 502, has "in a poke nobles all untold."

Up and down.

Throughout, entirely. So in the *Life of Pericles*, translated from Plutarch by North, in my edition of "Shakespear's Library," iv. 343: "The ancientest men of the city also were much afeard of his soft voice, his eloquent tongue, and readie vtterance, because in those he was Pysistratus *vp and downe*."

Up hill, spare me, / down hill, forbear me;
plain way, spare me not, / let me not drink when I am hot.
F.

Up now, ace, and down with the trey,
or Wardhall's gone for ever and aye.

Higson's *MSS. Coll.*, No. 27. Another version occurs, *ibid.* No. 28:

"Up a deuce, or else a trey,
Or Warthole's gone for ever and aye."

The place referred to is Wardal in Cumberland, between Egremont and Ambleside, in the parish of Seabraham. Mr. Higson quotes Whellan's *Cumberland and Westmoreland*, p. 290.

Up the hill, favour me, / down the hill beware thee.

This and a former refer, of course, to a horse.

Up with it, if it be but a devil of two year old. CL.
Upbraiding turns a benefit into an injury.
U.P.K. spells May-goslings.

An expression used by boys at play as an insult to the losing party. "U.P.K. is 'cop pick,' that is, up with your pin or peg, the mark of the goal." Comp. my *Faiths and Folklore*, 1905, p. 401.

Upon St. David's Day, / put oats and barley in the clay.

With us it is a little too early to sow barley (which is a tender grain) in the beginning of March.—R.

Use is a great matter. WALKER (1672).
Use legs and have legs.
Use maketh mastery. HE. *

Usus promptos facit.—R

Use not to-day what to-morrow may want. D.
Use pastime, so as not to lose time.
Use soft words and hard arguments.
Use your wit as a buckler, not as a sword.
Usque ad nauseam.
Usurers live by the fall of heirs, as swine by the dropping of acorns.

Wilkins' *Miseries of Enforced Marriage*, 1607 (Hazlitt's Dodsley, ix. 509).

VAIN-Glory blossoms but never bears.
Valour that parleys is near yielding. H.
Valour would fight, but discretion would run away.
Varnishing hides a crack.
Vauxhall slice (A).

A very thin cut of ham. According to a well-known story a carver at the Gardens was expected to be able to cover at least an acre with a single ham.

Veal, quoth the Dutchman.

Love's Labours' Lost, 1598. I presume this is a satire on the Dutch pronunciation of *Well*.

Veal will be cheap; calves fall.

A jeer for those who lose the calves of their legs, by, &c.—R.

Venture a small fish to catch a great one.

Il faut hazarder un petit poisson pour prendre un grand. *Fr.*—R.

Venture not all in one bottom. CL.
Venture thy opinion, but not thyself for thy opinion.
Verbum sap.

i.e., Verbum [sufficit] sapienti.—*Letters of Eminent Literary Men*, 148. "A word to the wise is enough, and many words won't fill a bushel."—*Poor Richard Improved*, 1758. "A buon intenditore poche parole (or, parlar laconico—*Torriano*). *Ital.* A bon entendeur il ne faut que demie parole. *Fr.* A o hom entendedor poucas palavras.—*Port.* On the title of Decker's *Guls Horne-Booke*, 1609, there is the form: *Al Savio meza parola Basta.* In Barry's *Ram Alley*, 1611 (Hazlitt's Dodsley, x. 361), Throat uses the term: "Pauca sapienti."

Very like a whale.

"*Hamlet.* Do you see that cloud, that's almost in shape like a camel?
"*Pol.* By the mass, and 'tis like a camel indeed.
"*Ham.* Methinks, 'tis like a weasel.
"*Pol.* It is backed like a weasel.
"*Ham.* Or like a whale?
"*Pol.* Very like a whale."—*Hamlet*, iii. 2.

A later form is, Very like a whale in a butter-boat.

Vice makes virtue shine.

Virgins in Norfolk wear very little shoes.

They must be very young.

Virtue and a trade are the best portion for children. H.
Virtue is of noble birth, but riches take the wall of her.
Virtue is tied to no degrees of men.
Virtue never grows old. H.
Virtue would not go far, if a little vanity walked not with it.
Virtues all agree, but vices fight one another.
Vox et præterea nihil.
Vox Populi vox Dei.

Title of a tract produced about 1547, and inserted in Hazlitt's *Pop. Poetry*, iii.; Gascoigne's *Posies*, 1575 (Works, by Hazlitt, i. 151). But Mr. Gomme tells me that he finds it to have been a popular cry as early as Edward II.

WAIT for the moonshine in the water. HE.
Wake not a sleeping lion.
Countryman's New Commonwealth, 1647.

Walk groundly: / talk profoundly:
drink roundly: / sleep soundly. HE.
Walls have ears.
Waltham calves. *Essex.*
"For Walthams calues to Tiburne needes must go
To sucke a bull and meete a butchers axe."
—*The Braineles blessing of the Bull*, circâ 1571, *Anc. Ball.* 1867, 335. But Skelton, in his *Colyn Cloute* (circâ 1520), has it differently: "As wyse as *Waltons* calfe." Compare *As Wise as Waltham's calf*, &c., suprâ.

Want goes by his door.
Want is the whetstone of wit.
Tarlton's *Jests*, 1638 (*Old Engl. J. B.*, ii. 236). A various reading of, Necessity is the mother of invention.

Want makes strife / 'twixt man and wife.
Want of care / admits despair.
Want will be my master.
Said by a person who wishes for something beyond his reach.

Wanton kisses are keys of sin. CL.
Wanton kittens may make sober cats.
Wanton look and twinkling, / laughing and tickling,
open breast and singing: / these without lying,
are tokens of whoring.
In a MS. of the 13th century, apud *Reliq. Antiq.*, ii. 14.

War and physic are governed by the eye. H.
War is death's feast.
War is sweet to them that know it not.
Bellum Erasmi, translated into English, 1533, sign. A 2. "War seemeth sweet to such as have not tried it."—*Misfortunes of Arthur*, 1587, in Hazlitt's Dodsley, iv. 291. *Dulce bellum inexpertis.*

War makes thieves, and peace brings them to the gallows. H.
La guerre fait les larrons, et la paix les amene au gibet. *Fr.* See Howell's *Letters*, ed. 1754, p. 335; letter dated 2 Sept. 1645.

War must be waged by waking men.
Ware and Wades-mill are worth all London. *Hertfordshire.*

This, I assure you, is a masterpiece of the vulgar wits in this county, wherewith they endeavour to amuse travellers, as if Ware, a thoroughfare market, and Wades-mill, part of a village lying two miles north thereof, were so prodigiously rich, as to countervail the wealth of London. The fallacy lieth in the homonymy of Ware; here not taken for that town so named, but appellatively for all vendible commodities. It is rather a riddle than a proverb.—R.

Ware skins, quoth Grubber, when he flung the louse into the fire.
Ware wapps [? wasps], quoth William Day.

"*Wapps*, most likely wasp; but it may mean a large truss of straw, which *wapps* and *whips* signify, and the warning may be to those walking below some hay-loft."—*Notes and Queries*, March 12, 1878.

Warmester's colt.

In 1565 6 a ballad was entered by Thomas Purfoot the elder entitled: To beware how they ryde upon Warmester's Colt." See Hazlitt's *Bibl. Coll.*, 2nd S., v. *Ballads.*

Wars are pleasant in the ear, not in the eye. CL.
Wars bring scars.

The Italians say, Quando la guerra comincia, s' apre l' inferno. When war begins, hell opens. Guerra, caza, y amores, / por un placer mil dolores. *Span.*—R.

Wash your hands often, your feet seldom, and your head never.
Wasps haunt the honey-pot.
Waste makes want.
Waste not, want not.
Wat Wink.

See *Towneley Mysteries*, 30.

Watched pot never boils.
Water afar off quencheth not fire. H.
Water breeds frogs in the belly, but wine kills worms.

Agua fria sarna cria, agua roxa sarna escosca. *Span.*—R.

Water, fire, and soldiers quickly make room. H.
Water is a waster. WALKER (1672).
Water trotted is as good as oats. H.

Giving a horse on a journey a drink of water, provided you trot afterwards, is as good as a feed of oats. *N. and Q.*, 3rd. S., xii. 488.

Waving as the wind. HE.*
We are all Adam's children, but silk makes the difference. F.
We are apt to believe what we wish for.
We are born crying, live complaining, and die disappointed.
We are bound to be honest, but not to be rich.

We are ever young enough to sin; never old enough to repent.
We are fools one to another. H.
We are more mindful of injuries than benefits.
We are never so happy or unfortunate as we think ourselves.
We are new-knit and so lately met,
that I fear we part not yet,
quoth the baker to the pillory. HE.
We are usually the best men when in the worst health.
We can have no more of the fox but the skin. HE.
We can live without our friends, but not without our neighbours.
We cannot come to honour under coverlet. H.
We carry our greatest enemies within us.
We carry our neighbour's failings in sight; we throw our own crimes over our shoulders.
We desire but one feather out of your goose.
We do nothing but in the presence of two great witnesses.

God and our own conscience.

We easily forget our faults when nobody knows them.
We hate delay, yet it makes us wise.
We have all forgotten more than we remember.

Rabelais, iii. 18, ed. 1807.

We have brought our hogs to a fair market.

Title of a tract printed in 1651. "To bring one's pigs to a wrong market." occurs in Cartwright's *Ordinary*, written before 1634. Compare *He hath brought*, &c., *suprâ*.

We have fished fair, and caught a frog.

Part of the title of a satirical tract, printed in 1649.

We hounds killed the hare, quoth the lapdog.
We in diversely, but end alike. CL.
We know not which stone the scorpion lurks under.
We make ourselves fools at our own charges. HE.*
We may give advice, but we cannot give conduct.
We may not expect a good whelp from an ill dog.
We must brew as we bake.

Ingelend's *Disobedient Child*, about 1563, in Hazlitt's Dodsley, ii. 295:—

"I bad him thank his master most heartily,
And sent him by him a piece of venison,
For that he vouchsafed to write so gently,
Touching the marrying and state of my son;
But notwithstanding I sent him no money
To pay such debts as my son did owe,
Because he had me forsaken utterly,
And me for his good father would not know.
And said that with him I would not make,
From that day forward during my life,
But that as he had brewed, so he should bake."

We must take the consequences of our own actions.

We must do as we may, if we cannot do as we would. WALKER.
We must fall down before a fox in season.
We must live by the quick, not by the dead. CL.

Heywood's *If you know not me*, &c., 1605.

We never find that a fox dies in the dirt of his own ditch.
We never know the worth of water till the well is dry.
We play not for shoe-buckles. CL.
We row in the same boat.
We see not what sits on our shoulder. CL.
We seldom find out that we are flattered.
We sell our horse to get us hay. HE.*
We shall catch birds to-morrow. HE.*
We shall have rain: the fleas bite. CL.
We shall lie all alike in our graves.

Æqua tellus pauperi recluditur regumque pueris.—*Horat.* Mors sceptra ligonibus æquat. No occupa mas pies de tierra el cuerpo del papa que el del sacristan, aunque sea mas alto el uno que el otro, que al entrar en el hoyo todos nos agustamos y encojemos, ò nos hacen ajustar y encoger, mal que nos pese, y a buenas noches. *Span.*—R.

We should publish our joys, and conceal our griefs.
We soon believe what we desire. HE.*

The wish is father to the thought, as Shakespear says.

We spit in his hat on Thursday, and wiped it off on Friday.

Walpole's *Letters*, ii. 195. He calls it "a new fashionable proverb." But it was rather a temporary saying. It arose out of a foolish and vulgar bet.

We will not lose a Scot.

That is, anything, how inconsiderable soever, that we can save or recover. During the enmity between the two nations, they had little esteem of, and less affection for, a Scotchman in the English border.—R.

Weak men had need be witty. CL.
Weak things united become strong.
Weal and women cannot pan, / but woe and women can.

Pan = to fit in with or harmonise. See Atkinson's *Clevel. Gloss.*, 1868 p. 371.

Wealth got by labour is sweet in the enjoyment.

New Help to Discourse, 1721, p. 135.

Wealth is best known by want.
Wealth is like rheum: it falleth on the weakest parts. H.
Wealth is not his who gets it, but his who enjoys it.
Wealth makes worship.

Por dinero balla el perro. *Port.* La robba fà star il tignoso al balcone. *Ital.*

Weapons bode peace.

Wear a horn and blow it not.
Weather meet to set paddocks abroad in. HE.
Weaver's beef of Colchester.

Diary of the Rev. John Ward, 112. "That is, sprats, caught hereabouts, and brought hither in incredible abundance, whereon the poor weavers (numerous in this town) make much of their repast; cutting rands, rumps, sirloins, chines, out of them, as they go on."—R.

Wedding is destiny. HE.

"Be it far or nie, weddyng is desteny,
And hangyng likewise, saith that prouerbe, said I."—*Heywood.*

"The Prouerbe is true yt weddynge is destyne."—Ballad licensed in 1558.

Wedlock's a padlock.
Weeds want no sowing.
Weening is not measure. H.
Weigh justly and sell dearly. H.

Pesa giusto e vende caro. *Ital.*—R.

Weight and measure take away strife. H.
Welcome death, quoth the rat, when the trap fell.
Welcome evil, if thou comest alone. H.
Welcome is the best cheer.

Ξενίων δέ τε θύμος ἄριστος. In muneribus res præstantissima mens est. Super omnia vultus accessere boni.—R.

Welcome the coming, speed the parting guest.
We'll do as they do at Quern;
what we do not to-day, we must do in the morn.
Well-begun is half done. CL. AND WALKER.

ἄρχη ἥμισυ παντός.—*Gr.* Dimidium facti qui cæpit habet.—*Horat.* Obra empezada medio alabada.—*Span.* Il più duro passo é quello della soglia.—*Ital.*

Well guessed, Kath., there's neither to lack nor to leave. CL.
Well hit, quoth Hickman, when he smote his wife on the buttocks with a beer pot.

Interlude of the Four Elements (circâ 1519), in Hazlitt's Dodsley, i. 19.

Well-lathered is half-shaven.
Well may he smell fire whose gown burns. H.
Well may he stumble that chooses a stony way.
Well might the cat wink when both her eyes were out.

"Sumwhat it was sayeth the prouerbe old,
That the cate winked when here iye was out."
Jack Juggler, edit. 1848, p. 46.

Well-rhymed, tutor, brains and stairs.

Well thriveth that God loveth.

How the Goode Wif, &c., in Hazlitt's *Pop. Poetry*, i.

Well thriveth that well suffereth.

"Wel abit [abides] that wel may tholye."—*Proverbs of Hendyng* (*Rel. Antiq.*, i. 115). Vincit qui patitur.

Well to work and make a fire, / doth both care and skill require.

Well, well, is a word of malice. *Cheshire.*

In other places, if you say, Well, well, they will ask you whom you threaten.—R.

Well wots the cat whose beard he licketh.

MS. C.C.C. Camb. (Wright's *Essays*, i. 149-50). Wel wot hure cat whas berd he lickat. "Murilegus bene scit cujus barbam linguere suescit."—*Leonine verse in a MS. Trin. Coll. Camb.*, 12th cent. (ibid.) But Heywood says, "The cat knoweth whose *lips* she lickth well enough," which is the form adopted by more recent collectors, yet not, in my opinion, the correct one. Chat conoit bien qi barbe il lesche. *Old Fr.* The proverb is in Portuguese and Italian also.

Wellington roundheads.

Proverbial formerly in Taunton for a violent fanatic.—R.

Well's a fret: / he that dies for love will not be hanged for debt. *Nottinghamshire.*

See *N. and Q.*, 1st S., viii. 197.

Welsh faith.

The equivalent of the *Punica fides* of the Romans. The saying is said to have arisen during the wars between the English and the Welsh.

Were there no fools, bad ware would not pass. H.
Were there no hearers, there would be no backbiters. H.
What, a Bishop's wife! eat and drink in your gloves?
What a day may bring a day may take away.
What a dust have I raised! quoth the fly upon the coach.
What a wonderful country is Lincolnshire,
Where pigs . . . . . soap and cows . . . . . fire!

See Halliwell, p. 521. A variant version of that given under *Lincolnshire*, suprâ, and by Ray, 1670.

What, again! quoth Palmer.
What, again! quoth Paul, when his wife made him cuckold the second time. CL.
What better is the house that the daw rises soon?
What bread men break is broken to them again.

Taylor's *Wit and Mirth*, 1629.

What can you expect of a hog but his bristles?

What cannot be cured must be endured. WALKER (1672).

"What cannot be eschewed, must be embraced."—*M. W. of Windsor*, 1602.

What can't be done by might / may be done by sleight.
What children hear at home, doth soon fly abroad.
What comes from the heart goes to the heart.
What cometh by kind costeth nothing.
What costs little is little esteemed.
What does not float is rotten.

Qual che non guazza e fracido. *Ital.*

What d'ye call him.

This now common colloquialism occurs in the *Paston Letters*, about 1470.

What d'ye lack.

The old slang or proverbial term for a shopkeeper, derived from the practice of touting at the door for custom. "For I'me perswaded that there's never a *What lack you sir?* in all the city but is sensible of our calamity."—The *Stage Players Complaint*, 1641, sign. A 3.

What God made, he never mars.
What God will, / no frost can kill.
What good can it do an ass to be called a lion?
What greater crime / than loss of time?
What has been, may be.
What have I to do with Bradshaw's windmill? *Leicestershire.* F.

What have I to do with other men's matters?—R.

What he gets, he gets out of the fire.
What I lost i' the salt fish, I gained i' the red herrings. CL.
What is a pound of butter among a kennel of hounds?
What is a tree of cherries worth to four in a company?

Lottery of 1567 (Kempe's *Loseley MSS.*, p. 208. "This devise," observes Mr. K., "is of frequent occurrence; it was probably a proverbial expression."

What is a workman without his tools? HE.
What is bought is cheaper than a gift.

Mais barato he o comprado que o pedido. *Port.*

What is bred in the bone will not out in the flesh. HE.

Walker's *Paræm.*, 1672. Camden reverses the order of the sentence. "Chi l'ha per natura fin alla fossa dura. *Ital.* That which comes naturally continues till death. Lo que en la léche se mama en la mortája se derráma. *Span.* The Latins and Greeks have many proverbial sayings to this purpose, as Lupus pilum mutat non mentem; The wolf may change his hair (for wolves and horses grow grey with age) but not his disposition. Οὔποτε ποιήσεις τὸν καρκίνον ὀρθὰ βαδιζεειν.—*Aristoph.* You can never bring a crabfish to go straight forwards. And ξύγον ἀλκύλον οὐδεποτ ὀρθὸν. Wood that grows crooked will hardly be

straightened. Quem mas manha, ha, tarde ou nunca as perdera. *Port.*" —R.

What is done by night appears by day.
What is every man's business is no man's business.
What is got in the county is lost in the hundred.

What is got in the whole sum is lost in particular reckonings.—R.

What is got over the devil's back is spent under his belly.
WALKER.

What is got by oppression or extortion is many times spent in riot and luxury. Quel che vien di ruffa a raffa se ne và en baffa. *Ital.* Ce que le gantelet gaigne, le gorgerin le mange. *Fr.*—R.

What! is it nothing but up and ride?
What is not wisdom is danger.
What is one man's meat is another man's poison.

"L'un mort dont l'autre vit. *Fr.* Lo que uno desecha otro lo ruega, *Span.*—R. Quod aliis cibus est, aliis fuat acre venenum.—*Lucretius*, iv. 640.

What Lancashire thinks to-day, England thinks to-morrow.
What maintains one vice would bring up two children.
What matters it to a blind man that his father could see?
What may be done at any time will be done at no time.
What! need a rich man to be a thief?
What! nowhere such a vavasour?

"This comes from, or at least through, Chaucer, who sums up his description of the 'frankeleyn':—

'A schirreve had he ben, and a counter;
Was nowhere such a worthi vavaser.'

That is, such a worthy member of the lesser gentry; but this expression may be older than Chaucer, as poets often imbed in their text pre-existing proverbs."—*Notes and Queries*, March 2, 1878.

What pretty things men will make for money, quoth the old woman, when she saw a monkey.
What raging rashly is begun,
challengeth shame before half-done.
What she wants in up and down, she hath in round about.
What should a cow do with a nutmeg?
What should be done with an old wife, but make gunpowder of her? CL.
What soberness conceals / drunkenness reveals.

Quod est in corde sobrii est in ore ebrii. Τὸ ἐν καρδία τοῦ νήφοντος ἐτὶ τῆς γλώττης ἐστὶ τοῦ μεθούοντος.—*Plutarch*, Περι ἀδολεσχίας. Erasmus cites to this purpose a sentence out of Herodotus: Οἴνου κατίοντος ἔπιπλέουσιν ἔπη: when wine sinks, words swim. And Pliny had an elegant saying to this purpose: Vinum usque adeò mentis arcana prodit, ut mortifera etiam inter pocula loquantur homines, et nè per jugulum quidem redituras voces contineant. Quid non ebrietas designat? operta recludit.—R. We are here reminded of the Hebrew legend of Noah or Noe.

What some win in the Hundred, they lose in the Shire. C.
What! starve at a cook's shop?

Endurer la soif aupres d' une fontaine. *Fr.*

What the eye seeth not, the heart doth not rue.

"At E nocht seis, hart nocht garnis."—Ravis, *Off Good Women, Shakespear Soc.* ed. 1870, p. 108; MS. of the 16th cent. in *R. A.*, i. 207. Also (with an immaterial variation) in Camden's *Rem.*, 1614, p. 312. "Le cœur ne veut douloir ce que l'œil ne peut veoir. *Fr.* Ojos que no veen, coraçon no quebrantan. *Span.*"—R.

What the good wife spares, the cat eats.
What the heart thinketh the tongue speaketh. C.
What tutor shall we find for a child of sixty years old?
What was good the friar never loved.
What will not money do? WALKER (1672).
What wind blew you hither?
What would you have? a buttered faggot?
What! would you have an ass chop logic?
What your glass told you will not be told by counsel. H.
Whatever is given to the poor is laid out of the reach of fortune.
What's a crab in a cow's mouth?
What's a gentleman but his pleasure?
What's freer than a gift?
What's my wife's is mine; what's mine, is my own.
What's none of my profit shall be none of my peril.
What's the good of a sun-dial in the shade?
Wheat always lies best in wet sheets. *East Anglia.*

Forby's *Vocab. of East Anglia*, 1830, p. 417.

Wheat is not gathered in the blade, but in the ear.
Wheat well-sown is half-grown.
Wheat will not have two praises.
Wheelwright's (a) dog is a carpenter's uncle. *East Anglia.*

"A bad wheelwright makes a good carpenter."—*Forby.*

When a couple are newly married,
the first month is honeymoon or smick-smack;
the second is hither and thither; / the third is thwick-thwack;
the fourth, The devil take them that brought thee and I together.
When a dog is drowning, every one offers him drink. H.

Quand un chien se noye / chacun lui offre a boire. *Fr.*

When a ewe's drowned, she's dead.
When a fool finds a horseshoe, / he thinks aye the like to do.

The discovery of a horseshoe was considered a good omen, and indeed much virtue has been thought to reside in the presence of one outside a house. See my *Faiths and Folklore*, 1905, p. 330. A larger number of horseshoes are nailed up outside Rockingham Castle, Uppingham. They

have been put there by visitors from time to time, and are of all sizes and patterns. My friend Mr. H. Stopes had one over one of the doors of his offices in the Borough. It was cast by a cab-horse, while he was in the vehicle, and he jumped out, and picked it up for luck.

When a fool hath bethought himself, the market's over.
When a friend asks, there is no to-morrow. H.
When a goose dances and a fool versifies, there is sport.
When a knave is in a plum-tree, he hath neither friend nor kin. H.
When a man grows angry, his reason rides out.
When a musician hath forgot his note,
he makes as though a crumb stuck in his throat.

Ἀπορία ψάλτου Βὴξ. When a singing man or musician is out or at a loss, to conceal it he coughs. Βὴξ ἀντὶ πορδῆς.—R.

When a wise man errs, he errs with a vengeance.
When Adam dolve and Eve span,
who was then the gentleman?

A more modern version adds two more lines:

Upstart a churl, and gathered good.
And thence did spring our gentle blood.

But the proverb itself occurs in an older and slightly varied form in MS. Sloane, 2593 (Wright's *Songs and Carols*, 1856, p. 2).

Now bething the, gentilman,
How Adam dalf, and Eve span.

The German is more like the form given in the text:

So Adam reutte, and Eva span,
Wer was da ein eddleman?

The parent-phrase appears to be the 14th century Latin couplet in *Harl. MS.*, 3362, fol. 7:

Cum vangâ quadam tellurem foderit Adam,
Et Eva neus fuerat, quis generosus erat?

When ale is in, wit is out. HE.
When all England is aloft,
weel are they that are in Christ's Croft;
and where should Christ's Croft be,
but between Ribble and Mersey?

Mr. Higson's *MSS. Coll. for Droylsden*, &c. *Christ's Croft* was the name given to the lands granted by the Conqueror to Roger de Poicton "inter Ripam et Mersham." See Harland and Wilkinson's *Lancashire Legends*, 1873, p. 184 5. Another version is:

"When all the world shall be aloft,
then Hallamshire shall be God's Croft."

When all fruit fails, welcome haws!
When all is gone, and nothing laft,
what good does the dagger with the dudgeon haft. CL.

See Nares' *Gloss.*, 1859, art. *Dudgeon*, and Moor's *Suffolk Words*, 1823, 159 60.

When all men say you are an ass, it is time to bray.

When all sins grow old, covetousness is young. H.
When an ass climbs a ladder, we may find wisdom in women.
When an old man will not drink, go to see him in another world.
When April blows his horn, / it's good for hay and corn.

That is, when it thunders in April; for thunder is usually accompanied with rain.—R.

When bale is hext, / boot is next, / quoth Hendyng.

Relig. Antiq., i. 112; "When bale is att hyest, boott is at next."—*Sir Aldingar.* "When the bale is in hest, thenne is the bote nest." "When bale is greatest, then is bote a nie bore."—*The Testament of Love* (Chaucer's Works, 1602, fol. 288 *verso*). When things are come to the worst, they'll mend. Cùm duplicantur lateres venit Moses. When the tale of bricks is doubled, then comes Moses.—*Mediæval.*

When bees are old they yield no honey.
When Bredon-hill puts on his hat,
ye men of the vale, beware of that.

Bredon-hill is in Worcestershire; the "hat" is of course, as in two other proverbs of the same tenor (*infra*), the heavy cloud which covers the apex of the hill previously to heavy rain or a thunder-storm. (Mr. Higson's *MSS. Coll*). The hill is remarkable for its height and also for the magnitude of its base. Squire Rudge, who used to own the Abbey manor and other property here, made himself unpopular by his exactions as a landlord, and a toast among the farmers is said to have been: "Here's the Squire! wish him in Hell, with Bredon Hill at the door."

When Candlemas day is come and gone,
the snow won't lie on a hot stone.
When candles be out all cats be grey. HE.

Αυχνοὶ ἀρδέντος πᾶσα γυνὴ ἡ αὐτή. A nuit tous les chats sont gris.—*Fr.* De noche todos los gatos son pardos. *Span.*—R.

When caught by the tempest, wherever it be,
if it lightens and thunders, beware of a tree. D.
When Cheviot ye see put on his cap,
of rain ye'll have a wee bit drap.

Higson's *MSS. Coll.*

When children stand quiet, they have done some harm.
When clouds appear like rocks and towers,
the earth's refreshed with frequent showers. D.

This proverb is sufficiently homely, yet the first line reminds us of the description of the clouds in *Anthony and Cleopatra*, act iv. sc. 2; but the commonest observer must have seen the "tower'd citadel" and the "pendant rock."—*Halliwell.*

When clubs are trumps, Aldermaston house shakes.

Lysons (*Berkshire*, 1230-1) does not refer to this tradition, nor does Pettigrew in his paper on Amy Robsart, 1859. In *England's Gazetteer*, 1751, the name is spelled Aldermarston. The house was almost rebuilt in 1636 by Sir Humphrey Forster, but the family seems to have been settled there at least as early as 1472. Aldermarston overlooks the river

Kennet, and is three miles from Alchester, eight from Reading. The property subsequently passed to the Stawells and the Congreves. In 1712 the Ledbetters were in possession.

The Forsters are more popularly celebrated in connection with the other residence which they had at Cumnor Place, near Abingdon, the scene of Amy Robsart's death.

When Dighton is pulled down,
Hull shall become a great town. *Yorkshire.*

This is rather a prophecy than a proverb [or more properly speaking, it may be said to be one of those proverbs which turn upon a prophecy (seldom, by the by, fulfilled)]. Dighton is a small town, not a mile distant from Hull, and was in the time of the late war for the most part pulled down. Let Hull make the best they can of it.—R. 1670.

When dotterel do first appear, it shews that frost is very near;
But when that dotterel do go, then you may look for heavy snow.
When Dudman and Ramhead meet. *Cornwall.*

"These are two forelands, well known to sailors, nigh twenty miles asunder; and the proverb passeth for the periphrasis of an impossibility." —R.

When Easter-day falls on Our Lady's Lap,
then let England beware a rap.

Easter fell on March 25th, the day alluded to, in 1459, when Henry VI. was deposed and murdered; in 1638, when the Scotish troubles began, on which ensued the great rebellion in 1640-9, when Charles the First was beheaded.—*Current Notes*, January, 1853, p. 3. It did so again in 1883, 1894 and will in 1951. Easter Day appears also to have fallen on March 25 in 1663, 1674, 1731 and 1742.

When every one gets his own, you'll get the gallows.
When every one takes care of himself, care is taken of all.
When flatterers meet, the devil goes to dinner.
When fools throw stools, wise men must take heed of their shins.

Rice Boye, *Just Defence of the Importunate Beggers Importunity*, 1636, p. 12.

When fortune smiles on thee, take advantage.

New Help to Discourse, 1721, p. 134.

When foxes-brewings go to Cocking,
foxes-brewings come back dropping.

Allusive to Cocking in Sussex and a misty exhalation observed on the escarpment of the Downs in unsettled weather among the beech foliage. See Lower's *Compend. Hist. of Sussex*, 1870, p. 119.

When foxes preach, beware your geese.

"Yet whiles I preache, beware the Geese, for so it shall behoue."—*The Foxe to the Huntesman* in the *Noble Art of Venerie*, 1575, Gascoigne's Works, by Hazlitt, i. 414, ii. 318. Le renard preche aux poules. *Fr.*

When friends meet, hearts warm.

When God will, no wind but brings rain. H.

Deus undecunque juvat modò propitius.—*Eras.* La ou Dieu veut, il pleut. *Fr.*

When gold speaks, you may hold your tongue.

The Italians say, Dove l'oro parla, ogni lingua tace.

When good cheer is lacking, / our friends will be packing. CL.

El pan comido la compaña deshecha. *Span.*—R.

When Halden hath a hat, / Kenton may beware a skat.

This often-quoted [Devonshire] saying is curiously illustrated by a passage from the romance of Sir Gawayn and the Grene Knicht (Madden's *Sir Gawayn*, p. 77):

"Mist muged on the mor, malt on the mountes,
Uch hille had a hatte, a myst-hakel huge."

There is no lack of similar sayings.

When he dies for age, ye may quake for fear.
When he should work, every finger is a thumb.
When Heytor rock wears a hood,
Manxton folk may expect no good. *S. Devon.*
When honour grew mercenary, money grew honourable.
When I am dead, make me a caudle.

Observations on L'Estrange's Comment on Æsop, 1700, p. 87-8.

When I did well, I heard it never;
when I did ill, I heard it ever.
When I have thatched his house, he would throw me down.

Ἐδίδαξά σε κυβιστᾶν καὶ σὺ βυθίσαι μὲ θέλεις. I have taught thee to dive, and thou seekest to drown me.—R.

When I lent, I was a friend: / when I asked, I was unkind.

MS. of the 16th cent., in *Rel. Antiq.*, i. 208.

When ill-luck falls asleep, let nobody wake her.
When it gangs up i' sops, / it'll fau down i' drops.

A North Country proverb, the sops being the small detached clouds hanging on the sides of a mountain.—*Halliwell.*

When it pleaseth not God, the saint can do little.
When it rains pottage, you must hold up your dish.
When it rains with the wind in the east,
it rains for twenty-four hours at least. *East Anglia.*

Forby's *Vocab.*, 417.

When it thunders, the thief becomes honest. H.
When it's dark at Dover, / it is dark all the world over.

Skeat's ed. of Pegge's *Kenticisms*, 88.

When love is in the case, the doctor's an ass.
When Luna lowers, / then April showers.

Taylor's *Shilling, or the Travailes of Twelve Pence* [1622].

When Lundy is high, it will be dry;
When Lundy is plain, it will be rain;
When Lundy is low, it will be snow.

A weather proverb referring to Lundy Island and its aspect from the Cornish coast.

When maidens sue, men live like gods.
When many strike on an anvil, they must strike by measure.
When meat is in anger is out. CL.
When millers toll not with a golden thumb.

Gascoigne's Works, by Hazlitt, ii. 211.

When mist doth rise from Belvoir Hole,
O, then be sure the weather's foul.
When my head's down, my house is theekit.
When my house burns, 'tis not good playing at chess. H.
When my ship comes home.

i.e., When I get some money. This expression is still (1906) very common, and appears to have come down to us from the time when merchant adventure was one of the characteristics of the age, and when the arrival of a single ship with a rich cargo was perhaps sufficient to lay the foundation of a moderate fortune. But many persons still depend for their living on their interest as sharers in a ship or ships.

When old age is evil, youth can learn no good.
When one biddeth thee, it is no sin to drink.

MS. of the 15th cent., ap. *Retr. Rev.*, 3rd. S., ii. 309.

When Oxford draws knife, England is soon at strife.

Green, *Hist. of Engl. People*, 1881, i. 202. In reference to the early tumultuous struggles on religious matters at Oxford.

When passion entereth at the foregate, wisdom goeth out of the postern.
When Plymouth was a vuzzy down,
Plympton was a borough-town. *Devonshire.*

From a letter addressed by William Hawkins (brother of the sailor) to Sir W. Cecil, Jan. 22, 1568-9, it appears that at that time Plymouth was a very poor place, though no longer "a vuzzy down."

When prayers are done, my lady is ready. H.
When pride rides, shame lacqueys.
When riches increase, the body decreaseth.

"For," observes Ray, "most men grow old before they grow rich."

When Rosebery Topping wears a cap,
let Cleveland then beware of a clap. C.

Cotton MS. Julius, F. C., 455, printed in *Antiq. Repert.*, ed. 1807, vol. iii. p. 307, in an old account of Gisborough, co. York. The writer observes on this saying: "Towards the west [of Gisborough] there stands a highe hill called Rosberry toppinge, which is a marke to the seamen and an almanac to the Vale, for they have thys oulde ryme common," &c. "[Roseberry is] a lofty conical-shaped hill in the North Riding of the county of York. The rap [clap] alluded to is, in plain language, a thunderstorm."—D. The proverb is in Leigh's *England Described*, 1659, p. 233.

When round the moon there is a brugh,
the weather will be cold and rough. D.

Brugh = halo.—D.

When sharpers prey upon one another, there's no game abroad.

When Sheffield Park is ploughed and sown,
then, little England, hold thine own.

It had been ploughed and sown even in Ray's time.

When the age is in, the wit is out.

Much Ado about Nothing, iii. v.

When the aspen leaves are no bigger than your nail,
is the time to look out for truff and peel.

Notes and Queries, 1st S., ii. 511.

When the barn's full, you may thresh before the door.
When the bell begins to toll, / Lord have mercy on the soul.
When the belly is full the bones would be at rest. C.
When the cat is away, / the mice may play. CL.

The Batchellors Banquet, 1603, ed. 1677, sign. B 2. Heywood's *Woman Kilde with Kindnesse*, 1607, repr. 141. "Les rats se promenent à l'aise, là ou il n'y a point de chats. *Fr.* Quando la gatta non è in casa, i sorici ballano. *Ital.* Vanse los gatos, y estiendense los ratos. *Span.*"—R.

When the Charleses wear a cap, the clouds weep. *Sussex.*

See Lower's *History of Sussex*, 1870, i. 39, 40.

When the child's christened, you may have godfathers enough.

New Help to Discourse, 1721, p. 135.

When the clouds are on the hills,
they'll come down by the mills.
When the clouds of the morn to the west fly away,
You may safely rely on a settled fair day.
When the corn is in the shock,
the fish are on the rock. *Cornwall.*

An allusion to the correspondence of the fishing season with the harvest—more especially the pilchard fishery.

When the crow flees, her tail follows.
When the crow's feet grow under her eyes.

Gascoigne's Works, by Hazlitt, ii. 65.—A metaphrase for advancing years.

When the cuckoo comes to the bare thorn,
sell your cow and buy your corn:
but when she comes to the full bit,
sell your corn and buy you sheep.
When the cuckoo picks up the dirt.

i.e., In April. A metaphor for the arrival of spring and fair weather.

When the cup is fullest, bear yourself most moderately, quoth Hendyng.

P. of H. (*Reliq. Antiq.*, i. 112). "When the coppe is follest, thenne ber hire feyrest, quoth Hendyng," *i.e.*, be moderate in prosperity.

When the daughter is stolen, shut Pepper Gate. *Chester.*

See Strutt's *Sports and Pastimes*, ed. Hone, 95. "Pepper gate, says Grose, was a postern on the east side of the city of Chester. The mayor of the city having his daughter stolen away by a young man through that gate, whilst she was playing at ball with the other maidens, his worship, out of revenge, caused it to be closed up."—R. Comp. *When the steed*, &c.,—the later form, which is in Heywood. And see Lysons, *M. B. Cheshire*, 613. Pepper Gate was also known as Woolffield or Woolf Gate, and led to Pepper Street.

When the devil is blind. WALKER.
When the devil prays, he has a booty in his eye.
When the devil's a hog, you shall eat bacon.
When the devil's a vicar, thou shalt be his clerk.
When the devil's dead, there is a wife for Humphrey.
When the dog is beaten out of the room, where will they lay their stink?
When the drink goes in, the wit goes out.

"Als de vien in der man,
Dan is de wieshied in de kan."
—Dutch saying.

When the elder is white, brew and bake a peck;
when the elder is black, brew and bake a sack. D.
When the fern begins to look red,
then milk is good with brown bread:
when the fern is as high as a ladle,
you may sleep as long as you're able:
when the fern is as high as a spoon,
you may sleep an hour at noon.

The custom of sleeping after dinner in the summer-time is general in Italy and other hot countries, so that from one to three or four of the clock in the afternoon you scarce see any one stirring about the streets of their cities. The *Schola Salernitana* condemns this practice. Sit brevis aut nullus tibi somnus meridianus: Febris, pigrities, capitis dolor, atque Catarrhus: hæc tibi proveniunt ex somno meridiano. But it may be this advice was intended for us English (to whose king this book was dedicated) rather than the Italians, or other inhabitants of hot countries, who in the summer would have enough to do to keep themselves awake after dinner. The best way for us in colder climates is to abstain; but if we must needs sleep (as the Italian physicians advise), either to take a nod sitting in a chair, or, if we lie down, strip off our clothes as at night, and go into bed, as the present Duke of Tuscany himself practises, and advises his subjects to do, but by no means lie down upon a bed in our clothes.

It is observed by good housewives that milk is thicker in the autumn than in the summer, notwithstanding the grass must be more hearty, the juice of it being better concocted by the heat of the sun in summer-time. I conceive the reason to be, because the cattle drink water abundantly by reason of their heat in summer, which doth much dilute their milk.—R. 1670.

When the fox is full, he pulleth geese.

MS. of the 15th cent. cited in *Retrosp. Rev.*, ii. 309 (3rd S.)

When the friar's beaten, then comes James. CL.

Walker's *Parœmiologia*, 1672, p. 10. "Μετὰ τὸν πόλεμον ἡ συμμαχία.

When the frog and mouse would take up the quarrel, the kite decided it.

When the good man is from home, the good wife's table is soon spread.

When the head acheth, all the body is the worse. HE.

Dum caput infestat
Labor, omnia membra molestat.—R.

When the head is hot, the hand is ready.

When the heart is afire, some sparks will fly out of the mouth.

When the horse is starved, you bring him oats.

When the house is burnt down, you bring water.

When the husband drinks to the wife, all would be well; when the wife drinks to the husband, all is well.

When the husband is fire and the wife tow, the devil easily sets them in a flame.

When the iron is hot, strike. HE.*

When the maggot bites.

On the spur of the moment.

When the maid leaves the door open, the cat's in fault.

When the mare hath a bald face, the filly will have a blaze.

When the mist comes from the hill,
then good weather it doth spill:
when the mist comes from the sea,
then good weather it will be. D.

When the moon's in the fall, then wit's in the wane. D.

When the musician hath forgot his note,
he makes as though a crumb had stuck in his throat. CL.

When the oat puts on his gosling gray,
'tis time to sow barley night and day. D.

When the old dog barks, he giveth counsel.

When the old hen hatched such eggs, the devil was in the cockscomb.

Pappe with an Hatchet, 1589, sign. C 2 *verso*.

When the ox falls, there are many that will help to kill him.

When the pig is proffered, hold up the poke. HE.

Quando te dieren la vaquilla, acude con la soguilla. *Span.* Never refuse a good offer.—R.

When the pigeons go a benting,
then the farmers lie lamenting. *East Anglia.*

Forby's *Vocab.*, p. 417.

When the pot boils over, it cooleth itself.
When the psalm is ended, we then sing the *Gloria*.
When the rain raineth and the goose winketh,
little wots the gosling what the goose thinketh.

Skelton's *Garlande of Laurell*, 1523. Sir W. Vaughan, in his *Golden Fleece*, 1626, sign. p. *verso*, substitutes the gander for the gosling. There is another version: When the cat winketh, little wots the mouse what the cat thinketh.

When the sand doth feed the clay,
England woe and well a day:
but when the clay doth feed the sand,
then it's well with Old England.

Because there is more clay than sandy ground in England.—R.

When the shepherd is angry with the sheep, he sends them a blind guide.
When the sky falleth, we shall have larks. HE.

"We shall haue Larkes when the skie doth fall,
Then wee shall haue fire to rost them withall."

Davies of Heref. *Sc. of Folly* (1611), sign. M 5.

Appius and Virginia, 1575, apud Dodsley, xii. 353; Day's *Ile of Gvls*, 1606, sign. H 4 *verso*. Sir John Harington, in an epigram addressed about 1604 to Mr., afterwards Sir John Davies, says to him in allusion to the perils attendant on dancing with pretty women (Sir J. D. had published his Poem on *Dancing* in 1596):

"Then bear with me, though yet to you a stranger,
To warn you of the like, nay greater, danger,
For though none fear the falling of these sparks:
(And when they fall, *'twill be good catching larks*),
And this may fall—"

Harington had the present proverb in his mind; but its meaning here is rather obscure. It is also cited in Randolph's *Hey for Honesty*, 1651 (Works, by Hazlitt, 1875, p. 451). At the time when the quails migrate into Europe, they arrive on the Bosphorus and adjacent localities in such extraordinary numbers, that it is said *to rain quails*.

When the sloe-tree is as white as a sheet,
sow your barley, whether it be dry or wet.
When the smoke goes west, / good weather is past:
When the smoke goes east, / good weather comes neist [next.] D.
When the steed is stolen, shut the stable-door.

Marriage of Wit and Wisdom, circâ 1570, Sh. Soc. ed. 55. "Now the horse is stolen, I shut the stable door."—Fulwell's *Like Will to Like*, 1568. "Serrar la stalla quando s'han perduti i buovi. *Ital.* A tort ferme l'om l'estable, quant le cheval est perduz" *O. Fr.* Despues de ydo el conejo, tomamos el consejo. *Span.* Quandoquidem accepto claudenda est ianua damno.—*Juv. Sat.*, 13. Sero clypeum post vulnera sumo. —*Ovid.* Προμηθεύς ἐστι μετὰ τὰ πράγματα.—*Lucian.*"—R. Compare *When the daughter*, &c.

When the sun is highest, he casts the least shadow.
When the sun sets bright and clear,
an easterly wind you need not fear. D.

When the sun sets in a bank,
a westerly wind we shall not want. D.
When the sun shineth make hay. HE.

Noctes Templariæ, 1599 (Manning's *Mem. of Sir B. Ruddyerd*).
"Whan the sunne shinth, make hay, whiche is to say,
Take time whan time comth, lest time steale away."—*Heywood.*

When the wares be gone, shut up the shop-windows.
When the weasel and the cat make a marriage,
it is a very ill presage.
When the weirling shrieks at night,
sow the seed with the morning light;
but ware when the cuckoo swells its throat,
harvest flies from the mooncall's note.

See *N. and Q.*, 4th S., i. p. 614. The writer says: "I have little doubt that the cuckoo and mooncall are the same;" but this is doubted by another correspondent (ii. 22). The saying does not seem, certainly, to be peculiar to East Anglia, as it has been met with in Yorkshire, &c. Forby (*Vocab. of E. Anglia*, 1830) does not refer to it, however, at all.

When the winds in the east,
'tis neither good for man nor beast;

The east wind with us is commonly very sharp, because it comes off the Continent. Midland countries of the same latitude are generally colder than maritime, and continents than islands; and it is observed England that near the seaside, as in the county of Cornwall, &c., the snow seldom lies three days.—R.

when the wind's in the north,
the skilful fisher goes not forth:
when the wind's in the south,
it blows the bait in the fishes' mouth;

This is an observation that holds true all over Europe, and I believe in a great part of Asia too. For Italy and Greece the ancient Latin and Greek poets witness; as Ovid, Madidis notus evolat alis: and speaking of the south, *Metamorph.* 1, he saith, Contraria tellus nubibus assiduis pluvioque madescit ab Austro. Homer calls the north wind αἰθρηγενέτης. Pliny saith, In totum venti omnes à Septentrione sicciores quàm à meridie (lib. ii., cap. 47). For Judæa, in Asia, the Scripture gives testimony, *Prov.* xxv. 23. The north wind drives away rain. Wherefore, by the rule of contraries, the south wind must bring it. The reason of this, with the ingenious philosopher Des Cartes, I conceive to be, because those countries which lie under and near to the course of the sun, being sufficiently heated by his almost perpendicular beams, send up a multitude of vapours into the air, which, being kept in constant agitation by the same heat that raised them, require a great space to perform their motions in; and now still ascending, they must needs be cast off part to the south and part to the north of the sun's course; so that were there no winds, the parts of the earth towards the north and south poles would be most full of clouds and vapours. Now, the north wind blowing, keeps back those vapours, and causes clear weather in these Northern parts: but the south wind brings store of them along with it, which by the cold of the air are here condensed into clouds and fall down in rain. Which account is confirmed by what Pliny reports of Africa, *loc. cit.*: Permutant et duo naturam cum situ: Auster Africæ serenus, Aquilo nubilus. The reason is, because Africa being under or near the course of the sun, the south wind carries away the vapours there ascending; but the north

wind detains them; and so partly by compressing, partly by cooling them, causes them to condense and descend in showers.—R.

when the wind's in the west,
then 'tis at the very best.
When the wind's in the east on Candlemas Day,
there it will stick till the second of May.

Notes and Queries, 1st S., v. 462; vi. 238, 334, 421.
If the wind is in the east on the 21st March, when the sun crosses the line, it is said that it will continue there a long time. But this is not so.

When the wine is run out, you'd stop the leak.
When thou dost hear a toll or knell,
then think upon thy passing bell.
When three daws are seen on St. Peter's vane together,
then we are sure to have bad weather.

i.e., St. Peter's, Norwich. Mr Higson's *MSS. Coll. for Droylsden*, &c.

When thrift and you fell first at a fray,
you played the man, and thrift ran away. HE.*
When thrift's in the town, then some are in the field. DS.
When thy neighbour's house doth burn, be careful of thine own.

Tua res agitur paries cum proximus ardet.—R. The saying, a little varied, occurs in a News Letter of 1641.

When Tom's pitcher is broken I shall have the sheards.

Kindness after others are done with it, the refuse.—R.

When Tottenham wood is all on fire,
then Tottenham street is but mire.

Bedwell's *Description of Tottenham*, 1631, ch. 3. That is, when Tottenham wood, standing on a high hill at the west end of the parish, hath a foggy mist hanging over it in manner of a smoke, then generally foul weather followeth. Tottenham wood, it is said, supplied formerly a part of London with fuel.—R.

When trading fails, to turn tippler. CL.
When two friends have a common purse, one sings and the other weeps.
When two Sundays come together.

Haughton's *Englishmen for my Money*, written about 1598 (Hazlitt's Dodsley, x. 502).

When Watchet is all washed down,
Williton shall be a sea-port town. *Somerset.*

There is a play of course on *Watchet* and *Washed*.

When we do ill, the devil tempteth us; when we do nothing, we tempt him.
When we have gold, we are in fear; when we have none, we are in danger.
When whins are out of bloom, kissing is out of fashion. D.

Whins are *never* out of bloom. The same may be said of groundsel.—D. And of furze or gorse.

When wine sinks, words swim.
When, with panniers astride, / a packhorse can ride
through St. Levan's stone, / the world will be done.

St. Levan's stone is a great rock in the churchyard of St. Levan, co. Cornwall.—*Halliwell.*

When you are all agreed upon the time, quoth the Vicar, I'll make it rain.

This is a good satire on those (fools or hypocrites, or both?) who command prayers for wet or dry weather.

When you are an anvil, hold you still;
when you are a hammer, strike your fill. H.
When you are at Rome, do as Rome does.
When you die, your trumpeter will be buried.
When you go to dance, take heed whom you take by the hand.
When you have no observers, be afraid of yourself.
When you ride a colt, see your saddle be girt.

New Help to Discourse, 1721, p. 134.

Where a man lives well, there is his country.

Tragedie of Solyman and Perseda, 1599, apud Hawkins, ii. 261. *Ubi bene, ibi patria.* Where men are well used, they will resort. *Illa mihi patria est, ubi pascor, non ubi nascor.*

Where a man's heart is, there is his God.

Booke in Meeter of Robin Conscience (circâ 1550), in Hazlitt's *Pop. Poetry*, iii. 231.

Where bad's the best, nought must be the choice.
Where bees are there is honey.

Where there are industrious persons there is wealth; for the hand of the diligent maketh rich. This we see verified in our neighbours the Hollanders.—R. 1670.

Where chickens feather, foxes will gather.
Where coin's not common, common must be scant.
Where content is, there is a feast.
Where every hand fleeceth, the sheep goes naked. CL.
Where God helps, nought harms.

Ther God wile helpen, nouth ne dereth.—*Havelok the Dane*, ed. Skeat, l. 148.

Where had the devil the friar?

Taylor's *Sculler*, 1612. "Where had the Devil the friar, but where he was?"—Davenport's *New Trick to Cheat the Divell*, 1639, G 4.

Where honour ceaseth, there knowledge decreaseth.

Honos alit artes. Quis enim virtutem amplectitur ipsam præmia si tollas? On the other side:

Sint Mecænates, non deerunt, Flacce, Marones:
Virgiliumque tibi vel tua rura dabunt.—R.

Where ignorance is bliss, 'tis folly to be wise.
Where it's weakest, there the thread breaketh.
Where love fails we espy all faults.
Where many geese be, be many turds.

Schole-house of Women, 1541 (Hazlitt's *P. P.*, iv. 123).

Where no fault is, there needs no pardon.
Where none else will, the devil himself must bear the cross.

Lyly's *Euphues*, 1579, edit. Arber, p. 53.

Where nothing is, a little thing doth ease. HE.
Where nothing is nothing can be had.

"There is nought,
Nought may be cought—"

Boke of Mayd Emlyn, l. 194.

Where nought is to be had the king must lose his right. HE.

A legal aphorism, rather than a proverb, however. Inops audacia tuta est. *Petronius.*

Where nought is to wed with, wise men flee the clog. HE.
Where one is wise two are happy.
Where saddles lack,
better ride on a pad than on the horse bareback. HE.
Where shall a man have a worse friend than he brings from home? C. *Somerset.*
Where something is found, there look again.
Where the bee sucks honey, the spider sucks poison.
Where the carcase is, the ravens will gather.
Where the dam leaps over, the kid follows.
Where the deer is slain, there will some of his blood lie.
Where the heart is past hope, the face is past shame.
Where the hedge is lowest, men may soonest over. HE.

"Where hedge is lowe, there euery man treads downe."—Gascoigne's Works, by Hazlitt, i. 409.

Where the horse lieth down, there some hairs will be found. *Cornwall.*

Fuller's *Worthies*, quoted by R., 1670.

Where the knot is loose the string slippeth.
Where the scythe cuts and the plough rives,
no more fairies and bee-bikes. D.

Bikes = nests.

Where the Turk's horse once treads the grass never grows.
Where the water is shallow, no vessel will ride.
Where there are no receivers, there are no thieves. HE.
Where there are reeds, there is water.
Where there is a man, there do not thou shew thyself a man.

Where there is a store of oatmeal, you may put enough in the crock. *Somerset.*

Where there is life there is hope.

Fin que c' è fiato v' è speranza. *Ital.* "Ægroto dum anima est spes est."—*Tull. ad Attic.* Ἐλπίδες ἐν ζώοισιν ἀνέλπιστοι δὲ θανόντες. When all diseases fled out of Pandora's box, hope remained there still.—R. Dum spiro spero, was King Charles I.'s motto; and I have seen it employed by one or two other early possessors of books.

Where there is much love, there is much mistake.

Where there is no honour, there is no grief. H.

Where there is no love, all are faults.

Where there is whispering, there is lying.

Where there's a will there's a way.

Where two fools meet, the bargain goes off.

Where vice is, vengeance follows.

"Raro antecedentem scelestum
Deseruit pede Pœna claudo."—*Horat.*—R.

Where we least think, there goeth the hare away.

Heywood and Davies have merely, There goes the hare away. From a passage in the interlude of *New Custome*, 1573, we are enabled to collect the meaning to be, that in such a direction sets the tide of opinion, or thither is the general throng:

"For where as al these came, Perverse Doctrine, Avarice,
Ignorance and Crewseltie,
There goeth the hare away."

But compare Kyd's *Spanish Tragedy* (1592), Hazlitt's Dodsley, v. 108, and *Lady Alimony*, 1659, *ibid.*, xiv. 321.

Where wealth, there friends.

Where wine is not common, commons must be sent. C.

Where you see a jester, a fool is not far off.

Where you think there is bacon, there is no chimney. H.

Where your will is ready, your feet are light. H.

Wheresoever you see your kindred, make much of your friends.

Wherever a man dwell, he shall be sure to have a thorn-bush near his door. CL.

No place, no condition, is exempt from all trouble. Nihil est ab omni parte beatum. In medio Tybride Sardinia est. I think it is true of the thorn-bush in a literal sense. Few places in England where a man can live in but he shall have one near him.—R.

Wherever an ass falleth, there will he never fall again.

Wherever you see your friend, trust unto yourself.

Whether you boil snow or pound it, you can have but water of it. H.

Which way to London? a poke full of plums. CL.

"Alia Menecles, alia Porcellus loquitur."—*Erasmus.*

While men go after a leech, the body is buried.

The Testament of Love (Chaucer's *Works*, 1602, fol. 299 *verso*).

While the discreet advise, the fool doth his business. H.
While the dog gnaweth, the cat would eat.

MS. 15th cent., ap. *Retr. Rev.*, 3rd S., ii. 309.

While the dust is on your feet, sell what you have bought.
While the grass groweth, the seely horse starveth. HE.

"To whom of old this prouerbe well it serues,
While grasse dooth grow, the selly horse he sterues."

—*Paradyce of Daynty Deuyses*, 1578, repr. 1867, p. 26. Bel caval non morire, che l'herba fresca de venire. *Ital.* In *Hamlet*, iii. 2, Shakespear calls this somewhat musty.

While the hound gnaweth bone,
companion would he have none.

MS. in C.C.C. Cambridge (*apud* Wright's *Essays*, i. 149):

"Wil de hund gnaȝh bon,
I-fere neld he non."

"Dum canis se rodit, sociari pluribus odit"

—*Leonine verse of the 12th century*, in *MS.* Trin. Coll. Camb. (*ibid.*)
"Chen en cosyn compaignie ne desire." *Old Fr.*

While the leg warmeth / the boot harmeth. HE.
While the tall maid is stooping, the little one hath swept the house.
While thy shoe is on thy foot, tread upon the thorns.
While you trust to the dog, the wolf slips into the sheepfold.
Whip and whurre / never made good furwe.

Ralph Roister Doister (1566), Hazlitt's Dodsley, iii. 70. This appears to be an agricultural saying, and *furwe* is the old form of *furrow*.

Whist! and catch a mouse.
Whist, whist! I smell a bird's nest.
White Easter brings green Christmas.
White silver draws black lines.
White son.

A favourite. Edward Underhill's *Narrative*, 1553, in Arber's *Garner*, iv. 81. Again, in *Ralph Roister Doister* (Hazlitt's Dodsley, iii. 59) we have: "Hold by his yea and nay, be his nown white son."

Whither goest, grief? Where I am wont. H.
Whither shall the ox go where he shall not labour? H.
Whittington's College.

A cant term for the school of cheating at cards, dice, &c. *Notable Discovery of Cosenage*, 1591, *Preface*. Comp. *He has studied*, &c.

Who are you for? I am for him whom I get most by.

This sage maxim may be regarded as of kin to that couplet, which was the guiding principle of a late London tradesman:

Best please and serve those
That best does and least owes.

At a modern election a countryman was asked, for whom he was going to vote, and he said, "For Mr. Most."

Who boils his pot with chips makes his broth smell of smoke.
Who bulls the cow must keep the calf.

Mr. Howell saith that this is a law proverb.—R. "Let him that got the calfe keep the cow."—Day's *Ile of Gvls*, 1606, repr. 98.

Who buys / hath need of an hundred eyes;
who sells, / hath enough of one.

New Help to Discourse, 1721, p. 135. A chi compra bisogna haver cent' occhi, a chi vende, ne basta d' uno. *Ital.* Caveat emptor. Let the buyer look to himself; the seller knows both the worth and price of his commodity.—R. Henry Parrot quaintly puts this motto on the title-page of his *Laquei Ridiculosi, or Springes for Woodcocks*, 1613.

Who can help sickness? quoth the drunken wife when she lay in the gutter.
Who can hold that will away? HE.*
Who can hold what they have not in their hand?
Who can sing so merry a note
as may he that cannot change a groat? HE.

"Who lyue so mery, and make such sporte, as they that be of the porest sort?" is the title of a ballad licensed in 1557-8 See Rimbault's *Little Book of Songs and Ballads*, 1851, p. 83.

Who cometh first to the mill, first must grind.

Paston Letters, iii. 133 (1475).

Who dainties love shall beggars prove.
Who depends upon another man's table often dines late.

Chi per man d' altri s' imbocca tardi satolla. *Ital.*—R.

Who does a service, and holds his peace, demands enough.

This is tantamount to the Italian: "Che serve é tace assai domanda."

Who doffs his coat on a winter's day,
will gladly put it on in May.

Allusively, of course, to the chronically cold weather incidental to the month, and said to be healthier than warmth.

Who doth his own business fouls not his hands. H.
Who draws his sword against his prince must throw away the scabbard.
Who draws others into ill-courses is the devil's factor.
Who drives an ass and leads a whore,
hath pain and sorrow evermore.

The Italians add, 'E corre in arena. The French say, Qui femme croit et âne mene, son corps ne sera jamais sans peine.

Who eats his cock alone must saddle his horse alone. H.

Quien solo còme su gallo, solo ensille su caballo. *Span.*

Who gives to all, denies all. H.

Who goes to bed supperless, all night tumbles and tosses.

This is an Italian proverb: Chi va a letto senza cena, tutta notte si dimena. That is, if a man go to bed hungry; otherwise, he that eats a plentiful dinner may well afford to go to bed supperless, unless he hath used some strong bodily labour or exercise. Certainly it is not good to go to one's rest till the stomach be well emptied; that is, if we eat suppers, till two hours at least after supper. For (as the old physicians tell us) though the second and third concoctions be best performed in sleep, yet the first is rather disturbed and perverted. If it be objected, that labouring people do not observe such rule, but do both go to bed presently after supper and to work after dinner, yet who more healthful than they? I answer, that the case is different; for though by such practice they do turn the meat out of their stomachs before full and perfect concoction, and so multiply crude humours, yet they work and sweat them out again, which students and sedentary persons do not. Indeed, some men, who have a speedy concoction and hot brains, must, to procure sleep, eat something at night which may send up gentle vapours into the head, and compose the spirits. Chi ben cena ben dorme. *Ital.* The Portuguese, on the contrary, say, Se queres enfermar, cea, & varte deitar. If you would be ill, sup, and then go to sleep.—R.

Who had what he hath not, would do that he doth do. HE.*
Who has land has war.

Qui habet multum terræ, habet multum guerræ.

Who has not a good tongue ought to have good hands.
Who hath a fair wife needs more than two eyes. R.
Who hath a good trade, / through all waters may wade.
Who hath a scold hath sorrow to his sops.
Who hath a wolf for his mate needs a dog for his man. H.
Who hath aching teeth hath ill tenants.
Who hath bitter in his mouth spits not all sweet. H.
Who hath horns in his bosom, let him not put them on his head.

Let a man hide his shame, not publish it.—R. 1670.

Who hath many peas may put the more in the pot. H.
Who hath no more bread than need must not keep a dog. H.
Who hath none to still him may weep out his eyes. H.
Who hath spice enough may season his meat as he pleaseth.
Who in January sows oats, / gets gold and groats:
who sows in May, / gets little that way.
Who is a cuckold, and conceals it, carries coals in his bosom.

Quien es cornudo, y calla, en el corazon trat un ascua. *Span.*

Who is born to be hanged shall never be drowned.

New Help to Discourse, 1721, p. 135.

Who keeps company with a wolf will learn to howl.
Who knows who's a good maid?
Who lacketh a stock, his gain is not worth a chip. C.
Who likes not his business, his business likes not him.

"Qui n'aime son mestier,
Ne son mestier lui,
Ce dit li vilains—"

—*Proverbs of the Count of Bretagne* (Wright's *Essays*, 1846, i. p. 140).

Who lives well sees afar off.
Who looks not before finds himself behind.
Who loseth his due getteth no thanks.
Who marries between the sickle and the scythe, will never thrive.
Who marries for love without money, hath good nights and sorry days.
Who may hold that will away? HE.
Who meddleth in all things may shoo the gosling. HE.

Compare *To shoo the goose.*

"He that medleth with all thyng, may shooe the goslyng:
If all such medlers were set to goose shoyng,
No goose neede go barfoote betweene this and Greese,
For so we should haue as many goose shooers as geese."—*Heywood.*

Who more busy than they that have least to do?
Who more than he is worth doth spend,
he makes a rope his life to end.
Who nothing have shall nothing save.
Who on the Sabbath pares his horn,
it were better for him he had never been born.

Horn, *i.e.*, nails. At toto Thori die hominibus ungues secare minimè licuit.—Finn Magnusen, *Lex Edd.*, s. v. *Thor*, quoted in *Notes and Queries*, 1st S., ii. p. 511.

In an account of a Mission to the Euphrates, 1828, the reputed writer, (Judkin), mentions a rhyme, of which he had a recollection, from its having been impressed on his youthful fancy:

"On Friday hair shorn,
On Sunday pare horn;
Better the child had never been born."

This book is a skit on Judson's Narrative of an American Baptist Mission, 1825, and was written, I believe, by Thomas Landseer, under the pseudonym of *Judkin*. Landseer also wrote, I understand from my relative Mr. C. W. Reynell, *The Theological Vampire Exposed*, 8vo, 1833.

Who remove stones, bruise their fingers. H.
Who robs a scholar, robs twenty men.

"For," explains Ray, "commonly he borrows a cloak of one, a sword of another, a pair of boots of another, a hat of a fourth," &c.

Who shall hang the bell about the cat's neck? HE.

Skelton's *Colyn Cloute*. The same writer has, in a similar sense, the inquiry:

"— Lat se, who that dare
Sho the mockysshe mare?—"

"Who shall ty the bell about the cat's necke low?
Not I (quoth the mouse) for a thing that I know."—*Heywood.*

Appicar chi vuol' il sonaglio alla gatta? *Ital.* The mice, at a consultation held how to secure themselves from the cat, resolved upon hanging a bell about her neck, to give warning when she was near; but when this was resolved, they were as far to seek; for who would do it?—R

Who shall keep the keepers?

Quis custodiet ipsos custodes?

Who sits too well thinks ill too oft. DS.
Who so bold as blind Bayard? HE.
Who so deaf as he that will not hear?

"Who is so deafe, or so blynde, as is hee
That wilfully will nother here nor see?"—*Heywood.*

Il n'est pas de pire sourd que celui qui ne veut croire. *Fr.*—R.

Who so merry as he that hath nought to lose?

Walker (1672). Compare *Who can sing*, &c.

Who speaks of the wolf sees his tail. W.
Who spends before he thrives, will beg before he thinks.
Who spends more than he should,
shall not have to spend when he would. F.
Who spits against heaven, it falls in his face. H.
Who that buildeth his house all of sallows,
and pricks his blind horse over the fallows,
and suffereth his wife to go seek hallows,
is worthy to be hanged on the gallows.

Chaucer's *Wif of Bathes Prologe;* MS. Lansd. 762, temp. Hen. V. in *Rel. Ant.*, i. 233. See also Herbert's Ames, p. 129.

Who the devil will change a rabbit for a rat? HE.
Who was killed by a cannon-bullet was cursed in his mother's belly.
Who weddeth ere he be wise shall die ere he thrive. HE.
Who will in time present [from] pleasure refrain,
shall in time to come the more pleasure attain. HE.*
Who will not keep a penny shall never have many. CL.
Who will sell the cow must say the word. H.
Who would be a gentleman, let him storm a town.
Who would borrow when he hath not, let him borrow when he hath.
Who would do ill ne'er wants occasion. H.
Who would hold his house very clean,
ought lodge no priest nor pigeon therein. W.
Who'd keep a cow, when he may have a pottle of milk for a penny. R. 1670.
Whom God loves, his bitch brings forth pigs.
Whom God loves, his house is savoury to him.
Whom we love best, to them we can say least.
Whom weal pricks,
Sorrow comes after, and licks. C.
Whoredom and grace / ne'er dwelt in one place.
Whores and thieves go by the clock.
Whose conscience is cumbered and standeth not clean,
of another's man's deeds the worse will he deem.

Rel. Antiq., i. 205 (from a MS. 15th cent.).

Whose house is of glass must not throw stones at another. H.

Whoso first cometh to the mill, first grist.

Chaucer's Works, *ubi infrâ*. Qui premier vient au moulin, premier doit mouldre. *Fr.*

Whoso hath but a mouth, / shall ne'er in England suffer drouth.

For if he doth but open, it is a chance but it will rain in. True it is, we seldom suffer for want of rain: and if there be any fault in the temper of our air, it is its over-moistness, which inclines us to the scurvy and consumptions; diseases the one scarce known, the other but rare, in hotter countries.—R.

Whoso heweth over-high, / the chips will fall in his eye.

Parlament of Byrdes (circâ 1550). "For an olde Prouerbe it is ledged: He that heweth to hie, with chippes he may lese his sight."—*The Testament of Love* (Chaucer's Works, 1602, fol. 279 *verso*). "In the choyce of a wife, sundry men are of sundry mindes; one looketh high, as one yt feareth no chips."—Lyly's *Euph. and his England*, 1580, repr. Arber, p. 467. Howell and Ray afford different but inferior versions.

Whoso in youth no virtue useth,
in age all honour him refuseth.

MS. Rawlinson, C. 86, fol. 31, quoted by Mr. Furnivall in his *Babees Book*, &c., 1868.

Whoso is hungry and lists well to eat,
let him come to Sprotborough for his meat;
and for a night, and for a day,
his horse shall have both corn and hay,
and no man shall ask him when he goeth away.

Sprotborough, three and a half miles S.W. of Doncaster (Higson's *MSS. Coll.*, No. 22).

Whoso lacketh a stock, his gain's not worth a chip.
Whoso learneth young, forgets not when he is old, quoth Hendyng.

Proverbs of Hendyng (*Reliq. Antiq.*, i. 110).

Whoso of wealth taketh no heed,
he shall find [his] fault in time of need.

Proverbs attached to Lydgate's *Stans Puer ad Mensam*, ed. Caxton.

Whoso roweth against the flood, of sorrow he shall drink.

Wright's *Political Songs*, 1839, p. 254.

Whoso stretcheth his foot further than the whitel, shall stretch it in the straw.

"Whoso streket his fot forthere than the whitel, he schal streken in the straw."—*Book of Husbandry*, attributed to Robert Grosseteste, Bishop of Lincoln, quoted in Riley's *Memorials of London*, p. 8. "It alludes to the straw bed, loosely covered with a *whitel* or blanket. It is quoted by Langland in the C. text of *Piers Plowman*."—*Note by the Rev. W. W. Skeat.*

Whoso will no evil do, shall do nothing that belongeth thereto.

Whitford's *Werke for Housholders*, edit. 1533, sign. E 3. Northbrooke (*Treatise against Dicing*, &c., 1577, repr. 1843, p. 173).

Whosoever is king, thou'lt be his man.
Who's the fool now?

This seems to have been understood proverbially. In Day's *Ile of Gvls*, 1606, sign. H 4, one of the characters says: "Doe you know these? Who are the fools now?" And in a song in *Deuteromelia*, 1609, reprinted in Rimbault's *Songs and Ballads*, 1851, p. 115, we have:

"Martin said to his man,
Fie! man, fie!
Oh, Martin said to his man,
Who's the foole now?"

Wicked as the witch of Wokey. *Somersetshire.*

Wokey Hole is a cavern in this county, supposed to have been the haunt of a witch, who was transformed into stone.

Wickedness with beauty is the devil's hook baited.
Widdecombe hills are picking their geese faster, faster, faster. *Devonshire.*

Notes and Queries, 1st S., ii. 511. This is an allusion, I apprehend, to the fall of snow on these hills, and this sentence is probably just such another children's cry as that noticed in the *Dialect of Leeds*, 1862, p. 259:

"Snaw, snaw, faster;
Bull, bull, faster;
Owd women picking geese,
Sending feathers down to Leeds."

But the similitude of snowflakes to people picking geese is very general and familiar.

"It was a warm sunny day in the fall, as I said; yet as we drew near the Ghetto, we noticed in the air many white, straggling flakes of snow. These were afterwards found to be the down of multitudes of geese, which are for ever plucked by the whole apparent force of the populace."—*Venetian Life*, by W. D. Howells, 1883, i. 48.

Wide at the bow-hand.

i.e., the left hand. As we should now say, Wide of the mark. "*Viola.* You're wide a' th' bow-hand still, brother: my longings are not wanton, but wayward."—*The Honest Whore*, 1604 (Middleton's Works, 1840, iii. 14).

Wide, quoth Bolton, when his bolt flew back.
Wide, quoth Wallis, when his —— was in the bed-straw.

Hero and Leander, A Mock Poem, 1651, p. 6.

Wide, quoth Wilson.
Wide will wear, / but narrow will tear.
Wider ears and a shorter tongue.
Wife and children are bills of charges.
Wild and stout never want a staff.

Wilful waste brings woeful want.
Will any hang a wooden kettle over the fire?
Will buyeth, and money payeth. B. OF M. R.
Will is the cause of woe.
Will will have will, though will woe win. HE.
Willi nilli. SPENSER.

i.e., Will he, nill he. Nilly-willy is a phrase for a wavering person.

Willows are weak, yet they bind other wood. H.
Will's a good boy when Will's at home. CL.
Willy Bickerton's blade.

A cant term of somewhat dubious signification. "— if not, and that I proue too weake for him in sophistrie, I meane to borrowe *Wili Bickertons blade*, of as good a temper as *Morglay* . . . ." *A Notable Discovery of Cosenage*, 1591, Preface.

Wiltshire moonrakers.

"The expression of 'Hampshire and Wiltshire moonrakers' had its origin in the Wiltshire peasants fishing up the contraband goods at night brought through the [New] Forest and hid in the various ponds."—Wise's *New Forest*, 1867, p. 170. Compare the *History of Sign-Boards*, 1867, p. 463.

Win at first, and lose at last.

Title of a ballad printed about 1660. See my *Bibl. Coll.*, 1882, p. 115.

Win gold and wear gold. C.
Win whoso may, it is for all to sell.

Chaucer's *Wif of Bathes Prologe.*

Wind and weather, do thy worst.
Wine and wenches empty men's purses.
Wine by the savour, bread by the colour. B. OF M. R.
Wine-counsels seldom prosper. H.

Sometimes we find this in rhyme:

"The counsels that are given in wine,
Will do no good to thee or thine."

Wine hath drowned more men than the sea.
Wine is a turncoat; first a friend, then an enemy.
Wine makes old wives wenches. CL.
Wine neither keeps secrets nor fulfils promises.
Wine that costs nothing is digested ere it be drunk.
Wine washeth off the daub.
Wine, wood, women, and water. *Herefordshire.*

This county is said to be famous for its four W's, viz., its wine (cider), its wood (its sylvan scenery), its women, and its water (the river Wye).

Winkabank and Temple-brough,
will buy all England through and through. *Yorkshire.*

Winkabank is a wood upon a hill near Sheffield, where there are some remainders of an old camp. Temple-brough stands between the Rother and the Don, about a quarter of a mile from the place where these two

rivers meet. It is a square plat of ground, encompassed by two trenches. Selden often inquired for the ruins of a temple of the god Thor, which he said was near Rotherham. This probably might be it, if we allow the name for any argument: besides, there is a pool not far from it called *Jordon-dam*, which name seems to be compounded of Jor, one of the names of the god Thor, and Don, the name of the river.—R.

Wink at small faults.

One of the earliest originators, if not authors, of a proverb, was Cipius the Roman, who winked at *a very great* fault, in pretending to be asleep while his wife received her admirer. The saying ascribed to him was, "Non omnibus dormio," by way, as it were, of self-vindication.

Winter and wedlock tame man and beast.
Winter finds out what summer lays up.
Winter is summer's heir.

Al invierno lluvioso, verano abundoso. *Span.*—R.

Winter never rots in the sky. D.
Winter shall warp water.

"Freeze, freeze, thou bitter sky;
Thou dost not bite so nigh
As benefits forgot:
Though thou the waters waip,
Thy sting is not so sharp
As friend remembered not."

As You Like It.

Winter thunder makes summer's wonder. C.

Willsford's *Nature's Secrets*, 1658, p. 113.

Winter-time for shoeing,
peascod-time for wooing. *Devonshire.*

See my *Faiths and Folklore*, 1905, p. 485.

Winter weather and women's thoughts often change.
Winter's thunder and summer's flood
never boded Englishman good.
Wisdom in a poor man is a diamond set in lead.
Wisdom is a good purchase, though we pay dear for it.
Wisdom liketh not chance.

Lottery of 1567 (Kempe's *Loseley MSS.*, 1836, p. 210).

Wisdom sometimes walks in clouted shoes.
Wise behind the hand.

The Comicall History of the Marriage twixt Fergusia and Heptarchus (circâ 1670), p. 32.

Wise fear begets care.
Wise men change their mind, fools never.
Wise men have their mouth in their heart, fools their heart in their mouth.
Wise men in the world are like timber trees in a hedge, here and there one.

Wise men learn by other men's mistakes, fools by their own.
Wise words and great seldom agree.
Wishers and woulders be no good householders. HE.

Stanbridge in his *Vulgaria*, more than once printed by W. de Worde, includes in his examples:—

"Wysshers and wolders be small houssholders—"
Countryman's New Commonwealth, 1647.

"The Hauke sayd, wysshers want wyll,
Whether they speake loud or styll."
Parliament of Byrdes (circâ 1550), in Hazlitt's *P. P.*, iii. 171.

Wishes can never fill a sack.
Wit and wisdom are good warison, quoth Hendyng.

i.e., possession. *P. of H.* in *Rel. Antiq.*, i. 109.

Wit bought is better than wit taught.

Chamberlain's *Conceits, Clinches*, &c., 1639 (ap. *Old Engl. J. B.*, iii.)

Wit goes not all by the hair.

Sir Thomas More, a play (circâ 1590), ed. Dyce, 59.

Wit is folly unless a wise man hath the keeping of it.
Wit is never good till it be bought. HE.

Scogin's *Jests*, ed. 1626.

Wit may be bought too dear.
Wit, whither wilt thou?

See Nares' *Glossary*, ed. 1859, p. 966.

Wit without wisdom cuts other men's meat and its own fingers.
With a fool and a knave there's no conclusion.
With a grain of allowance.

The Latin *Cum grano salis* is at least equally familiar.

With a little steel a little man's armed. DS.
With a mischief.

"And also your comming I would disdayne,
And bid you walke with a wylde mischief."
—*Wife Lapped in Morelles Skin* (circâ 1570), in Hazlitt's *Pop. Poetry*, iv. 187.

With a wanion.

Towneley Mysteries, 109; Harman's *Caveat*, 1567. "Was not this a good prelate? he should haue bene at home preachynge in hys Dioces *in a wanion*."—Latimer's *Sermons*, 1549, repr. Arber, p. 63.

With a wet finger, *i.e.*, without any trouble. HE.*

Bishop Pilkington's *Burning of Paules Church*, 1561.

"*Lentulo*. No, sir? what will you lay, and I can finde
One with a wet finger that is starke blinde?"
—*Rare Triumphes of Love and Fortune*, 1589, edit. 1851, p. 107.

"*Porter.* If I may trust a woman, sir, she will come.

"*Fustigo.* There's for thy pain (*gives money*): God a mercy, if ever I stand in need of a Wench that will come with a wet finger, porter, thou shalt earn my money before any clarissimo in Milan."—*The Honest Whore*, by Decker and Middleton, 1604 (Middleton's Works, 1840, iii. 10). See also v. 1 (*ibid.* 97). It also occurs in Day's *Ile of Gvls*, 1606, repr. 107, in Dekker's *Strange Horse Race*, 1613, sign. D 3, and elsewhere. My American correspondent, however, says:—"I think Heywood errs in rendering this "without any trouble." "The wet finger of intrigue" is an old phrase, apparently derived from a practice of writing on the table with a wine-wet finger."

With all your joy join all your jeopardy. HE.*
With as good a will as ever I came from school.
With as good will as a bear goeth to the stake. HE.
With bag and baggage.

Decker's *Lanthorne and Candlelight*, 1608, sign. I 4.

With butler's grace.

i.e., with very little grace at all. "The respect which the wantonest and vainest heads haue of them, is as of fiddlers, who are regarded but for a baudy song, at a merry meeting, and when they haue done, are commonly sent away *with Butlers grace.*"—Melton's *Sixe-Folde Politician*, 1609, sign. D.

With cost one may make good pottage of a footstool.
With empty hand men may no hawks lure. HE.

Chaucer's *Wif of Bathes Prologe.*

With foxes we must play the fox.
With no fortune but a Midland water-mill.

The New Westminster Wedding, 1693, p. 3. A coarse adage requiring no gloss.

With one child you may walk; with two you may ride;
when you have three, at home you must bide. *Cornwall.*
With respect to the gout, / the physician is but a lout.
With time and patience the leaf of the mulberry-tree
becomes satin. *Walpoliana.*
Witham pike: / England hath none like.

Witham seems to have been famed for its eels:—

"Thence to *Witham*, having red there
That the fattest Eele was bred there,
Purposing some to intangle,
Forth I went and tooke mine angle,
Where an huge one having hooked,
By her headlong was I dooked."

Barnabæ Itinerarium (1638), sign. Q 7.

Compare note to my edition on this passage.

Withhold not thine hand from shewing to the poor.
Within a hog's gape. *E. Anglia.*

Very near or soon.

Within the danger of any one.

Into any one's hands or power. "I was as ware as I could bee, not to vtter anything for mine owne harme, for feare I should come in their daunger."—Wilson's *Arte of Rhetorique*, edit. 1584, sign. A v. So, in the Paston Letters, ed. Gairdner, iii. 179, speaking of a man who had left his home in debt, John Paston writes to his father, 9th March, 1477: "he departyd with ought lycence of hys mastyr, Sir Thomas Brewse, and is fere *endangeryd* to dyvers in thys contrey." The phrase occurs again in a letter from Henry Windsor to John Paston, assigned to 1458.

Without all [awl] the cobbler's nobody. CL.
Without book.

At random. So Gascoigne, in the *Epistle to the Yong Gentlemen* before his *Posies*, 1575, says: "There are also certaine others who thinke it sufficient if (parrot like) they can rehearse things without booke." See also the Works, ii. 3.

Without hope the heart would break. C.
Without pains, no gains.

Or, No gains without pains; or, No sweet without some sweat. "Dii laboribus omnia vendunt. Carne sem osso, proveito sem trabalho. *Port.* Quien peces quiere, mojarse tiene. *Span.* No se toman truchas á bragas enxutas."—R.

Wits are most wilful where women have wits,
which curtily [curtly] cometh upon them by fits.

Rel. Ant., ii. 195.

Wives must be had, / be they good or bad.
Woe the pie!

A saying found in *Damon and Pithias*, 1571. Dodsley's *O. P.*, 1825, i. 193

Woe to the house where there is no chiding. H.

New Help to Discourse, 1721, p. 134.

Wolves College.

i.e., The Rose Tavern. See Thoms' *Anecdotes and Traditions*, p. 21.

Wolves in lambskins.

Part of the title of a volume issued by Anthony Munday in 1605.

Wolves lose their teeth, but not their memory.

This is curiously illustrated by the story in the *Philosopher's Banquet*, 1614, which I printed in *Faiths and Folklore*, 1905—at least as regards the memory of wolves

Women and dogs cause much strife.

Schole-house of Women, 1541 (Hazlitt's *Pop. Poetry*, iv. 131) where it is called "the proverb olde."

Women and hens, through too much gadding, are lost.
Women and wine, game and deceit,
make the wealth small and the wants great.

Women are born in Wiltshire,
brought up in Cumberland,
lead their lives in Bedfordshire,
bring their husbands to Buckingham,
and die in Shrewsbury.

Wit Restor'd, 1658.

Women are saints in the church, angels in the street, devils in the kitchen, and apes in bed.

Middleton's *Blurt, Master Constable*, 1602 (Works, 1840, i. 280). This saying is rather elaborately illustrated in Jacques Olivier's work called *L'Alphabet de l' Imperfection des Femmes*, first published about 1617.

Women are ships, and must be manned.

An Excellent Medley, a ballad printed about 1630 (Collier's *Broadside Black-letter Ballads*, 1868, p. 122).

Women are the devil's nets.

Comedy, &c., showing the Beauty and Good Properties of Women, &c. (circâ 1520), fol. 3 *verso*. This is printed in the first volume of Hazlitt's Dodsley.

Women be forgetful, / children be unkind,
executors be covetous, / and take what they find:
if anybody asks where / the dead's goods become?
they answer,
so God me help and holydoom, / he died a poor man.

Reliquiæ Hearnianæ, p. 215. This is quoted from Stowe, who calls it an "old proverb." See Southey's *Commonplace Book*, 3rd Ser., p. 139.

Women commend a modest man, but like him not.
Women conceal all that they know not.
Women in mischief are wiser than men.

When the clue to any trouble is wanting, the French say: "Cherchez la femme!"

Women laugh when they can, and weep when they will. H.

See Hazlitt's Dodsley, xiii. 141.

Women, money, and wine, / have their good and their pine. W.

Women must have their wills while they live, because they make none when they die.

This is one of the saws which legal changes have deprived of their truth and application.

Women think plaice a sweet fish.

Apparently a *jeu de mot* on the similarity of sound and form between plaice and the Latin *place*.

Women, wind, and fortune, are ever changing.
Women's jars breed men's wars.

Women's tongues, whene'er they talk:
Tittle tattle! tittle tattle!
Like their pattens, when they walk:
Pittle pattle! pittle pattle!
Won with an apple and lost with a nut.

Day's *Blind-Beggar of Bednal Green*, 1659, ed. Bullen, 66.

Won with the egg and lost with the shell. CL.

"Wonne with an egge, and lost againe with shell."
—Gascoigne's *Aduentures of Master F. I.* (Poems, by Hazlitt, i. 483).

Won't beguil'd the lady.
Wood Fidley rain. *Hampshire.*

Wise's *New Forest*, 2nd ed., 1867, p. 79.

Wood half-burnt is easily kindled. H.
Wood in wilderness and strength in a fool.
Wooers and widows are never poor.

Ralph Roister Doister (1566).

Worcester, poor, proud, and pretty.
Words are but wind, but blows unkind.

Κουφότατον πρᾶτμα λόγος.—R.

Words have long tails, and have no tails.
Words may pass, but blows fall heavy. *Somersetshire.*
Worse afeard than hurt.

Title, or sub-title rather, of a play produced in 1598.

Worth a Jew's eye.

Perhaps this means the ransom of a Jew's eye in the old days of persecution, what a Hebrew would give to save his eye.

Worth a plum.

It is said of a man who is accredited with large means that he is "worth a plum." Tiene pluma. *Span.* The Spanish word *pluma* means *wealth* or a *feather*. Perhaps we get from the same language the phrase, "To feather one's nest."

Worth one's weight in magpies. *Cornwall.*
Wotton under Weaver, / where God came never. C.

Leigh's *England Described*, 1659, p. 179. "Wotton under Weaverhill (Staff.) is so much out of the sunshine that this rhime is common with the neighbours."—*England's Gazetteer*, 1751.

Would you be thanked for feeding your own swine?
Would you cut down Falkland-wood with a penknife?
Would you draw oil out of sand?
Would you dye a raven black?
Would you have potatoes grow by the pot-side?
Would you know what money is, go borrow some. H.

Would you thatch your house with pancakes?
Wranglers are never in the wrong.
Wraysbury.

It is a local saying connected with this place, in Buckinghamshire near Staines, when all is well, "From Wraysbury—where do you think?" in reply to an inquiry; but when the place is in floods, the form is: "From Wraysbury—God help me!" This is common to other places.

Wrens may prey where eagles dare not perch.
Wrinkled purses make wrinkled faces.
Write down the advice of him who loves you, though you like it not at present.
Write with the learned, but speak with the vulgar.
Wroth as the wind.

Langland's *Poem on the Deposition of Richard II.*, Camd. Soc., 20.

YARMOUTH for the sinners: / Cromer for the saints: / Lowestoft . . .

Four places are enumerated in a complete copy of this saying; but my informant had forgotten the rest. Not in Forby.

Ye be a baby of Beelzebub's bower. HE.*
Ye be as full of good manners as an egg is of oatmeal.

Whitinton's *Vulgaria*, 1520, cited in *Bibliographer*, Jan. 1882.

Ye came a clipping-time.
Ye cut afore the point.
Ye drive a snail to Rome.
Ye lean to the wrong shore. HE.*
Ye look liker a thief than a bishop.
Ye may keep y're dry rubs for your watery p'taturs. *Irish.*
Ye ride a bootless errand.
Years know more than books.
Ye'd as lief go to mill as to mass. C.
Yeker that can't scheme must louster. *S. Devon and Corn.*

Mr. Shelly observes: "He that cannot direct, must labour with his hands. Mr. Wedgwood thinks *Yeker* may be 'thikky there;' I know no other instance of the use of the word." Probably *Younker.*

Yellow as a peigle. *Kent.*

Skeat's ed. of Pegge's *Kenticisms*, 100. This is substantially identical in sense with, As black [or pale] as a paigle, *suprâ.*

Yellow bellies.

An appellation given to persons born in the Fens.—R.

Yelping curs may anger mastiffs at last.
Yeow mussent sing a' Sunday, / becaze it is a sin:
but yeow may sing a' Monday,
till Sunday cums agin. *Suffolk.*
Ye're early with your orders, as the bride said at the church door. *Irish.*
Ye've nails at wad scrat your granny out of her grave. *Leeds.*

Yoke, Irwell, Medlock, and Fame,
when they meet with the Mersey do lose their name.

Higson's *MSS. Coll.*, No. 91. These are the names of small streams, which flow into the larger one, and so lose their individuality.

York, you're wanted.

See *N. and Q.*, 3rd S., x. 355.

Yorkshire.

A term proverbially applied to a share in travelling expenses. "To do Yorkshire."

You and I draw in the same yoke.
You are a fine fellow to fetch the devil a priest.
You are a man among the geese when the gander is away.
You are a man of Duresley. *Gloucestershire.*

This is taken for one that breaks his word and fails in performance of his promise; parallel to *Fides Græca* or *Punica*. Duresley is a market and clothing town in this county, the inhabitants whereof will endeavour to confute and disprove this proverb, to make it false now, whatsoever it was at the first original thereof.—R.

You are a pretty fellow to ride a goose a gallop through a dirty lane.
You are a sweet nut if you were well cracked.
You are all for the Hoistings.

Or, hustings. "It is spoken of those, who, by pride or passion, are elated or mounted to a pitch above the due proportion of their birth, quality, or estate. It cometh from Hustings, the principal and highest court in London (as also in Winchester, Lincoln, York, &c.); so called from the [A.S. *hus*, a house, and *thing*, a plea or cause—the Court of Pleas.]"—R.

You are always best when asleep.
You are an honest man, and I am your uncle; and that's two lies.
You are hanging ripe. W.
You are in your roast-meat when others are in their sod.
You are like a cuckoo: you have but one song.
You are like a hog, never good while living.
You are like fig-tree fuel: much smoke and little fire.
You are like foul weather, you come unsent for, and troublesome when come.
You are mope-eyed by living so long a maid.
You are never well, full nor fasting.
You are not one of our paste. WALKER (1672).
You are on the high-road to Needham. *Suffolk.*

Needham is a market town in this county; according to the wit of the vulgar, they are said to be in the high-way thither which do hasten to poverty.—R.

You are one of those lawyers that never heard of Littleton.

You are saying the ape's paternoster. D.

A kind of proverbial taunt to one whose teeth are chattering with cold. —D.

You are so cunning, you know not what weather it is when it rains.
You are very free of another man's pottage.
You are well seen in crane's dirt: your father was a poulter.

This appears to be cited as a proverbial phrase by Lyly in his *Mother Bombie* (Works, 1858, ii. 97): its import is obvious enough.

You ask an elm-tree for pears.
You been like Smithwick, either clemed or bossten. *Cheshire.*

See Wilbraham's *Cheshire Glossary*, 1820, pp. 21-26.

You bestow water on a gate-post. CL.
You bring a bit of wire and take away a bar.
You bring owls to Athens. F.

Noctuas Athenas.—Motto on the title of Drayton's *Owl*, 1604.

You cackle often, but never lay an egg.
You came for wool, but shall return shorn yourself.
You can have no more of a cat than her skin.

i.e., The skin is the only valuable part.

You cannot both eat your cake and have your cake. HE.

Vorrebbe mangiar il formagio e le trovar in tasca. *Ital.*

You cannot flay a stone. H.
You cannot hide an eel in a sack. H.
You cannot know wine by the barrel. H.
You cannot make a horn of a pig's tail.

Parallel hereto is that of Apostolius, Ὄνου οὐρὰ τηλίαν οὐ ποιεῖ. An ass's tail will not make a sieve.—R.

You cannot make a silk purse of a sow's ear.

De ruin pano nunca buen sayo. *Span.*—R.

You cannot make a windmill go with a pair of bellows. H.
You cannot say B to a battledore.

Humphrey King's *Pennyworth of Wit in Half a Pennyworth of Paper*, 1613.

You cannot say Bo to a goose.

Ludus Ludi Literarius, 1672. *Pref.*

You cannot see the wood for trees. HE.
You cannot spell Yarmouth steeple right.

Yarmouth spire being crooked or awry. This saying is likewise applied to Chesterfield spire in Derbyshire.—R.

You cannot tell: you are naught to keep sheep.

"*Clare.* Troth, sir . . . I cannot tell.
"*Scar.* And if you cannot tell, beauty, I take the adage for my reply: you are naught to keep sheep."
—Wilkins, *Miseries of Enforced Marriage*, 1607 (Hazlitt's Dodsley, ix. 477).

You can't fare well, but you must cry roast-meat. C.

Sasse bonne farine sans trompe ni buccine. *Fr.* Bolt thy fine meal, and eat good paste, without report or trumpet's blast. Οἱ διψῶντες σιωπῇ τίνουσι. They that are thirsty drink silently.

"Si corvus tacuisset, haberet
Plus dapis et rixæ multo minùs invidiæque." *Horat.*—R.

You can't judge of the horse by the harness.
You can't see green cheese, but your teeth must water. R. 1670.
You can't sell the cow, and have her milk too.
You can't whistle and drink at the same time.
You cast your net, but nothing was caught.
You catch birds by laying salt on their tails. CL.

i.e., If you can. I once set out, I recollect, from Broxbourne in Hertfordshire, with a handful of salt on this sapient errand. My host had imposed successfully on a child's credulity.

You come of good blood, and so does a black-pudding.
You cry hem! where there is no echo.
You cry out before you are hurt.

Anguilles de Melun, qui crient avant qu'on les escorche. *Cotgr.*

You dance in a net, and think nobody sees you.
You dare as well take { a bear by the tooth. / a dead man by the toe. } CL.
You drink out of the broad end of the funnel, and hold the little one to me.
You drink vinegar when you have wine at your elbow.
You eat above the tongue, like a calf.
You eat and eat, but you do not drink to fill you.

That much drinking takes off the edge of the appetite, we see by experience in great drinkers, who for the most part do (as we say) but pingle at their meat, and eat little. Hippocrates observed, that Λιμὸν θώρηξις λύει; A good hearty draught takes away hunger after long fasting sooner by far than eating would do. The reason whereof I conceive is, because that acid humour, which, by vellicating the membranes of the stomach, causes a sense of hunger, is by copious injection of drink very much diluted, and its acidity taken off. Dio ti guarda da mangiatore che non beve. *Ital.*—R.

You find fault with a fat goose.
You found it where the fireman found the tongs.

You gather a rod for your own back.

Tel porte le bâton dont à son regret le bat on. *Fr.* Οἵτ' αὐτῳ κακὰ τεύχει ἀνὴρ ἄλλῳ κακὰ τεύχων.—*Hesiod.* Ἐπὶ σαυτῇ τὴν σελήνην καθελεῖς. In tuum ipsius caput lunam deducis.—R.

You gazed at the moon and fell in the gutter.
You get as good as you bring.

The Italians say: Qual asino da in parete, tal riceve.

You give me Coloquintida (colocynth) for Herb-John. F.
You give me roast, and beat me with the spit. WALKER (1672).
You give notable counsel: but he's a fool that takes it.
You give the wolf the wether to keep.

Ha dato la pecora in guardia al lupo. *Ital.* Ovem lupo commisisti. —R.

You go to a goat to buy wool.
You had as good eat your nails.
You had better be drunk than drowned. *E. Anglia.*

"It is better to exceed in wine now and then than to be constantly drinking largely of weak liquors."—*Forby.*

You had your name for nothing.
You halt before you're lame.
You harp on the string that giveth no melody. HE.*
You have a barn for all grain.
You have a handsome head of hair; pray give me a tester.

When spendthrifts come to borrow money, they commonly usher in their errand with some frivolous discourse in commendation of the person they would borrow of, or some of his parts or qualities; the same may be said of beggars.—R.

You have a head, and so has a pin.
You have a little wit, and it doth you good sometimes.
You have a tangled skein of it to wind of.
You have a wet eel by the tail. WALKER (1672).

"A slipper holde the taile is of an ele."—Skelton's *Garland of Lawrell*, 1523 (Works, 1843, i. 382).

You have always a ready mouth for a ripe cherry.
You have crept up his sleeve.
You have daily to do with the devil and pretend to be frightened at a mouse.
You have done your day's work; you may unyoke.
You have eaten some Hull cheese.

i.e., are drunk. Hull is famous for strong ale.—R.

You have found what was never lost.
You have good manners, but never carry them about you.

You have got the measure of his foot.
You have lost your own stomach and found a dog's.
You have made a hand of it like a foot.
You have made a long harvest for a little corn. HE.*
You have no goats, and yet you sell kids.
You have no more sheep to shear. *Somerset.*
You have no need to borrow confidence.
You have taken a bite out of your own arm.
You have wit enough to drown ships in.
You keep Easter when I keep Lent.
You know good manners, but you use but few.
You know not what ladle your dish may come under.
You know not where a blessing may light.
You lay it on with a trowel.
You licked not your lips since you lied last.
You look as if you were crow-trodden.
You look as though you would make the crow a pudding.

Or, go to fight the blacks, *i.e.*, die. Andare a parlare a Pelato. *Ital.*

You look for hot water under the ice.
You look like a runner, quoth the devil to the crab.
You love to make much of nought [yourself].
You make a muck-hill on my trencher, quoth the bride.

You carve me a great heap. I suppose some bride at first, thinking to speak elegantly and finely, might use that expression; and so it was taken up in drollery; or else it is only a droll, made to abuse country brides affecting fine language.

You make his nose warp.
You make me claw where it itcheth not. HE.*
You make the better side the worse. *Somersetshire.*
You may as soon / make a cloak for the moon. F.
You may as well sip up the Severn and swallow Malvern.

Or do any other impossibility.

You may as well tell me the moon is made of green cheese.
You may as well try to break up St. Beuno's chest.

Said of any difficult enterprise; this is a Welsh proverb. See Pennant's *Tours in Wales*, 1810, ii. 399. This chest was made of a solid piece of oak, and secured with three locks. Miss Costello's *North Wales*, 1845, p. 155.

You may be a wise man, though you cannot make a watch.
You may be godly, but you'll never be cleanly.
You may beat a horse till he be sad, and a cow till she be mad.
You may beat the de'il into your wife, but you'll never bang him out again.
You may catch a hare with a tabor as soon. HE.

Perhaps this proverb arose from the satirical drawing of a hare playing on a tabor. It has been engraved from an early MS. as an illustration to some modern work. Heywood's words are:

"And yet shall we catche a hare with a taber,
As soone as catche ought of them, and rather—"

You may change Norman for a worse horse.
You may dance on the ropes without reading Euclid.
You may either wink or nod at a blind horse.
You may follow him long ere a shilling drop from him.
You may gape long enough, ere a bird fall into your mouth.
CL.
You may go and shake your ears.

Spoken to one who has lost his money.—R.

You may if you list; but do if you dare.
You may keep wool till it is dirt, and flax till it is silk.
You may know by a handful the whole sack.
You may know by a penny how a shilling spends.
You may know the horse by the harness. R. (1670).
You may love your neighbour, and yet not hold his stirrup.
You may make as good music on a wheelbarrow.
You may tell an idle fellow if you but see him at dinner.
You may truss up all his wit in an eggshell.
You may trust him with untold gold. WALKER (1672).
You may wink and choose.
You measure every one's corn by your own bushel.

Tu misuri gli altri col tuo possetto. *Ital.*—R.

You mend as the fletcher mends his bolt. HE.*
You might as well try to bore a hole through Beacon-Hill.

In Yorkshire; this has been accomplished many years ago; see *N. and Q.*, 1st S., xi. p. 223.

You might be a constable for your wit.

Constables, from Dogberry downward, have not been famous in this respect. One of Glapthorne's plays is called *Wit in a Constable.*

You might have gone farther and fared worse. HE.
You might ride to Brentford on it.

Said contemptuously of a knife with a blunt, turned edge, in which a similitude is seen (by the imaginative) to the back of a raw-boned hack.

You must ask your neighbours if you shall live in peace.
You must be content sometimes with rough roads.
You must do as they do at Hoo:
what you can't do in one day, you must do in two. *East Anglia.*
You must drink another yard of pudding first. *E. Anglia.*

"You must grow older."—*Forby.*

You must drink as much after an egg as after an ox.
You must go into the country to hear what news at London.
You must go to Old Weston. *Huntingdonshire.*

See *N. and Q.*, 1st S., iii. 449.

You must hunt squirrels and make no noise. *E. Anglia.*

"If you wish to succeed in an inquiry, you must go quietly about it." —*Forby.*

You must kiss the hare's foot or the cook.

Spoken to one that comes so late that he hath lost his dinner or supper. Why the hare's foot must be kissed, I know not; why the cook should be kissed there is some reason, to get some victuals of her.—R. *Health to the Gentlemanly Profession of Serving-men*, by J. M., 1598, repr. 112. Llamar a uno debaxo de la mesa. *Span.*

You must look for grass on the top of the oak tree.

Because the grass seldom springs well before the oak begins to put forth, as might have been observed the last year [1669?].—R.

You must look where it is not, as well as where it is.
You must lose a fly to catch a trout. H.
You must not let your mousetrap smell of cheese.
You must sell as markets go.
You must spoil before you spin.
You must take the fat with the lean.
You must take the will for the deed.
You need not be so crusty; you are not so hard-baked.
You need not doubt; you are no doctor.
You need not get a golden pen to write upon dirt.
You never speak but your mouth opens.
You put it together with a hot needle and burnt thread.
You ride as if you went to fetch a midwife.
You ride on a horse that was foaled of an acorn.

i.e., the gallows.—R.

You rose on your right side. HE.*

It is said of one who gets up ill-tempered that he got out of bed the wrong side.

You run, like Teague, before your errand.
You run to work in haste, as if nine men held you. HE.
You saddle to-day and ride out to-morrow.
You say true: will you swallow my knife?
You scatter meal and gather ashes.
You see a break where the hedge is whole.
You see no green cheese but your teeth must water. HE.
You see what we must all come to, if we live.
You seek a needle in a bottle of hay. CL.
You set saffron and there came up wolfsbane.
You shall have as much favour at Billingsgate for a box on the ear.
You shall have that which the cat left in the malt-heap. CL.
You shall have the basket.

Said to the journeyman who is envied for pleasing his master.—R.

You shall have the whetstone.
You shall ride an inch behind the tail.
You shew bread in one hand and a stone in the other.
You sift night and day, and get nothing but bran.
You sit upon thorns.
You smile and bite.
You speak as if you would creep into my mouth. HE.
You speak in clusters; you were got in nutting.

Falla com sete pedras na maõ. *Port.*—R.

You tell how many holes be in a scummer. CL.
You tell your money over a gridiron.
You to the cabbage and I to the beef.
You two are finger and thumb.
You want the thing you have. B. OF M. R.
You want to taste the broth as soon as the meat is in.
You wash out ink with ink.

They say, however, that the bookbinders sometimes wash or boil out *oil* with *oil;* which seems not less extraordinary.

You were better give the wool than the sheep. R.

Meglio e dar la lana che la pecora. *Ital.*—R.

You were born at Hogs-Norton. *Oxfordshire.*

This is a village properly called Hoch-Norton, whose inhabitants (it seems formerly) were so rustical in their behaviour, that boorish and clownish people are said to be born there. But whatever the people were, the name was enough to occasion such a proverb.—R. But in the version of Don Quixote by J. Philips, folio, 1687, where the proverbs are Anglicised, we have: "I was neither born at Hoggs-Norton *nor at Taunton Dean*, that I should be such a clown." In the *Interlude of Youth* (circâ 1554), we have an amplified form, where *Youth* says scoffingly to *Humility:*

"Were thou born in Trumpington,
And brought up at Hoggesnorton?"

To be born in Trumpington was probably equivalent to saying one was a fool. Trumpington is in Cambridgeshire.

You were bred in Brazen-nose College.

A mere play on the name to signify a person of assurance.

You will have the red cap. *Somersetshire.*

Said to a marriage-maker.—R.

You will neither dance nor hold the candle.
You will thieve in all haste. HE.*
You would be over the stile ere you come at it. HE.
You would fain leap over the stile before you come at the hedge.

Gascoigne's Works, by Hazlitt, i. 215.

You would spy faults if your eyes were out.

"It is your vice to spy into abuses," as Shakespear puts it.

You'd do well in Lubberland, where they have half-a-crown a day for sleeping.
You'd marry a mixen [or midden] for muck.
You'll be sent to a stronger house than ever your father built for you. CL.
You'll beguile none but those that trust you.
You'll dance at the end of a rope without teaching.
You'll go up the ladder to bed.

i.e., be hanged.—R.

You'll have his muck for his meat. *Yorkshire.*
You'll keep it no longer than you can a cat in a wheelbarrow.
You'll make an end of your whistle, though the cart overthrow.
You'll never be mad, you are of so many minds.
You'll never be master of gold enough to break your back.
You'll not believe he is bald till you see his brains. CL.
You'll ride a horse that was foaled of an ass.
You'll scratch a beggar before you die.

That is, you'll be a beggar; you'll scratch yourself.—R.

You'll soon learn to shape Idle a coat.
Young cocks love no coops. C.
Young hypocrite, old devil.

De juvene papelard veil deable. *Old Fr.* See *Retrospective Review*, 3rd S., ii. 309.

Young is the goose that will eat no oats.

Lyly's *Euph. and his Engl.*, 1580, repr. 1868, p. 366.

Young men may die; old men must die. HE.* AND C.
Young men think old men fools, but old men know that young men be fools. CL.

See *New Help to Discourse*, 1721, p. 133. "This is quoted by Camden as a saying of one Dr. Metcalf. It is now in many people's mouths, and likely to pass into a proverb."—R. 1670. Can this be the same Metcalfe who is mentioned in *Old English Jest-Books*, ii. 253?

Young men's knocks old men feel. WALKER.
Young prodigal in a coach will be old beggar barefoot.
Young saint, old devil. C.
Young wenches make old wrinches. CL.
You're a big man, but a wee coat fits you. *Irish.*
You're another.

Latin: "Tu quoque," usually employed in a derisive sense. On the title of a copy of T. Heywood's *Gunaikaion*, 1624, under his customary motto, "Aut prodesse solent, aut delectare," a coeval hand has written: "Tu quoque." Green's *Tu Quoque* is the name of a drama by John Cook, printed in 1614, in which the famous actor, John Greene (brother of Thomas Greene of Stratford) employs this dictum, and in a woodcut on title he appears in character with the words on a label issuing from his mouth.

O O

You're enough to frighten owls. *S. Devon.*

Addressed to a crying child. I have instances of this from different places and persons.—*Shelly.*

You're like Dan's boys, too hot and too full, and too many clothes on. *Irish.*

Spoken of a discontented person.—Hardman in *Notes and Queries.*

You're long out of your money if you take me for a flat.
You're too fast, like Walsall clock.

Higson's *MSS. Coll.*, No. 176.

Your belly chimes: it is time to go to dinner.
Your belly will never let your back be warm.
Your bread is buttered on both sides.
Your cake is dough.

Referring to the birth of the Dauphin, under date of March 1, 1639, Howell, in a letter to Archbishop Usher, says:—"So that now Monsieur's caks is dough, and I believe he will be more quiet hereafter."

Your head will never fill your father's bonnet.
Your head will never fill your pocket.
Your head's so hot that your brains bubble over.
Your horns hang in your eyes.
Your key fits not that lock.
Your lips hang in your light. HE.*
Your main fault is, that you are good for nothing.
Your mamma's milk is scarce out of your nose yet.
Your money burns a hole in your pocket.
Your mouth hath beguiled your hands.
Your nose is wiped. WALKER.

You are even fairly cheated. "Tibi os est sublatum planè et probè." *Plaut.*—*Wodroephe*, 1623.

Your purse was steekit when that was paid for.
Your surety wants a surety.
Your teeth are longer than your beard.
Your tongue is made of very loose leather.
Your tongue runs before your wit. HE.*

This is an ancient form of speech: I find it in Isocrates' Oration to Demonicus. Πολλῶν γάρ ἡ γλῶττα προτρέκει τῆς διανοίας.—R.

Your windmill dwindles into a nut-crack.
Youth and white paper take any impression.
Youth in a basket.

In Rowley's *Woman Never Vext*, 1632 (Hazlitt's Dodsley, xii. 163), Lambskin says to Mistress Jane: "Speak, sweet mistress, am I the youth in a basket?"

Youth ne'er casts for peril.
Youth will have its swing.

Yule is come, and Yule is gone, / and we have feasted well; so Jack must to his flail again, / and Jenny to her wheel. D. Yule's good on Yule even. CL.

Everything in its season.

ZEAL without knowledge is fire without light.
Zeal without knowledge is frenzy.

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